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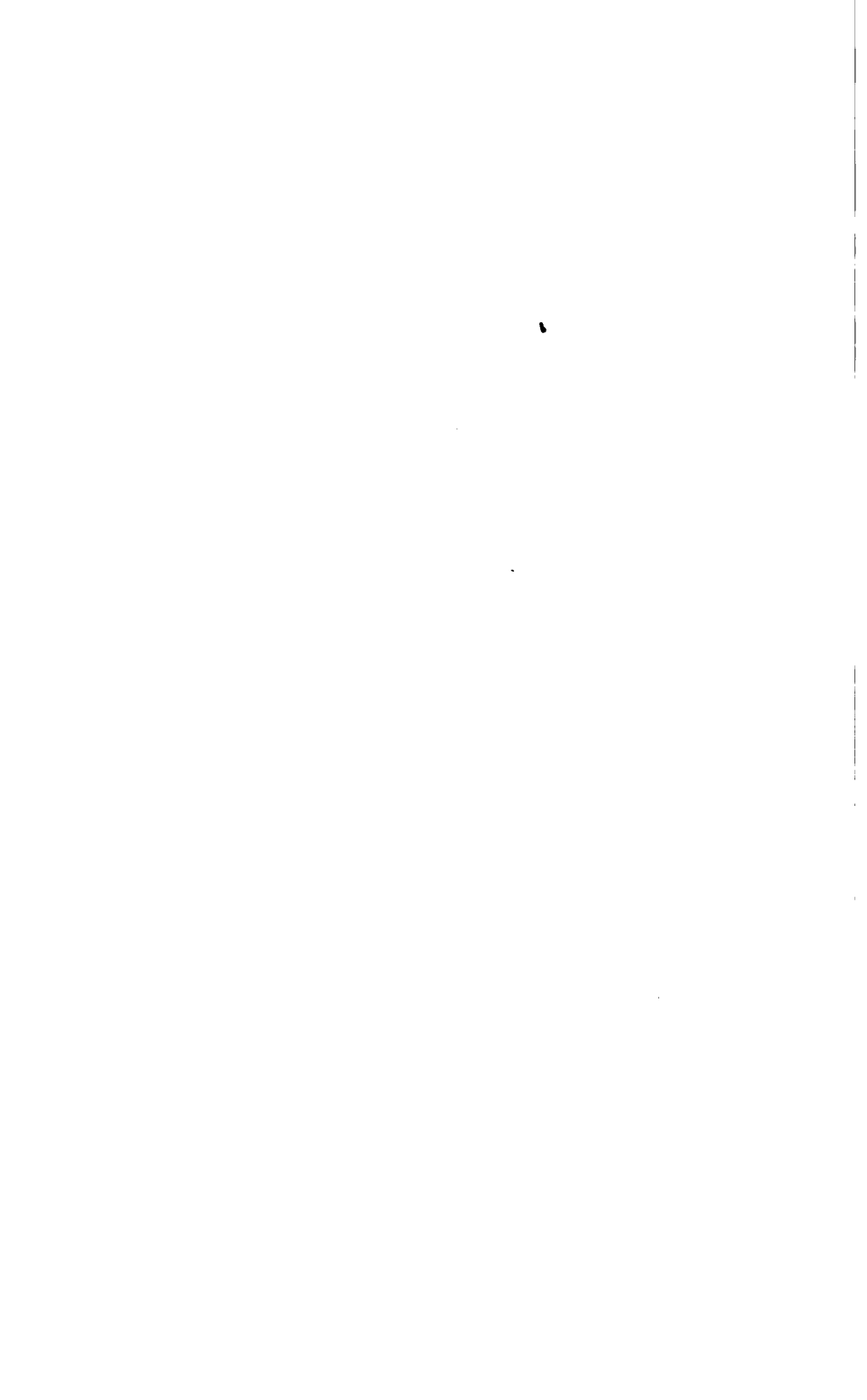
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THE  
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AND  
MONTHLY REGISTER  
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THE

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JULY 1, 1842.

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## ORIGINAL PAPERS.

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### THE LOLLARDS.

THERE is one point in the history of the Lollards which must, I think, have puzzled others as well as myself; though I do not remember to have seen it noticed. The position which they occupy in our civil and ecclesiastical history renders them objects of great interest; and we are naturally led, not merely by philological or antiquarian curiosity, but from a hope that we may obtain real information as to their history, to inquire respecting the origin and meaning of their name. We may acquiesce in the idea that they were called after one Walter Lollard, mentioned by Trithemius, until we find that, notwithstanding the quiet way in which it is talked of, Trithemius really mentions no such person; but who can be satisfied with the explanation, that, being considered tares, or darnel, or some sort of mischievous weed in the field of the good husbandman, their enemies gave them a name derived from *lolium*?

Casting aside these imaginations, we are told, very truly I believe, that there were Lollards or Lullards very well known in some parts of Germany and Flanders. We are informed that they were identified, or connected with, or more or less resembled, the Beguins; and that while the particular religious practice which distinguished the Beguins was the visitation of the sick, that which the Lollards took upon them was, the burial of the dead where circumstances rendered it a work of piety and charity, and the attendance at funerals, either as gratuitous or hired mourners, who sung—perhaps only on such occasions, or perhaps generally in the vagrant mendicity in which they lived—a sort of plaintive melody, which (through the German word whence we have derived *lull* and *lullaby*) gave them their name.

All this is very natural and credible. It is altogether in character with the spirit and the facts of their age; and it seems to be supported by sufficient authorities. If it is at all obscure, it is because the people were themselves obscure; but among the many curious morsels of information which the learning of Mosheim and others has gleaned and put together, there seems to be nothing contradictory, and less apparent discrepancy than might have been expected in such a case.

But having found these Lollards in Germany, and learned why they

were called so, what are we to do with them? Are we really much forwarder? How do they suit our purpose? How are we to connect them with the Lollards of England? It seems as if some link was wanting which is not supplied by any historian whose works I have seen. Look at the early history of our English Lollards, and what do you find which resembles what I have just mentioned as the characteristics of the Germans? And on the other hand, looking at the Germans, what do you find that resembles the well-known characteristics of our Lollards? The English sectarians were not at all like a confraternity of begging friars; and the Germans, do what we will, cannot be turned into anything like protestants. The formation of brotherhoods, sisterhoods, and sodalities of all sorts, was a common thing well understood in their days. They do not appear to have dreamed of separating from or opposing the church of Rome, or to have been considered by it as anything but perfectly good catholics.

If it be true that at a later period some foreign Lollards, or persons to whom some writer or other may have given that name, are to be found bearing a greater resemblance to our English Lollards, and involved in similar charges of heresy and sedition, this only puts them in the same predicament with those whom they resemble, and they are equally in want of some link which may unite them also to those who were, in name, their predecessors.

I am inclined to believe that such a link may perhaps be found; but I beg to offer what I have to say on the subject simply in the way of suggestion and inquiry, and with the hope of gaining further information.

I scarcely need say that, during what may be termed the latter part of the middle ages, prophecies, predictions, and prognostications, were current and influential among all classes of society. How much interest they excited and how much influence they exercised, how widely they were circulated, and how perpetually, how craftily, how boldly, they were used for political purposes, can be understood by those only who have taken some trouble to understand that particular period.<sup>a</sup> Their prevalence and mischievous effects in our own country are attested by successive acts of parliament;<sup>b</sup> and there is sufficient

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(a) With the Abbot Joachim, who may perhaps be considered as having been at the bottom of all this, the readers of the *British Magazine* are probably better acquainted than anybody (except the gentleman to whom they are indebted) ever was before, through the very valuable and learned papers which appeared in it during the year 1840, entitled "Antichrist in the Thirteenth Century." And those who have seen Dr. Todd's beautiful reprint of Wycliffe's "Last Age of the Church" (a work equally creditable to the scholarship and the press of Trinity College, Dublin) will be aware of the manner in which the abbot is quoted by the Reformer. It may be worth while to add, and to reflect on the fact, that Bale appended some of the abbot's prophecies to his *Life of Lord Cobham*. It is not worth while to speak of Merlin and a train of less important prognosticators.

(b) The 33 Hen. VIII. c. xiv. (1541-2) is intitled, "Touching Prophecies uppon Declaration of Names, Armes, Badges," &c., and begins—

"Where dyvers and sondry persons, making theyre foundation by prophecies, have taken uppon theyme knowledge as it were what shall become of theyme whiche beare in theyre armes cognysaunce or badge felδες, beastes, fowles, or any other thing or thynges whiche hathe ben used or accustomed to be put in any of the same, or in and uppon the letters of theyre names, have dyvised, descanted, and practised, to make folke thinke that by theyre untrew gessys it might be knowne what good or evyll thynges shulde coome, happen, or be doone, by or to such persones as have and had suche

evidence that they were as numerous and influential in other parts of Europe. I have never, indeed, met with anything which should lead me to suppose that the original German or Flemish Lollards knew anything of prophecies, or troubled their heads about them; but that our English Lollards were under their influence is beyond all doubt. Notwithstanding the obscurity in which they are shrouded, this fact is perfectly clear. I need not enter into any large proof of it; but I will give one or two extracts from Strype's Memorials and Fox's Martyrology, which throw light on each other, and combine to illustrate the subject. Under the year 1527, Strype tells us—

"Heresy, as it was then called, that is, the gospel, had already spread considerably in this diocese of London, and especially about Colchester, and other parts of Essex as well as in the city. The New Testament, in English, translated by Hotchyn, (that is, Tindal,) was in many hands, and read with great application and joy: the doctrines of the corporal presence, of worshipping images, and going on pilgrimages to saints, would not down. And *they had secret meetings*, wherein they instructed one another out of God's word. Now, the cardinal earnestly bestirred himself to put a stop to these things, and to reduce all declining persons to the old way again. And for the diocese of London, a strict visitation was commenced this summer, by Jeffery Wharton, Doctor of Decrees, Bishop Tonstal's Vicar-General; the bishop himself being then in embassy in foreign parts, in company, as it seems, with the cardinal, who was this summer in France."—*Mem.* vol. I. P. i. p. 113.

armes, badges, or cognisaunces, or had such letters in theyre names, to the greate perill and destruction of suche noble personages of whome suche false prophesies bathe or shulde hereafter be set fourthe, wherby in tymes paste many noble men have suffered, and (if theyre prince wolde gyve any care thereto) might happe to doo herafter. For remedye wherof be it enacted," &c.

This was followed by the 3 & 4 Ed. VI. c. xv. (1549-50) intituled, "An Acte against Fonde and Fantasticall Propheesies," beginning—

"Where nowe of late, sythens the prorogacion of the last Cession of this present Parliament, divers evill disposed parsons, mynding to stirr and move sedicion disobedience and rebellion, have of their perverse myndes feyned, ymagined, invented, published, and practysed dyvers fantasticall and fonde propheesies, concerning the Kinges Majestie, dyvers honorable parsons, gentlemen, and commons of this realme, to the greate disturbaunce and perill of the Kinges Majestie, and this his realme: For remedye therof be y<sup>t</sup> ordeyned and enacted by the King, our Sovereign Lorde, with thassent of the lordes spirituall and temporall, and of the Commons in this present Parliament assembled, and by auctoritie of the same, That if any parson or parsones after the first dayes of February next comeng, doe sett forth in writing, printing, singing, speaking, and publish or otherwise declare to any parson or parsons, any phantasticall or false propheesye, upon occasion of any armes, fildes, beastes, fowles, badges, and such other lyke thinges accustomed in armes, conysances, or sygnetes, or by reason of any tyme, yere, or daye, name bludshed or warr, to the intent thereby to make any rebellion, insurreccion, discencion, losse of lyfe, or other disturbaunce within this realme, or other the Kinges domynions, That then every such parson therof being lawfully indicted and convicted," &c.

This was re-enacted in almost the same words, under the same title, in the 5 Eliz. c. xv. (1562-3) with the following preamble:—

"Forasmuche as sithens thexpiracion and ending of the statute made in the time of King Edwarde the Syxthe, intituled, An Acte against Fonde and Fantasticall Propheesies, divers evill disposed persons, enclyned to the stirring and moving of factions, seditions, and rebellions within this realme, have byn the more bolde attempte the lyke practise, in fayning, imagining, inventing, and publishing of suche fonde and fantasticall propheesies, as well concerning the Quenes Majestie as divers honourable personages, gentlemen, and others of this realme, as was used and practised before the making of the sayd statute, to the grete disquiet, trooble, and perill of the Quenes Majestie, and of this her realme: For remedie wherof, Bee y<sup>t</sup> ordeyned and enacted," &c.

It would be tedious and useless to extract eight or nine pages consisting chiefly of short accounts of a great number of persons who were called in question at this visitation, a great part of whom were informed against by one Hacker, or Ebbe, who appears to have been previously a very influential man among them, and one much looked up to as a leader. Strype says, he had been "a great reader and teacher about six years past in London, and now in the parts of Essex about Colchester, Wittham, and Branktree;" and that being taken at this visitation, he made a discovery of a great many of his friends and followers.

Perhaps there is little or nothing in these various notices which, taken by itself, would appear to have a political bearing; but if we connect them, as we must do, with facts which we learn from other sources, we may believe that "the cardinal earnestly bestirred himself to put a stop to these things," (that is, these "secret meetings,") not merely because in them the people "instructed one another out of God's word," but because he believed that the instruction, professedly drawn even from that pure source, had a political aim, and was dangerous to the government and peace of the realm. But let us take these few extracts, on which further light will be thrown presently:—  
 "John Stacy, of Coleman-street, bricklayer, kept a man in his house, whose name was John, to write the *Apocalypse* in English."—p. 115.  
 "William Raylond, of Colchester, taylor, was also of *Hacker's* sect, and a reader and teacher of his opinions; and had a book of the *Apocalypse* in English."—p. 117. One Girlyng's wife did "speak of the gospels and epistles, and open the *Apocalypse* in her own house."—p. 131. The epistles and gospels were capable of being turned to account, as well as the more direct predictions of the *Apocalypse*. The denunciations of St. James probably account for the frequent mention of his epistle; and, no doubt, many beside "Robert Best had knowledge of the Epistle of James, and could say it by heart."—p. 126. A specimen is also given us of the way in which John Girlyng (the husband of the woman who opened the *Apocalypse*) interpreted "the 24th chapter of Matthew, where Christ spake of Jerusalem, and said to it, 'If thou knewest, thou wouldest weep: for there shall not a stone of thee be left upon a stone; for thou shalt be destroyed:' meaning thereby, that priests, and men of the church, which have strong hearts, (because they do punish heretics, and be stubborn of heart,) should reign awhile, and in conclusion God would strike them, and they should be destroyed for the punishment of heretics."—p. 127.

But I have said that further light is thrown on these secret meetings of Hacker and his disciples. In the confession of Robert Necton, who was one of the party, he acknowledges having read the New Testament before divers persons at the house of one Thomas Matthew in Colchester, "and there and then have heard old father *Hacker* speak of *prophecies*;"<sup>a</sup> and this is further illustrated by a confession of Elizabeth Wighthill, servant of Mrs. Elizabeth Dolly, which we find in Fox.<sup>b</sup> She told Dr. London, that "the said Mistress Dolly, speaking of *John Hacker*, of Coleman-street, in London, water-bearer, said, that he was very expert in the gospels, and all other things

(a) Mem. vol. i. p. ii. p. 65.

(b) New Edit. vol. iv. p. 582.

belonging to divine service, and could express and declare them, and the Pater Noster in English, as well as any priest; and it would do one good to hear him; saying, moreover, that she would in no case that this were known, for hurting the poor man: commanding, moreover, the said Elizabeth, that she should tell no man hereof; affirming, at that same time, that the aforesaid Hacker could tell by *divers prophecies* what should *happen in the realm*."

This Hacker is mentioned by Fox as one of those who uttered "prophecies, going before Martin Luther, touching the reformation of the church." He tells us "how one Haggar, of London, speaking of this reformation to come, declared that the priests should make battle, and have the upper hand awhile, but shortly they should be vanquished and overthrown for ever."<sup>a</sup>

He makes a considerable figure not only in the visitation of the diocese of London, (to which the extract from Strype, just given, refers,) but also in what Fox has told us respecting the proceedings of Bishop Longland, in his diocese of Lincoln. Father Hacker does not seem to have been as careful of Mrs. Dolly as she was of him; for we read that when he abjured in the diocese of Lincoln, "John Hakker did detect Thomas Vincent, of London, . . . also Mistress Cotismore, otherwise Dolly, and Richard Collins," &c.—Vol. iv. p. 239.

This was after John Collins, of Burford, had detected "John Hakker and his son, of London. This John Hakker, of London, coming to Burford, brought a book speaking of the ten plagues of Pharaoh. Also, after that, another book, &c." (*Ibid.* 236.) But what is most to our purpose, and what led to this Hacket, or Hackar, or Haggar, or Haggard, alias Ebbe, alias Richardson,<sup>b</sup> (for he seems to have gone under various names,) being put in the list of prophets, and what agrees well with Mistress Dolly's testimony, is the evidence of Matild Symonds and John Symonds, her husband, who being "put to their oath, detected one Haggar, of London, for speaking in their house, A.D. 1520, these words: 'That there should be a battle of priests, and all the priests should be slain, and that the priests should awhile rule; but they should all be destroyed, because they hold against the law of holy church, and for making of false gods; and after that they should be overthrown.' Item. Another time he said, 'That men of the church should be put down, and the false gods that they make; and after that, he said, they should know more, and then should be a merry world.'"—(*Ibid.* p. 234.) One can hardly wonder that "the cardinal earnestly bestirred himself to put a stop to these things;" especially, considering how very little we know of them, how careful most of the narrators have been to put the best face on them, and how many of those who gave evidence respecting them may be supposed to have held it quite lawful to conceal the truth, even by what we should consider perjury. And surely we ought also to learn a lesson of caution in reading good old Strype, when we find him talking of such proceedings as "heresy, as it was then called, that is, the gospel." It is all very well, if we can persuade ourselves that these good people only meant that the "men of the church should be put down" by the legiti-

(a) New Edit. vol. iv. p. 257.

(b) Fox, New Ed. vol. iv. p. 585.



mate weapons of spiritual warfare; but who is to believe that? Look at the fact and the spirit of the following extract from Fox's list of "Prophecies going before, of Martin Luther," already referred to:—"Matthias Flaccius, in the end of his book, entitled, 'De testibus Veritatis,' speaketh of one Michael Stifelius: 'This Michael, being an old man, told him, that he heard the priests and monks say, many times, by the old prophecies, that a *violent* reformation must needs come amongst them; and also that the said Michael heard Conrad Stifelius, his father, many times declare the same, who also, for the great hatred he bare against this filthy sect of monks and priests, told to one Peter Pirer, a friend and neighbour of his, that he should live and see the day; and therefore desired him, that when the day came, besides those priests that he should kill for himself, he would kill one priest more for his sake.'"<sup>a</sup> Fox, after telling this story, adds—"This Stifelius thought, belike, that this reformation should be wrought by outward violence, and force of sword; but he was therein deceived, although the adversary useth all forcible means and violent tyranny, yet the proceeding of the gospel always beginneth with peace and quietness." There might be much peace and quietness at these secret meetings, at which in all probability these very prophecies were discussed, but can we wonder that they did not "down" with the cardinal?

These extracts from Fox and Strype illustrate the state of things just before the time when Luther could have been heard of; and I give them first, not only because they are connected, and throw light on each other, but because they are more intelligible than some brief previous notices would be without their illustration. If, for instance, we go back about a century, and look at Fox's account of "The persecution in Suffolk and Norfolk," which took place in the year 1429, we find this passage:—

"Item, the said William Wright deposeth, that it is read in the prophecies amongst the Lollards, that the sect of the Lollards shall be in a manner destroyed; notwithstanding at length the Lollards shall prevail, and have the victory against all their enemies."—*New Ed.* vol. iii. p. 597.

What were these "prophecies among the Lollards?" Surely something definite, which it is worth our while to find out, if we can. But, without entering into so wide a field as might be opened by such a question, I will beg leave to bring before the reader one work now little known; perhaps, as it regards our own country, almost entirely unknown; but which, though now sunk in oblivion, and known only to bibliographers as a scarce book, once, and for a long period, enjoyed extraordinary popularity, and a most extended circulation. I mean the "Pronosticatio" of Johannes Lychtenberger.<sup>b</sup>

(a) *New Edit.* vol. iv. p. 256, where the editor puts in a note, "This anecdote occurs in the *Catalogus Testium Veritatis*, drawn up by M. Flaccius Illyricus, and re-edited by Simon Gordart, A.D. 1608, at p. 1924.—*Ed.*" It may be presumed that some friend furnished the editor (one does not see why) with this bibliographical scrap, which he did not know how to correct. Gordart should be Goulart; and 1924 should be 1941.

(b) Or to give the full original title, "Pronosticatio in Latino Rara et prius non audita que exponit et declarat nonnullos celi influxus et inclinationem certarum constellationum magne videlicet conjunctionis et eclipsis que fuerant iatis annis quid boni malive hoc tempore et in futurum huic mundo portendant durabitque pluribus

Whether the name is real or assumed, and whether (according to the only guess that I have seen) the writer was a hermit of Alsace, I know not. How many editions of his work appeared even in the fifteenth century it may well be believed that nobody knows; but the following notices, gleaned from such books as happen to be within my reach, will, I think, fully justify what I have said of its circulation.

"A Latin edition printed at Mentz in 1492.<sup>a</sup>

A German edition of the same place and year.<sup>b</sup>

A Latin edition printed at Modena in the same year.<sup>c</sup>

An Italian edition at the same time and place.<sup>d</sup>

A German edition of 1497.<sup>e</sup>

A Latin edition of Strasburgh, 1499.<sup>f</sup>

An Italian edition of Milan, 1506.<sup>g</sup>

A Latin edition with no note of place, in 1526.<sup>h</sup>

A German edition, also without note of place, in the same year.<sup>i</sup>

An edition at Cologne in the same year.<sup>j</sup>

A German edition, with a preface, by Martin Luther, at Wittemberg, 1527.<sup>k</sup>

Another German edition, without date, with the same preface, Strasburgh.<sup>l</sup>

A Latin edition, Cologne, 1528.<sup>m</sup>

A German edition of the same place and year.<sup>n</sup>

A German edition of 1530.<sup>o</sup>

Another of the same year, differing but little except in having Luther's preface.<sup>p</sup>

A Latin edition of Paris in the same year.<sup>q</sup>

Another of Cologne, 1539.<sup>r</sup>

This, however, brings us beyond a period when these prophecies of John Lychtenberger were so mixed up with those of others, that, from his name not being in the title, it is hard to say how often his

annia." In the colophon we read, "Datum in vico umbroso subtus quercum Carpentuli Anno Domini M.cccc.lxxxviii Kalendas, Aprilis per peregrinum Ruth in nemoribus latitantem. Cujus oculi caligaverunt stilus tremet senio oppressus." The use of the name of Ruth in this place is explained by other passages in the work, where the author describes himself as a gleaner in the field of judicial astrology, gathering a few ears after the Lord of the harvest and his reapers, (exurgens in rure ut miser Ruth sequens Boaz ac messores antecessores philosophos, &c.) and in the prayer prefixed to his work he says, "Tu igitur omnium conditor et moderator Deus qui solem formasti et lunam qui rapidos celi cursus ordinesque disponis . . . ad te supplex confugio. A te grana misericordie tue peto. Te unicum Booz adoro; expande pallium gratie tue super me Ruth quia propinquus es te invoco, tibi supplex manus tendo, te trepida cum supplicatione veneror, ut numinis tui presidio siderum tuorum venerabilia judicia curousque eorum efficaces influentias indigno servo tuo Johanni lychtenberger explicandas reveles, mentemque meam eterni tui splendoris radio illustrando in viam veritatis dirigas. Ingenium meum excita, linguam commove, rectamque prognosticandi formam mihi ostende." And in the course of his work the allusion is repeated, as at *Sig. C v*. "O viri evangelici rogate Boaz dominum messis ut expandat pallium gratie sue supra vos quia propinqui estis mihi indulgendo." My reason for noticing this will be seen presently.

(a) In the collection of Earl Spencer, described by Dr. Dibdin in the Supplement to his *Bibl. Spenceriana*, p. 289. (b) Seemiller *Ineuab. Typ. tom. iv. p. 24*. (c) Denis *Supp. to Maittaire*, vol. i. p. 329; Panzer *Ann. ix. 256*. (d) Panzer *Ann. ii. 150*. (e) Denis *Supp. to Maittaire*, vol. i. p. 433. (f) *Ibid. p. 467*; Panzer i. 65. (g) Panzer, vol. x. p. 462. (h) Bauer *Bibl. Lib. Rar. tom. ii. p. 290*. (i) *Id. Ibid.* (j) Panzer, vol. x. p. 462 (k) Bauer *Bibl. Lib. rar. tom. ii. p. 290*. (l) *Id. Ibid.* (m) *Id. Ibid.* (n) *Biblioth. Bunav.* (o) Bauer *ubi. Sup. p. 290*. (p) *Bibl. Bunav.* (q) Struvii. *Intr. ad Kot. Rei Lit. p. 463*. (r) In Mr. Beckford's library according to Clarke's *Repertorium*.

work was republished. For instance, an edition is mentioned without any note of place in 1549, where he is associated with Paracelsus, Joseph Grttnpeck, Johannes Carion, the Sibyls and others;<sup>a</sup> and in a volume published at Paris without date, (but which, from some manuscript notes in it, must have been published in or before 1531,) he is joined with Bemechobus, the Sibyls, Jerome Savonarola, &c.<sup>b</sup>

I have entered into these details, which it would be easy to make more tedious, in order to give some idea of the extensive circulation which the book must have obtained at an early period; and I think that this is further proved by a fact which seems to me rather singular. Not one of the bibliographers whose works I have quoted seems ever to have seen the first edition of the book. They have very naturally judged from the language used in the colophon of the edition of 1492, that it was a reprint, and that there must have been a previous edition; but they do not appear to have seen any. Panzer,

(a) Bibl. Bunav. vol. ii. p. 234.

(b) There is something curious about this volume, which it is not entirely foreign to our purpose to notice. The owner of it wrote himself "Petrus de Bardis." Whether this name was real or assumed I do not know. It does not occur in this volume, but in some manuscript evidently by the same hand on the title page of the Commentary on the Psalms, which Bucer published in 1529, under the name of Aretius Felinus; where also Peter has noted, "1531, viii. die Decembris Londini in festo conceptionis bte Mariæ luna abscondita." In this book of prophecies, the full title of which is, "Mirabilis Liber qui prophetias, revelationes, necnon res mirandas, preteritas, presentes, et futuras, aperte demonstrat ¶ Paul ad Thessalo. v. ¶ Prophetias nolite spernere: omnia autem probate. quod bonum est tenete ¶ Luce xxi. ¶ Cum audieritis prelia et seditiones: nolite terri: oportet primum hec fieri: sed nondum finis ¶ Matthe. xxiii." The owner of the book seems to have taken most interest in the predictions of Savonarola which begin on the reverse of fol. lxii., for that leaf and the preceding having escaped the binder, have never to this day been cut open. On this folio, under the beginning of Savonarola's "Revelatio de tribulationibus nostrorum temporum de reformatione universe dei ecclesie: auctore deo et de conversione turcorum ad fidem nostram cito et velociter ostensa Florentie Hieronymo de Ferraria, hoc tempore viventi, Servo jesu christi minimo," Peter has written, "Vir literis et probitate clarus et hic si obiit regnat." Along the bottom margin of the two next leaves, "Scio hunc sanctum fuisse prophetam et gloria eterna frui. Iota unum vel apex unus non preteribit donec fiant omnia quæ prædixit." But the most singular note is one which begins on fol. lxx., and is continued on several of the following, for the book is small, and the handwriting large. "Grati estote inquit Paulus. Inique egi qui sanctum hunc virum merita laude fraudavi nam cum sciam xliii. annos abhinc hunc, cum illis duobus ejus confratribus una crematis, esse cum christo, tacui; sed incredulitas aliorum, et imprudentia mea, fuere in causa. In carcere eram et una cum alio celite nomine A. visitarunt me Londini mense Novembris 1517. Videns et vigilans intempesta nocte in tenebris, quid aliud viderim nolo loqui, possem at non decet. Non dicam cum paulo sive in corpore sive extra corpus xliii. annos abhinc, sed cernuis cordis poplitibus cum Davide canam probasti cor meum et visitasti nocte et cet. Mirabilis Dominus in sanctis suis quorum æ quidem cito ulciscetur." There are other notes not worth copying; but a little further on, where the King of France is addressed as "Christianissime Rex," Peter has written, "Reprobatus est quoad hoc opus; eligitur non ab homine sed a Deo æterno maximus minister justitiæ Dei et confirmatur Defensor fidei et Christiani nominis, quem exaudiet Deus in die tribulationis, proteget cum nomen Dei Jacob. i. Christus nasareus crucifixus filius Dei." I quote this note on account of another which is written at the foot of the title page, and is as follows: "Hic liber est serenissimi [I believe, but it is much contracted and partly effaced] Regis Henrici viii. fidei defensoris et in orbe Christiano Regum omnium excellentissimi." I do not know what he can have meant if he did not mean that the work was compiled by, or by the direction of the King; and whether there was any ground for such an opinion, or not, its existence is worthy of notice.

indeed, (Ann. vol. iv. p. 45,) gives the title of the edition of 1488, but he does it with an error which may lead to a doubt whether he was really copying from the book itself.<sup>a</sup> He was, however, quite correct in stating that there was such an edition, and in assigning its date, for its existence is testified, if by no other copies, by three in the archiepiscopal library at Lambeth.<sup>b</sup> The probability is that that edition (perhaps one or two more before 1492) passed from hand to hand till it was worn out, while the work was a matter of interest from its contents, and of little value as a book which was rapidly superseded by new editions. I have found only one writer who appears to have seen this edition. Maxwell, in his "Admirable and Notable Prophecies," having previously quoted the prophecies of John a Lichtenberg, adds to his twentieth section an "appendix or addition to the former section, made upon occasion of a certaine old booke," which was lent to him, and which was, in fact, the original edition of John Lychtenberger's prophecies, which he had before quoted, probably only at second-hand, from some writer who cited them under that name; but which, when he got the book itself, he did not recognise, as there is no name on the title page, or I believe anywhere, but as it occurs in the prayer which I have quoted; and he seems to have turned to the colophon from which I have given an extract in a preceding note. Having stated that some prophecies quoted by a certain writer as St. Bridget's, were not to be found in her printed works, he proceeds to say:—

"And those same prophecies I find likewise alleaged by an astrologian, naming himself Ruth, and writing of the conjunction of the higher planets, that was in the year 1484, and the 25th of November of the said yeare, and likewise of that terrible eclipse of the sunne which was seene the 16 day of March in the next yeare following, neere some 130 yeares agoe, in the days of the most vertuous and famous Emperour, Frederick the Third, the father of glorious Maximilian the First. The which astrologians booke was printed 128 yeares agoe, some 14 yeares before S. Brigides Revelations were printed, at Noremburge, and was imparted of late unto my view by my much respected and kind friend, Sir Henrie Spelman Knight, a gentleman noted of the best for his notable parts of judgement and learning, both divine and humane, and known to be a most earnest favourer and furtherer of all learned endeavours, especially such as belong to the studie of antiquity, wherein I have spent some seaven yeares of my time."—p. 114.

I wish, as far as possible, to avoid being tedious about this book;

(a) He has *vera* instead of *rara* in the title. The Gothic capital **R** beginning a line is so plain and conspicuous that one can hardly imagine such a mistake in any one copying the original. He adds a reference to his German Annals, p. 229, "*ubi docetur annum 1488, minime pro impressionis tempore habendum esse.*" This reference I have not been able to verify; nor do I know what he means. I believe it to have arisen merely from the fact that he had not seen, or found any other bibliographer who had seen any edition earlier than 1492. In his first volume, p. 115, he mentions an "editio dubia," reported as of Augsburg, 1488, "*forte tamen est illa quæ in der Neu. Bibl. der sch. Wissensch. vol. xxv. p. 1, p. 24, sub titulo . . .* [and then he gives the title with the same error of *vera* for *rara*] . . . affertur." He is followed in giving the title of the edition of 1488, with this error by Ebert, *Allgem. Bibliogr. Lex.* in v. Indeed, I believe, by everybody who mentions this first edition at all.

(b) Since the above was in type, I have found, by the Catalogue, that there is a copy in the Douce Collection in the Bodleian Library.

but I must add, as shewing the strong hold which it had, and maintained, on the public mind, that though (if I understand it) the predictions which it contained were only framed professedly with a view to a period extending to the year 1567, yet after that time fresh editions continued to be published, and the Bibliotheca Burnaviana alone furnishes German editions, published in 1620, 1633, 1651, and 1689.<sup>a</sup> It seems, indeed, to have been a stock book for times of alarm or excitement; and probably many editions intervened between these and that which was occasioned by the battle of Jena, and printed at Amsterdam, as recently as the year 1810.<sup>b</sup>

I spare the reader anything like a full account of these prophecies, not only because I do not profess to understand them, but because such a course would lead us out of our way. I refer to John Lychtenberger, and give this long account of his work, merely because he quotes, and gives extracts from, another writer, of whom, and of whose works, I can find no account elsewhere. That writer Johannes Lychtenberger represents as a prophet whose predictions he received, and expected others to receive, with profound respect, who needed no introduction or description, but who would be sufficiently known under the name of REYNHARDUS LOLHARDUS. I see nothing from which to form a conjecture respecting his date; but that his predictions were current, and well known before this book of John Lychtenberger was published, seems to be quite clear; and whether he was a real or an imaginary person makes no difference as it regards our inquiry. In his preface, John Lychtenberger says, that although God has seen fit to reserve times and seasons in his own power, yet he has given men several, more particularly three, ways by which they may attain some knowledge of futurity. First, long experience, by which they may be enabled to form probable conjectures. Secondly, by the stars. Thirdly, revelation, either by inspiration, vision, or in other ways; and after speaking of the Sibyl, of the Old Testament prophets, and of St. John, he says that he will omit all others except Bridget, to whose revelations reference would be made in his work, and "with her," he adds, "is to be associated a certain Reynhardus Lolhardus, as will be seen further on in its proper places."

(a) Of course we may suppose that these editions were in some degree accommodated to the time and circumstances of publication. Spener, in a letter written on the 19th October, of this year 1689, says, "*Lichtenbergii vaticinium scriptum in meas etiam manus delapsus est. Verum ut tibi styli pro isto ævo nitor suspensionem iniecit, ita alii etiam figmentum credunt, quo nescio quis aliorum credulitati imponere volupe duxerit: addentes a Lichtenbergio postilla non edita unquam. Impressa tamen Lipsiæ sunt vaticiniorum ipsius genuinorum, quorum in illa bibliotheca exemplum est, aliqua excerpta, quæ cum iis, quæ scripto circumferantur, multa communia habent, non tamen æque clare, quæ nunc geruntur, additis etiam annorum numeris, explicant.*"—*Consil. Theolog.* Pars 3, p. 675.

(b) Ebert says, "Dieser L'schen Weissagen sind zu verschiedenen zeiten emsig gesucht worden; eifriger aber wohl nie als nach der Verhängnissvollen Jenaer Schlacht, wo auf allen Sach. Bibl. die Nachfrage nach ihnen unbegreiflich stark war. Es sei daselbst, sagte man, Alles auf das bündigste vorausgesagt und es war übrigens ganz in der Regel, dass einige Nichts, andre Alles, darinn fanden. Die Luther'sche Ausg. Von. 1527, kommt noch am häufigsten vor; sehr selten aber sind die früheren."—*Allg. Bib. Lex.*

(Cui associetur quidam Reynhardus Lolhardus ut suis locis infra patebit.) At the end of his preface he gives in a large letter the five names, PTOLOMEUS, ARISTOTELES, SIBILLA, BRIGIDA, LULHARDUS DICAT. Under each name (that is, between it and the next,) is a motto, or something which I presume the person is supposed to say, though the word "dicat" is added only to Lulhardus. His saying is—

"Sis cautus multis esto familiaris sed quod  
Silere vis alios primus aile."

This is followed by an engraving of these five persons, which, as the reader has a fac-simile before him, need not be more particularly described than by saying that, owing to the shape of the original wood-cut, it was not possible to get the whole of it on a page of the magazine, and that the lines which, in this copy, appear to rise from the head of each person, are, in fact, the extremities of rays proceeding from a representation of the Almighty, which occupies the upper part of the original engraving.

Considering the estimation in which Ptolemy, Aristotle, the Sibyl, and Bridget, were held in those days, it would seem that a prophet selected to stand in their company must have been a person of some consideration and notoriety; but, as I have already said, he is named without any description or explanation, and I see nothing that throws light on his period or personal history, except that he seems to have published a book of "Revelations." Now were these "Revelations" the "prophecies amongst the Lollards" of which we read in Fox? What they were we can only conjecture from the scraps quoted in the work before us. For instance:—

"Unde in Revelationibus fratris Reynhardi lolhardi ita dicitur. Lupus. i. terra occidentalis aquilam ejiciet tunc pullus merebit et sui proprii pellem ejus dilacerabunt, sedebitque nudus querens adjutorium parum inveniens. Aquila a virgine fugata lilium excitabit volabit ad meridiem recuperando amissa, veniet miles in pectore signatus trucidabit leonem," &c.—*Sig. B. iv. b.*

It proceeds in the same style, and there is, perhaps, something in it to remind us of the "armes, fildes, beastes, fowles, badges, and such other like thinges," mentioned in our acts of parliament. Again:—

"Devotus Reynhardus in spiritu videns sub rege Maximiliano *tribulationes cleri et ecclesie*, promptit in hec verba in libro suo *multarum tribulationum* dicens 'Ecce erunt omnes volantibus celi et bestiis terre,'" &c.—*Sig. B. v. b.*

"Reynhardus lolhardus in quodam visione ita videns *tribulationes cleri in ecclesiis sancti Petri*, prorupit in hæc verba," &c.—*Sig. C. iii.*

These may, perhaps, be thought to agree well enough with the glimpses which we have obtained from the examinations recorded by Strype and Fox; and to shew at least that the subject matter of these predictions (for the prophecies themselves I really do not understand, and perhaps, from the specimen which I give, the reader will agree with me in thinking them not worth quoting,) is somewhat akin to that of "the prophecies among the Lollards."<sup>a</sup>

(a) I need hardly say that the book is principally made up of prognostications of war, famine, tumults, seditions, the oppression of the people, the humiliation and sufferings of the clergy, and the nobility, and such matters. For instance—

"De post anno 1491, 1492, 1493 . . . in Alemania superiori et in Francia,

I shall not, I hope, be understood as contending that the Lollards got their name from this man (real or fictitious) in the same way as the Arians got theirs from Arius, the Waldenses from Waldo, or the Wesleyans from Wesley. We may suppose that he was a Lollard—and what was John Lychtenberger's idea of a Lollard? Just what Mosheim would have us suppose. You will observe that he speaks of

Anglia, Gallia, timore mortis, ambulabunt gentes annis istis de locis ad loca et magnates pacientur altricationes magnas in terra meridionali . . . cives in urbibus trenebunt tremore magno. Mors magnatum superveniet et tristabuntur Magnates. Nova mala a laicis leoni subjectis esurgent . . . et illa mala iterum revehient Anno 1521, 1523, quia sol bis eclipsabitur et luna ter istis annis."

"Anno 1593, 1595 . . . in occidente plurima mala multa cum sanguinis effusione. Videbuntur multa mala inter spirituales.

"De post anno 1496, 1497 . . . surgent armati ad pugnandum: omnis malitia armatorum excogitabitur . . . in occidentali parte fertilitas magna et equi cari erunt propter lites in eadem terra, et spirituales quasi castigati ambulant hinc inde, status laicorum exultabit.

"Anno 1498, 1499, 1500 . . . inter cognatos esurgent bella magna; et inaudita, tam in clero quam in populo, altricatio magna . . . agricole vexabuntur a martialibus ac suis superioribus.

"Anno 1501, 1502 . . . inobedientia magna Romane ecclesie videbitur in vulgo . . . multi cives depauperabuntur. Gubernatores et magnates detruncabuntur capitibus propter dissuetudines . . . de post annis tribus . . . multi suspendentur fures in patibulis, multique detruncabuntur capitibus. Divites descendant, pauperes ascendent.

"De post . . . inter rusticos et ignobiles una confederatio contra nobiles et potentes, novalia denunciante populo que antea non sunt audita; et multi potentes cadent de sublime.

"De post . . . Anglici, Britannici, cum maritimis occidentalibus pacientur in regnis eorum multa discrimina ast [q. et] vexationes plurimus."

This specimen might be increased by tedious repetitions; but it is sufficient to shew the nature of the work. It was, indeed, "spargere voces in vulgum ambiguas." Some may be surprised that Luther should have lent the sanction of a preface to such a book. The subject is not one to be entered upon in a note to an overgrown paper; yet too important, and too closely connected with our subject to be passed over without any notice. The first sentence, perhaps, throws some light on this; and at least confirms what I have said of the circulation, influence, and application of the book. "Weil diss Buch Johannis Lichtenbergers mit seinen Weissagungen nicht allein ist weit ausskommen, beyde in lateinischer und deutscher Sprache, sondern auch bey vielen gross gehalten, bey etlichen auch verachtet ist, sonderlich aber die Geistlichen sich jetat des hoch trösten und freuen, nach dem aus diesem Buch eine fast gemeine Rede ist entstanden gewesen, es würde einmal über die Pfaffen gehen, und darnach wieder gut werden, [almost Father Hacker's words,] und meinen es sey nu geschehen, sie seyn hindurch, dass ihre Verfolgung durch der Bauren Aufruhr und des Luther's Lehre sey von diesem Leichtenberger gemeinet, um des alles willen bin ich bewegen, mit dieser Vorrede denselbigen Lichtenberger noch eins auszulassen, mein Urtheil druber zu geben, zu Unterricht aller, die das begehren, ausgenommen die Geistlichen, welchen sey verboten, sammt ihrem Anhang, dass sie mir ja nichts gläuben, denn die mir gläuben sollen, werden sich doch ohne sie wohl finden."—*Op. Ed. Alt.* tom. iii. p. 777. Just after I had written this, a part of an Irish newspaper, entitled the *Achill Missionary Herald*, for April 28th, 1842, fell into my hands, and I cannot help giving the following extract, which is, I believe, (but the paper being torn I cannot speak positively) part of a letter from the Rev. Edward Nangle to Dr. McHale, with reference to some letter published by him:—"Of the fact of the weakening of this accursed system [popery] in Spain, I was aware before I read your letter; the pleasure, therefore, which I derived from its perusal was not because it announced that fact, but because it announced it in such a way as assured the Roman Catholics of this diocese of its certainty. Your priest here has published it—the Roman Catholics of Achill have heard that one great nation is disengaging itself from the heavy yoke which oppressed them: had I informed them of this, they would not have believed me, but the priest has said it, and

him as a "friar," (*frater Reynhardus*,) and that the portrait gives him a friar's dress, and a most unprotestantlike string of beads. The same is to be noticed in the other picture, where we may suppose the Lollard to be a general representative of his sect. It is not the work of a friendly hand; but the satirist does not hint at heresy, schism, or sedition; his idea is obviously that of a mendicant friar, beguiling silly women of their pence. John Lychtenberger did not dream of connecting this *devotus frater Reynhardus*, with the "new sect" invented, as he says, by "the heresiarchs of Bohemia, Wicliffe, Jerome, Huss, and Rockenzana," prefigured by the great "*conjunctio in scorpione*."<sup>a</sup>

Nevertheless, some man of this confraternity of something like mendicant friars, might publish predictions, or somebody who was not really more a Lollard than Piers was a plowman, or Swift a drapier, might choose to assume the character. Be this as it may, it is certain that prophecies, under the name of Lollard, were in most extensive circulation—certain also that those whom we call Lollards had prophecies such as we may suppose these to have been, and it does not seem to me improbable that the persons who bought up, and studied, and acted on the predictions of Reynhart Lollard should have been called by his name, without particular reference to the way in which he came by it; or that the agitation in church and state to which those predictions were obviously calculated to give rise, should be described in our statutes as "Lollardy."

#### THOUGHTS ON PREACHING.

AN overweening estimation of the importance of the ordinance of preaching (as popularly understood) is one of the prevailing errors of the self-styled "religious world." In the opinion of the maintainers of modern theology, the other means of grace, even prayer, absolution, and the blessed sacraments themselves, occupy a lower position than the addresses of the pulpit. Their question respecting the religious provision of a parish or district is, not whether the people have an opportunity of joining in the public worship and partaking of the sacraments of the church, but whether "the gospel" is preached there. Similarly, in the modern arrangement of the interior of our ecclesiastical fabrics, the great aim has been to provide for the accommodation of the largest number of *hearers* in the smallest space, so that room, in many cases, has scarcely been allowed for the purposes of *devotion*, or for the decent (not to say solemn and imposing) cele-

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the fact is therefore no longer to be questioned. I can assure you, the announcement has encouraged a rising hope in some of achieving the freedom for which they have sighed in secret. 'The priest,' said one of the peasantry to your correspondent, 'told the people of Dugurth, that they were knocking the heads off the priests in Spain, and I am thinking that the time will come when they will do the same in Ireland.' One wonders whether the protestant clergyman made any reply.

(a) "*Novam sectam invenerunt heresiarche Bohemorum Wicleff Jhero. Hussq et Rockenzana.*"—*Sig. F liii*,



bration of the divine mysteries. This disproportionate regard for preaching may be attributed to that pseudo-divinity (unknown alike to Scripture and primitive antiquity) which has prevailed ever since the Reformation, and (although on the decline) still prevails among "protestants." It is one of the leading tenets of this system of belief, that preaching is the great,—we had almost said, the only—engine for the advancement of CHRIST's kingdom, and the renewal or (in popular language) the "conversion" of the souls of men. Far different (to judge from their proceedings) was the doctrine of the primitive believers, and of our English reformers, who professed to walk meekly in the "old paths" of "antiquity," universality, and consent. They did not make that the house of preaching which Scripture calls the "House of *Prayer*." When we refer to the practice of the church, as recorded in the Acts of the holy apostles, we find that prayer and the blessed sacraments occupied the position which is awarded to preaching by modern spiritualism. Thus, in the first mention of the conduct of the disciples after the day of Pentecost, it is said (not that they congregated to hear sermons, but) that they continued steadfastly in the apostles' doctrine and fellowship, and in *breaking of bread* (the B. Eucharist) and in *prayers*. Again, in the thirtieth chapter, we read of "certain prophets and teachers" who were in the church at Antioch, who "ministered to the LORD and fasted." Nothing is said of their preaching to the Christian converts. Again, when St. Paul, coming to Ephesus during one of his apostolic journeys, met certain disciples, his first inquiry was, "Have ye received the HOLY GHOST?" And, on their replying that they had not so much as heard whether there was any HOLY GHOST, he asked them whether they had not partaken of Christian baptism, (a proof, by the way, that he considered this and his former question synonymous,) and, on learning to the contrary, he gave them entrance, by baptism, into the Christian household. Baptism, and not preaching, was the instrument he made use of for their admission to gospel privileges. Let one other example suffice. In the twentieth chapter of the Acts, it is recorded that on the eve of St. Paul's departure from Troas, he addressed the disciples at such length, that a young man named Eutychus, having fallen, when asleep, from the third loft of the upper chamber where they were gathered together, was taken up dead. Apart from the context in which it stands, this fact would certainly militate against the statement it is brought forward to establish; but on reading the preceding verses, we find that the event took place on the first day of the week, when the disciples came together (that is, were in the habit of meeting) to "break bread," to receive the holy communion, and that St. Paul had *availed himself of that opportunity* to give them his parting admonitions. They did not come together to hear St. Paul, although, on this occasion, his address accompanied their worship. His sermon arose out of their assembling to "break bread," and not their celebration of the eucharist out of their meeting to hear St. Paul preach. According to modern notions, this order should surely have been reversed. This last instance, perhaps, more clearly than any of the others, shews what, as respects the matter under our consideration,

was the practice and feeling of the first Christians. The great object of their assembling, and to which all other portions of their worship were made *subservient*, was to "break bread"—to offer the commemorative sacrifice of the new law. That this was the case at Troas is apparent at first sight, and if there were no other proof that such was the universal custom, the narrative we have been considering would, we think, be sufficient to demonstrate it; for it is observable that no comment is made, and the very silence maintained proves the catholicity of the practice. The narrator appears to *assume* that every Christian would know the practice to be general.\*

In the age immediately subsequent to the apostolic, the ancient ecclesiastical writers, to whom we are indebted for our information respecting the ritual of the early believers, assure us that while the sermon was not excluded,† the holy eucharist was always celebrated in their daily and weekly assemblies, and that this, with its accompanying liturgy, formed the *principal* part of their public services. Bishop Sparrow observes, (in his *Rationale*, pp. 274—6. Edit. 1668,) "In the primitive church, while Christians continued in their strength of faith and devotion, they did communicate every day. This custom continued in Africa till St. Cyprian's time, *Orat. Dom. We daily receive the eucharist, for to be our food of salvation.* And after him till St. Augustine's time. *Ep. 23, ad Bonifac.* Insomuch as these words in our Lord's prayer, '*Give us this day our daily bread,*' they interpreted of the eucharist, as being daily to be celebrated . . . St. Chrysostom tells us that in his time, *in every meeting or congregation of the church, the healthful mysteries of the eucharist are celebrated. Hom. 26, in Matt.*" Justin Martyr's account, in his Second Apology, of the Worship of the Primitive Believers, is well known.

That our English reformers were anxious to follow the ancient pattern in the worship of the sanctuary, appears from their design (as exhibited in the Prayer Book) that the holy communion should be administered on all Sundays and festivals *at the least*, from their injunction that the morning and evening prayers of the church should be daily offered, while nothing is said about daily preaching, and from the space allotted (in imitation of the ancient model) to those prayers, much of which (had they acknowledged the modern theory) would assuredly have been devoted to the sermon. The puritans, in Elizabeth's time, objected "That as 'the devil under colour of long prayer drove preaching out of the church' heretofore, so we 'in appointing so long time of prayers and reading, whereby the less can be spent in preaching, maintain an unpreaching ministry.'" (Eccl. Pol. v. xxxii. 3.)

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\* See a Sermon by Rev. Pelham Maitland on "Primitive and Modern Communion Compared," where the above arguments are urged with great clearness and power.

† Sermons, however, were not delivered in all churches. According to Sozomen there were no sermons or exhortations delivered in the Roman church in the fifth century. Leo, Bishop of Rome in the fifth century, appears to have been the only bishop who preached in the Roman church for many centuries; and it is said that none of his successors, until the time of Pius the Fifth, five hundred years afterwards, imitated his example. See Palmer's *Origines Liturgicæ*, ii. 59.

Hooker's remarks on this objection are so apposite that we cannot forbear quoting the following :—

"In case our prayers being made at their full length did necessarily enforce sermons to be the shorter, yet neither were this to uphold and maintain an 'unpreaching ministry,' unless we will say that those ancient Fathers, Chrysostom, Augustine, Leo, and the rest, *whose homilies in that consideration were shorter for the most part than our sermons are*, did then not preach when their speeches were not long. The necessity of shortness causeth men to cut off impertinent discourses, and to comprise much matter in few words."—*Ibid.*

The length of the prayers is often, indeed, at the present time, felt and acknowledged as a grievance by such of the disciples of the new school of theology as have not gone over to the dissenters. Attempts have been made to procure their curtailment on the very ground—the old puritan plea—that they interfere with the exercises of the pulpit. We may here observe, as further indicating the opinion of the reformers as to the comparative value of prayers and sermons, that while (as we have seen) they provided for the *daily* matin and vesper celebration of the former, they gave no direction, even on Sundays, for more than one sermon. Thus much, then, concerning the implied opinion and practice of the primitive church and our "Anglican Fathers" in regard to the importance and place of the ordinance of preaching. They evidently did not attach so great a value to it as to "disparage prayer and sacraments in comparison"—they did not consider it the most powerful means of promoting religion.

In answer to the foregoing observations, it may, perhaps, be objected that there are some parts of the New Testament which sanction the opposite doctrine. That St. Paul, for example, affirms that Christ sent him "not to baptize, but to preach the gospel;" (1 Cor. i. 17;) "that it pleased GOD, *by the foolishness of preaching, to save them that believe*," (v. 21;) that "faith cometh by hearing," (Rom. x. 17;) and the like. All these passages, however, have an *especial* reference to the *Gentiles*, and the manner of *their* conversion. It is self-evident that persons who are entirely ignorant of Christianity, can only be made acquainted with it, in the first instance, by means of oral instruction. Such, at all events, is the testimony of the apostle. (Rom. x. 14, 15.) This, and the before cited Scriptures, condemn the attempt to convert the heathen by *book societies*, apart from the church's teaching; but they give no countenance to the modern estimate of preaching. In reference also to the first quoted text, it is to be observed that St. Paul was expressly ordained to be the apostle of the Gentiles, and as such, his mission was obviously primarily to *instruct* the outcast nations, although, as we have seen, he was in no wise regardless of the "laver of regeneration." But while we endeavour to lower the exaggerated estimation in which sermons are held by the moderns, let it not be supposed that we would lessen, in any the least degree, the due importance and value of preaching. That, indeed, would be as great an error as theirs who disparage prayer and the holy sacraments. Preaching, however, comprises a vast deal more than the delivery of written or extempo-

aneous "discourses." When our blessed REDEEMER commissioned his apostles and their successors to make disciples of all nations, he committed to his church authority to *teach* his religion. Accordingly, every part of her ministration is designed, in a greater or a less degree, openly or by implication, by word or by action, to accomplish this sacred purpose. The public reading of Scripture is a preaching of God's word. Baptism and the Lord's Supper, again, are in the language of St. Augustine, "Symbols of truth," and proclaim, with a might far surpassing human eloquence, the original corruption of our nature; the need of the cleansing, preventing, and assisting grace of the HOLY SPIRIT; and the tenet of the SAVIOUR's mediation. Preaching, likewise, (in its modern restricted sense) forms a considerable part of the church's means of instruction; and not only is it (in common with the other institutes of the church) of a sacramental nature—it is a divine ordinance; a channel of grace to the soul. To believe this concerning it, is to honour it more highly than they do on whom we have been dilating. They value a sermon in proportion to the powers employed in its delivery. Eloquence of speech, warmth of manner, and the other components of oratory are, in their estimation, the means of promoting the gospel. They look to the human instrument, to man rather than to God. Primitive Christianity holds, on the contrary, that the beneficial effects of preaching are not to be referred to the eloquence or persuasion, or even the character of the speaker, but to his *divine commission and authority*. It maintains that, in all cases, even though the divine message be ever so well, or so badly or imperfectly conveyed, the *benediction* which preaching is designed to confer does not depend on the preacher, but on the grace of God attending his own ordinance, and on the disposition and preparation of the hearers.

As a divine ordinance, (even apart from its other advantages,) preaching occupies a high place among the institutes of our religion. To define its exact position would, peradventure, be to presume beyond what is written.

Baptism and the holy eucharist, undoubtedly, hold a superior station, since, as we believe, "the divine power and the blessings of the atonement, especially, are, after some transcendental manner, present in those mysteries, according to the express promise of our LORD." It would also be to debar us from all the benefits which accrue from the ministration of the word to allow it to trespass upon the hallowed province of *devotion*. Thus much, we think, may be safely affirmed by way of caution against the popular error respecting it. With this warning fixed in our minds, we need not fear that we shall give to preaching an undue importance. Regard it, we assuredly ought, as a precious and heavenly boon, designed for our growth in virtue, and wisdom, and holiness; and it should be our constant endeavour so to use this ordinance that it may accomplish in us the blessed and glorious design of its institution by the ALMIGHTY.

## ANTIQUITIES, ETC.

## DISPOSAL OF HIGHER CHURCH PREFERMENT.

*(Continued from vol. xxi. p. 630.)*

It has been the object of these papers, as stated in the first of the series, to shew that in former times, as a general rule, with such exceptions only as tend rather to establish the rule, the disposal of the higher offices in the church was regarded as vested in the crown itself, not in the ministers of the crown; and, further, that, with the like exceptions, the chief spiritual rulers of the church were habitually consulted in such matters. The following anecdotes preserved in Bishop Newton's Autobiography, give sad and strange illustration of a period when the ministers of state seemed well nigh to have succeeded in getting into their own hands, to employ for political purposes, this which should ever have been regarded as a sacred prerogative of the sovereign, entrusted to him as the appointed guardian of the church's interests, and to be administered with a single eye to her welfare—for *her* "service," not for *his*. There was, indeed, at the period in question, great reason to fear that the sovereign would have bestowed on mere personal favourites those spiritual dignities which his ministers wished to turn to the purposes of his government; and it is therefore the more devoutly to be acknowledged as the ordering of that divine Providence which, from age to age, has watched over the church, that, at such a time as that, there should have been recognised, as part of the established system, an "ecclesiastical ministry," such as, we have seen, was for many years in the hands of Bishop Gibson. And the bishop's influence, during the latter part of his spiritual administration, was greatly strengthened by the change which took place at court, when, in the reign of George II., Queen Caroline was, as we have already seen, the means of raising to the bench some who were distinguished ornaments of the church in the last century, and who did great service to the cause of Christian truth, at a time when it was exposed to more than ordinary danger.

"Dr. Lockyer was a man of ingenuity and learning, had seen a great deal of the world, and was a most pleasant and agreeable companion, was one of Dr. Pearce's\* most intimate friends, and at his death bequeathed to him his library, which was a good one . . . Dr. Lockyer, in the former part of his life, was chaplain to the factory at Hamburgh, from whence he went every year to visit the court at Hanover; whereby he became very well known to the king, George I., who knew how to temper the cares of royalty with the pleasures of private life, and commonly invited six or eight of his friends to pass the evening with him. His majesty, seeing Dr. Lockyer one day at court, spoke to the Duchess of Ancaster, who was almost always of the party, that she should ask Dr. Lockyer to come that evening. When the company met in the evening, Dr. Lockyer was not there, and the king asked the duchess if she had not spoken to him as he desired. 'Yes,' she said, 'but the doctor presents his humble duty to your majesty, and hopes your majesty

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\* [Dr. Zachary Pearce, afterwards Bishop of Rochester.]



but it is not so well known and attested. It must rest upon the credit of the said Bishop Thomas, of Salisbury, who constantly affirmed that he had received it from undoubted authority. When Dr. Younger was abroad upon his travels, he passed some time at the court of Hanover, where he was well received and esteemed by the Princess Sophia and her family, before ever they came into England. When George I. succeeded to the throne, Dr. Younger was dean of Salisbury, residentiary of St. Paul's, and deputy clerk of the closet, in which station he had served under Queen Anne, and was continued under George I. The king was very glad to renew his acquaintance with him, and in the closet, as he stood waiting behind his chair, turned often and talked with him, and the more as Dr. Younger did, what few could do, converse with the king in high Dutch. The king used to call him his little dean, and was so condescending and gracious to him, that he was looked upon in some measure as a favourite, and likely to rise to higher preferment. This was by no means agreeable to the ministers; for Dr. Younger was reputed to be what they called a Tory; and a letter of office was sent to dismiss him, the king having no further occasion for his service. It was not long before the king missed him, and asked what was become of his little dean, that now he never saw him. It was answered that he was dead. 'Dead?' said the king, 'I am sorry for it, for I meant to do something for him.' This the ministers understood well enough, and therefore had removed him out of the way. Such an imposition, one would think, could hardly have been put upon any prince. It was a bold stroke, even when the king was a stranger to our people and a stranger to our language; but even then it did not escape detection. For, some time after, the king went a progress into the West of England, and among other places was at Salisbury, and in the cathedral there seeing the dean, he called him eagerly up to him and said, 'My little dean, I am glad to see you alive; they told me you were dead; but where have you been all this while, and what has prevented my seeing you as usual?' He mentioned the letter of dismission which he had received, and said he thought it would ill become him after that to give his majesty any further trouble. 'Oh,' said the king, warmly, 'I perceive how this matter is; but . . . you shall be the first bishop that I will make.' But it happened that Dr. Younger, being advanced in years, died before any bishop, so that he never obtained the good effect of the king's gracious intentions."\*

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## SACRED POETRY.

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### SONNETS.

#### V.

"Martha received him into her house; and she had a sister called Mary, who also sat at Jesus' feet, and heard his word."—Luke, x. 38—39.

Two sisters dwelt in Bethany. One spread  
 The festal board with many a viand meet  
 For welcoming to his accustomed seat  
 The Lord of living streams, and heavenly bread.  
 One sate and listened—for the words he said  
 Enchained her, every accent falling sweet  
 As that perfume she poured upon his feet,  
 And dried with the bright honours of her head.

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\* Life of Bishop Newton by himself, (*Lives of Pocock, Pearce, Newton, and Skelton*, vol. ii. pp. 80—87.)

Ancient of days ! when henceforth, to the spring  
 Of life, thyself, a prisoned bird set free,  
 To prove the bounding prowess of her wing,  
 From this uneasy world thou callest me—  
 Oh, if not found, like Mary, listening,  
 Like Martha, toiling, let thy servant be.

## VI.

" For I have satiated the weary soul, and I have replenished every sorrowful soul.  
 Upon this I awaked and beheld ; and my sleep was sweet unto me."—Jer. xxxi.  
 25—26.

THEN hath my soul been oft in weariness,  
 Like theirs the streams of Babylon beside,  
 When days of anguish followed nights denied  
 Even slumber-borne oblivion of distress.  
 Such woes her mortal tenement oppress ;  
 Within unweaned affections, folly, pride,  
 Love of the world in deep recesses hide ;  
 And for a dying hour hoard bitterness.  
 What accents told of heavenly solace near,  
 To fill this cup of longings—to sustain  
 The weary heart, the drooping soul to cheer,  
 And from her soiled robe wash every stain ;  
 Prophet ! they fell upon my slumbering ear,  
 Like thee, I waked,—and sighed to sleep again.

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## THE CHURCH WEATHERCOCK.

BIRD of the morn ! full many a day,  
 On yonder tapering spire,  
 Thou hast caught the sun's first rising ray,  
 And the last of its fading fire.  
 Could an angel of light so long remain,  
 In exile from afar,  
 He might rest where, over our rural fane,  
 Thou shinest like a star.

I love to see thee glitter still,  
 In the deep blue vault above,  
 When there stirs not a breeze on vale or hill  
 The aspen leaf to move ;  
 While true to the viewless spirits' breath—  
 For the wind thou watchest well,  
 Like the bird of whom St. Matthew saith,  
 He crew when Peter fell.

But most I love thee, gallant cock,  
 When clouds the heavens deform ;  
 Thy foot so firm upon the rock,  
 And thy breast against the storm.  
 And, envy, when the wild winds pass,  
 That make thee swerve and sway,  
 Thy shoes of iron and of brass ;  
 For thy strength is as thy day.

A. B.



## CORRESPONDENCE.

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The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

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## BISHOP JEWEL AND THE BRITISH CRITIC.\*

"Est Eucharistia, sive Synaxis, sive Cæna Dominica, nihil aliud quam Commemoratio, qua ii qui se Christi morte et sanguine firmiter credunt Patri reconciliatos esse, hanc vitalem mortem annunciant."—Doctrines of Zuinglius, from Mr. Keble's Hooker, vol. 2, p. 446, note.

SIR,—In my original letter in February, I stated that my object was to examine that portion of the review in the *British Critic* which was connected with "the Apology" and "the Defence;" and to that I have confined myself. I had three reasons for doing so:—1. That it was impossible to reply in your Magazine to an article of nearly fifty pages of objectionable matter. 2. The part I selected was tangible—a great advantage in all controversies. 3. If this part of the review which contained the *sting*, as affecting Jewel's orthodoxy and moral character, was shewn to be false, the whole article was disposed of. All this "K. K." knows very well, and therefore I consider this shifting of ground as a mere *ruse*. Let him shew that Bishop Jewel has not been misrepresented by the *British Critic* in the portion which I have selected, and then he may take me where he will. I choose to remain where I am at present, and to keep him to this portion.

But what advantage would he gain from the other portions? I never professed to consider Jewel as a martyr; all that I have said is, that he had the character of being a good man. Neither is he considered by the church of England to have been a man of such very uncommon piety as is attached to the word "saint," and therefore a large shower of sneers falls very harmlessly to the ground (*B. C.* p. 15—18); still, for all that, it does not follow that Bp. Jewel was, in the controverted points, a *heretic, deceiver and falsifier*. I admit that he fell; and yet I do not exult in it; I only say, "God forbid that I should ever be subjected to the same ordeal." But while I admit that he fell, I deny that his "recantation was a sin, though a venial one." (p. 16.) There is joy in the presence of the angels of God over one sinner that repenteth—and this was the outward sign.

"Willingly, in the pulpit, the next Lord's day, he used these words. 'It was my abject and cowardly mind, and faint heart, that made my weak hand to commit this wickedness;' which, when he had uttered as well as he could for tears and sighs, he applied himself in fervent prayer, first to Almighty God for his pardon, and afterwards to the church; the whole auditory accompanying him with tears and sighs, and ever esteeming him the more for his ingenuous repentance than they would (perhaps) have done if he had not fallen," which is the natural effect of such conduct on human and Christian minds. But it seems that the wretched exiles were too quick in their forgiveness.

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\* The Editor regrets that he could not find room for this letter in the last Number, as it was sent in sufficient time; but press of matter excluded it.

They had, however, our Lord for an example. Once our Lord looked upon St. Peter, and that look went to the apostle's innermost soul, and "he went out and wept bitterly." And the very first announcement of the resurrection, by the angel, is accompanied with this command—"But go your way; tell his disciples AND PETER that he goeth before you into Galilee." Jewel ought, I suppose, to have done penance for twelve years, glad enough to escape with that; but St. Paul, as soon as he had heard of the Corinthian's repentance, wrote to the church "to forgive him, and comfort him, lest, perhaps, he should be swallowed up by overmuch sorrow. Wherefore I beseech you, that ye would confirm your love towards him." Such are the ways of God; how different often the ways of man!

But to return to Jewel; he knew, it seems, nay, he was most intimate with Peter Martyr. I admit it all; and sad to say, I should have been most glad of the acquaintance myself; and yet it would not follow that either he, Jewel, or I, had been Zuinglians, or deceivers and falsifiers. But he treated lightly of vestments; I admit it all, and I think his views were a mistake in human nature, and that the "sticks" he speaks of wanted some clothing, though the extracts in the review do not, I think, accurately represent him.\* Still he is not thereby a *heretic, deceiver and falsifier*. Nay, but—

"All the parts of the holy catholic system *do* hang together; if it be a delusion then, even surplices are sinful; if, on the other hand, it be a life giving ordinance of divine appointment, one vast sacrament (so to say) *then even surplices are in their way essential*. It is *one* or it is the *other*, it *cannot be something between both*. If surplices and the like be, as the moderate reformers said, merely indifferent, if they do not *indicate* something real and divine, if they be not part of a system *necessary to keep up the true knowledge of God in an imperfect state*, if they be not *essential in their place*, to the sacramental principle of the church, the principle of engaging the soul through the body in behalf of things divine; then, indeed, they are of the very *essence of formalism*, and may *truly* be called in the language of Bishop Jewel 'theatrical.' The essence of 'the theatrical' is doing things for *mere* show, and this is precisely the course recommended by those who would have only just so much of external religion as is necessary towards conveying to the popular mind a semblance of decency and order. Such a course would be, at best,

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\* e.g.—the last extract in page 21 is very obscure, and perverted by the sense which it appears to me the British Critic wishes to attach to the word comic, (comical.) Jewel means scenic. My idea of the passage is, "They who take delight in such matters have determined, as I imagine, to use vestments on account of the extreme ignorance of the clergy, who are mere sticks, possessed neither of mind, learning, nor conduct; and therefore they give them a scenic dress to commend them to the people, for there is no care for learning; and since the true way is not taken to make an efficient clergy, they adopt this foolish one."

With respect to *σκηνοειταί*. Jewel was a scholar and a gentleman, and writing in Latin, adopted a common Greek proverb to express his meaning (by metaphor) of "a thorough work." Mr. Le Bas, it seems, entering into Jewel's character, translating, still retains the classical expression. The writer in the British Critic, in his bitterness against Jewel, forgets Jewel and himself, and uses the vulgar language of the tap-room. Had Jewel partaken of such coarseness, he would himself have Latinized the Greek after that fashion.

Our readers may feel assured that the British Critic contains all that is offensive in Jewel's private correspondence. No dirt could escape this writer's curious eye in such matters; he even finds what is not there, as many commentators have done.

one of pure formalism ; and as such *unworthy and dangerous* ; but it is more than this when it has a tendency, as beyond all doubt it has, to offend certain minds, and so to break the peace of the Christian society. If surplices be things *merely indifferent*, in that case *never were persons more cruelly used than the puritans*. For the puritans felt them in their consciences to be sinful ; and it was preposterous to expect them to sacrifice an objection of this nature to a mere law of *uniformity*." (B. C. p. 24.)

How fortunate the puritans would have thought themselves could they have exchanged Hooker for this writer ! There would have been no malicious attempt to conceal his works.

I can have no object in replying to such remarks, they are the best defence of Jewel that I have seen ; but I will quote Hooker's observations on this subject. (Vol. ii. p. 164.)

"The attire which the minister of God is by order to use at times of divine service, being but a matter of *mere formality*, yet such as for comeliness' sake hath hitherto been judged, by the wiser sort of men, not unnecessary, to concur with other sensible notes betokening the different kind or quality of persons and actions whereto it is tied ; as we think not ourselves the holier because we use it, so neither should they, with whom no such thing is in use, think us therefore unholy because we submit ourselves unto that which, in a matter so indifferent, the wisdom of authority and law hath thought comely. To solemn actions of royalty and justice, their suitable ornaments are a beauty. Are they only in religion a stain ?"

And now, sir, I have alluded to the previous part of the critique, and what better is the position of the writer in the *British Critic* ? "K. K." has not thereby proved that Jewel *outraged Scripture, held heretically on the sacraments, or falsified the fathers* ; and this is what he has to do, and I beg to keep him to these statements. Oh, yes, "K. K." will say, "he has been shewn to have been intimate with P. Martyr ;" but, at any rate, P. Martyr must first be proved to be a Zuinglian, and—

"Many reasons may be imagined why a Zuinglian should use catholic language, especially in Jewel's position, whose line was appealing to the fathers against Rome. Can any one reason be devised which could make a catholic minded person *endure* such language as Jewel *adopts* ? "M." contents himself with replying virtually that no man of honour or common sense could think the reviewer's conduct justifiable ; but as to my *argument in defence* of it, *he is wholly silent*. Yet surely the ground I took is very intelligible, and *requires an answer*. Archbishop Whately says somewhere that if a writer published fourteen volumes, in thirteen of which he spoke of Christianity, with the greatest submission and deference, and in the remaining one of which he assailed its authority, no one would have much doubt what his real opinions were. I repeat my challenge to "M." Let him read the extracts in the preface to Mr. Froude's volume," &c.

And this is very gravely said, as if "K. K." did not know that I denied any such discrepancy. How can I be expected to account for that which I do not see ? Oh, but there are such passages. Where ? let them be shewn and examined. What he and the *British Critic* have produced, I have shewn to be misrepresented ; and *I have not been refuted* ; but I am treated in this way—

If I shew that Jewel's language and opinions are opposed to Zuinglianism, he says Jewel is *not to be believed*.

If I shew that the language which he adduces in support of his incredulity be erroneously adduced, he pays no attention to me, but maintains his charge by *equivocation*.

If I affirm that Jewel's doctrine is not Zuinglian, but the same with the church of England, he makes no reply to that, but writes as if there *was no such doctrine*; thereby insinuating that the church of England is Zuinglian.

This is a curious style of controversy. But I am directed to Mr. Froude's book. I have seen it since I wrote my last letter, and I believe that I may truly say that not only those passages already examined and exposed, but also most others on the controverted points, are all more or less unfair. I maintain that many are garbled and defective, conveying a different meaning in the extract from what they possess in their place, or requiring explanation from their context; or if any of them come not under these heads, then that they are substantially in conformity with the holy Scriptures and the early church. But offence is taken at Jewel's *language*, and it is maintained that his statements are to be *disbelieved*, because his *manner* of writing displeases these writers. This is a very dangerous and unsatisfactory way of arguing. Before we blame a writer's language, so as to deny his statement, much is to be taken into account; we ought to know what caused it. The same writer even will vary his style on the same subject, according as he is addressing different parties, or has different objects in view; e.g., on Succession. Some of the instances published by Mr. Froude's editor are unfair, since they relate to the *papal* claim of being successors to *Peter's universal bishoprick*, and such a claim of *succession* Jewel considered too absurd for argument, and met it by ridicule. And others are not directly on succession; Jewel was not discussing the doctrine of succession, but he was expressing his opinion of worthless bishops. It must be remembered, since his words are so rigidly examined, that his argument is against an *extreme case*, a positively *doing of nothing*; and I believe not so very uncommon a case in the continental papal countries during the preceding centuries. And on the other hand, it must be remembered that when Harding was trying to fasten upon him Wicliffe's supposed doctrine, that "a bishop in mortal sin is no bishop," he distinctly *denies* it twice over in his works, and declares it to be an *error* which he defends not. Bad bishops with Jewel are bishops—they have the jurisdiction of bishops—the power of performing episcopal duties; and if they do not do those duties, still they are bishops, though but *shadows* of what they ought to be. And he said, considering what a bishop is required to be, (see St. Paul's and St. Peter's Epistles,) the bishop who does not *perform any part of his duties* "ought not, of right, once to be called a bishop, or so much as an elder. For a bishop, as saith Augustine, is a name of labour and not of honour; that the man that seeketh to have pre-eminence and not to profit may understand himself to be no bishop." These are Augustine's words, by which Jewel explained his meaning, and which Harding explains in this way,—that where two things, both of which are to be affirmed, are compared, one of which is of *greater importance*

than the other, the one is denied in comparison of the other, which is exactly what I understand Jewel to mean; and Jewel says that he and Harding shall have no great contention about that. When, then, these "nothings" and "do nothings" were triumphantly contrasted with the pious and laborious reformed bishops, and proclaimed as the *only true bishops, because they had succession as being in communion with Rome, a papal succession*; Jewel replied, that the English bishops had *succession* also; the reformed bishops were as truly elected, consecrated, &c., as the papal; and that they besides exemplified that something of "more importance," which Harding had spoken of, when explaining Augustine's language, that they had not only *possession of place*, but also, and much rather, doctrine and diligence, all that was requisite to make out the perfection of an individual bishop's episcopal character. Where all things are important, it is difficult to say which is more important than another; but generally in argument a writer exalts that for the defect of which he is blaming his opponent; more especially if, as in the present case, it is that without which what his opponent has is apparently *useless, while the converse cannot be said*. Your readers will, I think, see that in all this there is nothing really disrespectful to succession; he is speaking in extreme contrast; he is not denying the necessity of succession; he affirms it; and both parties had it. These, I think, were Jewel's opinions; how far they agree with the opinions of the British Critic is of trifling importance, except so far as these are true, and I shall be curious to see how the holy Scriptures and the early church repudiate the bishop's statements.

Again, his language on the sacraments is condemned. And if it can be shewn that he spoke disrespectfully of the sacraments of Christ, I will join with the British Critic in his condemnation. But it is the height of unfairness to apply the language which Jewel uses of the *private mass* to the sacrament of Christ; and conclude that, therefore, he denied the *sacraments* to be means of grace. He viewed the private mass as *no sacrament*, but a *most wicked substitution* for a divine sacrament. He not only saw, by its means, the people deprived of the grace of the Lord's Supper, but also the most deadly corruptions destroying the life of Christianity. He beheld it as a mart of priestly gains. Now, before Mr. Froude's editors can have any right to apply Jewel's language concerning private mass to a sacrament of Christ, they must first shew that the private mass is a sacrament of Christ, and that Jewel knew it to be so. If it was not, but on the contrary, a most pernicious substitution for it, then, I say, that they are acting most unfairly towards Bishop Jewel's memory by such an application.

The same reasoning applies to his expressions respecting priests and altars. It is all very easy to say that the consecrated elements are offered up to God as a commemorative sacrifice, and that the church catholic ever held it so. But I never saw it *proved*; and the evidence, to my mind, inclines the other way. I consider it unscriptural and unprimitive. Jewel thought so, too; although I think that he somewhere says, that if it were divested of transubstantiation, it would be

no serious ground of quarrel. But when he saw before his eyes how awfully it was working under the doctrine of transubstantiation, he held it profaneness and idolatry. No wonder, then, that he does not spare it; but do not apply the language which he used to what he considered most profane and idolatrous, to what he considered most holy, and to be revered, and say that he denied the virtue of the latter. Whether he was right or wrong in his views, yet his language, when you are estimating his character and opinions, must be interpreted by his views. As to the manner in which he did it, we may each, without giving mutual offence, differ about it, according to our different casts of mind; and yet few, I think, who, without prejudice, read through his 1500 close folio pages, and see the wretched sophistries and falsehoods of his opponent, will find much cause, perhaps none justly, for blame from us. But be this as it may, we ought not, in all fairness, because he adopts a different style from what we think we should have used in his place, or now use, in his overthrow of a corrupt substitution, to argue that therefore he did not reverence the original, and denied its grace, which he is ever speaking of with reverence, and labouring to restore. A fairer deduction would be, that the more vehement that he was in his attack on the corruption, the deeper was his reverence for the original.

And now let us take another view in reference to Archbishop Whateley's expression, whom both the British Critic and "K. K." seem to appropriate to themselves; and yet, I suspect, if I might take the liberty of using his grace's name, that I should have him on my side. What Archbishop Whateley's words really are, or how applied, I do not know; and I have at present but a limited access to books; but this I say, that the case put is not parallel with Jewel's case. Jewel maintains, we will say, in thirteen volumes, the doctrine of the sacraments being means of grace, according to the church-of-England view. (He knows no nonsense about *pictures* giving remission of sin, or the body and blood of the Lord.) Where, I ask, is the 14th volume, where he *assails* them, or *denies* that they are means of grace in the sense above stated? I will produce a passage where he calls it **BLASPHEMY** to say that they are merely significant. Jewel therefore is a character of most awful depravity if he is deceiving on such a subject; and yet, strange to say, this man was beloved and honoured by his contemporaries; and the church of England, for three hundred years, has ever held him in respect. There never was "a catholic-minded person" whose catholicity was so acute as to find him out until Mr. Froude made the discovery; and his editors, unhappily, I think, for Mr. Froude's memory, published it. Well, then, if Jewel never thus openly assails or denies this doctrine of the sacraments, still less would Archbishop Whateley accord with these writers in their real position, which is this:—Jewel, we will say, in the thirteen volumes, maintains the church-of-England view fully; but in the fourteenth, he speaks of the sacraments partially, as significant and commemorative: what Fathers and all writers do, and have done, and which it is impossible for a writer not to do, who is discussing the sacraments. *No passage* is brought forward wherein he states them to be *only* significant and commemorative.

*All* that can be shewn is, that he, as it were, in one volume, mentions only the outward sign, as suits his then purpose; and yet these writers are maintaining, that because he, as it were, in this volume, only mentions the sacraments as significant and commemorative, which *in no wise denies them to be means of grace also*; that *therefore* he denied them to be means of grace; and *therefore* you may throw overboard the whole thirteen volumes, where he distinctly declares them to be so. What would Archbishop Wheateley say to this logic?

Or what would Archbishop Wheateley say to, or of a writer, who, when there are, as I stated, *three* ways of viewing the sacraments acknowledged by all parties, *quietly suppresses* the second, and argues, that because Jewel did not hold the third, that *therefore* he held the first?—p. 505 in your May Number.

Or what would Archbishop Wheateley say of a writer who, knowing that in sacramental language there are *two senses* of the word "give," distinguished in my letter, in one of which Jewel held that the sacraments gave and worked, and the other, not—*conceals it*, and assumes that because Jewel did not hold it in one sense, he *therefore* held it in none; and, consequently, that he only held the sacraments for significant, which he had called *blasphemy*?—p. 506.

Or what would Archbishop Wheateley say of a writer who, when I had corrected a misrepresentation of his own, in fastening upon Jewel a denial of any real presence, when, in fact, Jewel was only denying transubstantiation,—which transubstantiation I then and there called, with Jewel, a marvellous horrible heresy—turns round upon me, and charges me with going counter to OUR catechism? "K. K.," I suppose, forgot that he was personating a member of the church of England, and referred to the Trent Catechism.—p. 508.

Your readers may now imagine the grounds on which I have replied to "K. K.'s" letter. It is because I know how carelessly persons read that I have continued the vindication.

In any matters wherein Jewel is faulty, what he said of Wicliffe I say of him. I defend him not; only, before he is condemned, I wish to have the charge fully proved. Jewel is dead.

In recurring to the three principal charges against him, I must be brief; and more than that is not necessary.

Of the *first* charge, that Jewel outrageously perverted Matt. xxiii. 2, there is no support. In the early parts, what "K. K." says is so confused, and he so misrepresents the subject by his assertions, and by what Archbishop Wheateley might call "the fallacy of tantamounts," that it would require more space than it is worth while to analyze and expose. In the latter part, where he is really giving Harding's argument, the charge seems to disappear in a charge of improper language on succession, which I have already replied to. If "K. K." writes again, I only ask him to do what I have done—simply put down the extract given in the British Critic, and shew from the words *actually* used by Jewel, in reference to Harding's reply, that he *was* outrageously perverting Scripture. Let there be no "*explicitly*:" Archbishop Wheateley will not approve of that. And let him reserve for a separate letter any attack upon my errors. I will reply to him.

Whether "K. K." was referring to the third verse or not, I refer your readers to his argument, and to the place in Jewel where the words of his note are to be found, and leave them to judge.

I never denied that Jewel had not said in words that a bad bishop was no bishop; but I denied that he used them otherwise than as the Fathers had used them before him. All that can be brought against Jewel is believed to the letter. His oath is not taken in his favour.

On the *second* head there is no reply to my serious charge of suppression, nor any reply to my refutation of the three first quotations, except an unfair statement, and a sophistry.

"St. Augustine having said that sacraments give salvation," (which Augustine did not say), "Jewel says that he meant that they teach it," (which Jewel did not say; the fallacy of tantamounts is at work here);—"i.e., if words have any sense, that he did not *mean* that they *give* it. Would he have so written if he had thought that they *give* it?" (Here is employed the fallacy of equivocation.)

"K. K." totally suppresses the argument between Jewel and Harding—totally suppresses that it is a *contrast* between the *Old* and *New* Testament sacraments which Augustine is making; out of which Harding is trying to extract the *papal* doctrine, while Jewel considered Augustine to refer to quite a different subject.—See my statement in your April Number, p. 40-4. He suppresses all this, and writes as if the question between them simply was, Do sacraments give salvation? and that Jewel had replied, No, in no sense; they only teach it. I refer your readers to Hooker, vol. iii. p. 108, on the sense of the words "give" and "work."

To confirm the idea that Jewel is right in his interpretation of Augustine's words, I will add two passages from Augustine, quoted by Jewel:—"In the sacrifices of the Old Law, it was signified under a figure what thing should be given to us; in the Lord's Supper, is plainly taught, what *has been already* given to us."—p. 339. "The law and the prophets had sacraments foretelling a future thing: our sacraments teach that that thing *has come*, which those taught, would come."—p. 345.

We are then told that those words, "we are *really and corporally* united unto Christ, not only by the mysteries of the Holy Supper, but also by faith, by baptism, by the Spirit of God, by love, and by other ways," were quoted to shew how little his use of such phrases in other places, as "corporally united," proved him to hold catholic doctrine; that these words were a proof of the principal count of the indictment against him—viz., that he tried to represent the Fathers as involved in the same heresies with himself, and to shew how miserably unfaithful a representative of patristic theology was Bishop Jewel. Indeed, I hope that *this proof* fails.

Harding was arguing, from such language as *incorporation with Christ* applied to the Eucharist, for the doctrine of transubstantiation. The substance of Jewel's reply is, that that by no means follows, since they used that language where transubstantiation was out of the question. I sincerely hope that in this statement he is not "a miserably unfaithful representative of patristic theology." Or do the Fathers indeed mean that the water of baptism is transubstantiated, and that



love and faith are transubstantiated, or that the Spirit of God is transubstantiated? Is this "a faithful representation of patristic theology?"

We then have the charge of Zuinglianism brought against my statement of Calvin's doctrine respecting the necessity of the *material* elements, that "they were an accommodation to human necessities, and that if these were removed, the outward elements would be no longer necessary." "In fact," says "K. K.," (here is the fallacy of tantamounts again,) "that they were means of grace, as being significant and commemorative, *and not otherwise.*" This is not a substitution which Archbishop Whateley would approve of, as your readers may easily see. It does not follow that because Calvin thought that, as long as we are in material bodies, that we shall need a material sacrament, he therefore denied that there was any grace communicated with that material sacrament, particularly as he was at the time affirming the direct contrary. As to the language I used, it was the language of some Fathers, and of "OUR catechism."—De Sac. xiii. 1.

Why he has put in italics *indissolubly bound together* he does not say. On the *third* head, where he had to shew that Chrysostom was understated, he produces nothing. How comes it that out of eight very thick folio volumes of Greek, a very shower of proofs are not poured down upon me? The doctrine of the priest conferring *God's absolution* was so clear in that century, (however unenlightened the previous ones were,) that it cannot fail of being found *everywhere*. Here, at least, Chrysostom, although (as the British Critic assures us) he acted especially upon "the discipline of reserve," (what astonishment such a statement would have caused at Constantinople!) but here at least he would be *unreserved*. The penitential discipline was quite thrown open; and yet, strange to say, the only proof produced is a passage which says the priest assisted the sin-sick soul by his prayers. Although Chrysostom may now and then speak, as "K. K." says, somewhat bombastically, he held no such doctrine as "K. K.'s." "K. K." has trusted too much to his "writers."

I said myself, in substance, that *εξουσια* meant a delegated power, but denied that in itself the word expressed any "very great strength," which "K. K." was assuming, to introduce by it his doctrine of absolution. It was that which I was combating. My statement of Chrysostom's usage overthrew his theory immediately, which he cannot refute.

I will now say a word or two upon the conclusion, which I consider the merest subterfuge. These *writers cannot maintain their charges*, and they wish to *change the ground*. I am therefore charged with carping and cavilling, though nothing, I think, can less express my conduct. I have applied my criticism to, I repeat, the *sting* of the whole review. Let them prove the truth of the allegations in the British Critic, which I denied, and I am beaten. But it is quite absurd to expect that I am to shew—1. the opinions of the Fathers; 2. of the continental reformers; and, 3. Jewel's. Where am I to do it? How many volumes is it to be comprised in?

Besides, it is not at all necessary. We are not called upon for any

such laboured vindication. Jewel's orthodoxy and moral character are *undoubted*. All we have to do is, to defend him from charges which may from time to time be made against him—the fate of all great men—and which are easily exposed; or if not, are not of such a nature as to injure his memory. No doubt, his present traducers would wish to have it believed that there exists such a necessity; and it is part of their system so to represent it; but it is not the case. And I consider “K. K.’s” observations as the merest subterfuge.

Yours, obediently,

M.

#### BECKET, NEWBOROUGH, AND JEWEL.

SIR,—Your correspondent “M,” who speaks of supplying my omissions, having himself omitted to refer to the only point of history to which I begged his attention, I do not feel called upon to follow him to other points on which I expressed no opinion, and on which it was no purpose of mine to write. Whether the church was or was not in such a state as he would prove, at the time of Archbishop Becket, is altogether a distinct question from that which I proposed—viz., whether the king was likely to have mended matters, if he had been suffered to proceed without opposition from the archbishop, or whether the church had reason to fear and to suspect his motives. Did the prince who made it his practice to keep the church without bishops, to turn the revenues of their sees to fiscal purposes, or settle them on his bastard sons, take the most direct and obvious way of reforming the abuses of his time in sacred things? I find in Heylin’s Catalogue of Prelates the following instances, all occurring, I believe, in the reign of Henry II. :—

Canterbury, vacant from A.D.	1171—1173, two years and five months.
Bath and Wells . . . . .	1165—1174, nine years.
Ely . . . . .	1169—1174, five years.
Exeter . . . . .	1172—1186, fourteen years.
Lichfield . . . . .	1184—1186, two years.
Lincoln . . . . .	1166—1183, seventeen years.
Salisbury . . . . .	1184—1188, four years.
Winchester . . . . .	1169—1172, three years.
York . . . . .	1181—1191, ten years.

It may suffice for those who like to save themselves the trouble of inquiry, and prefer following common popular statements, to overlook these facts; but if, as Sir Francis Burdett once said, a conscience may be suspected which is pleaded to save the pocket, much more one which was pretended to fill the exchequer.

The next point is but a trifle; for it concerns no important fact in history whether the historian was of Newbury or Newborough. But a writer who prides himself on possessing means of access to this rare volume,—a treasure which he seems to think denied to other readers of the British Magazine,—should at least have examined it before he rejected my correction, to ascertain which of the two names

properly belongs to its author. If he had looked no further than book i. chap. 15, he would have found the historian describing the church in which he had been fostered from childhood as distant only one mile from Byland abbey, a latitude which can hardly belong to Newbury, a name belonging only to a town in Berkshire. That some well-informed writers, as Hooker, Eccl. Pol. vii. 1, and Mr. Maitland, should have misspelt the name, or followed custom in spelling it, in a casual quotation, is nothing strange; but it was "M.'s" duty, when he had the mistake pointed out, to have done something more than re-assert it without further examination. A reference to Tanner's *Notitia Monastica*, Yorkshire, lxxxvi., will satisfy any inquirer as to the name and character of the religious house of which Neubrigensis was an inmate.

I have declined all intention of attack on the memory of Bishop Jewel, and of defending the writer in the *British Critic*. But it is remarkable that in the great controversy of the seventeenth century the Puritans cited Jewel as a witness on their side against Episcopacy, as inserting in a passage quoted from Jerome, or adding to it, where he says, that a bishop is above a priest by custom of the church, the words, "but not by the authority of Scripture."—*Defence*, ii. 3, 5; *The Petition for the Prelates briefly examined*, &c. 1641, p. 15. If Jewel has said this, no one, I suppose, will maintain it to be consistent with the Prayer-book. Nor is it strange, when the Puritans have claimed him as a patron of theirs, if those who abhor puritanism, and yet have formed the same judgment of him, should speak strongly in expressing their aversion.

To return to the accusation of Jewel's against the memory of Becket, that his purpose in resisting the king was "wilfully to maintain the manifest wickedness of the clergy," I shall venture to consider that "M." has abandoned his defence of it; for certainly it cannot be upheld with such concessions as he has made in p. 630. If he would continue his version of the chapter in Newborough, he would enable the readers, whose interest he consults, to see a little more clearly with what equitable measures Henry proceeded "to root out the wickedness" in Becket's prosecution and banishment. But I shall not do this; for I do not believe that forty-nine out of fifty who read the *British Magazine* are ignorant of either the historians of England or the writings of Jewel. It is enough for me to act the part of an

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#### HIEROGLYPHICS.

SIR,—The long letter which Monsieur Portal has addressed to you contains much Egyptian learning, in which he needed not to insinuate his own proficiency, and my slender attainments; as I am very ready to acknowledge both. But all this display of ingenuity is irrelevant, and no better than so much dust thrown in the eyes. The question is not a large and discursive, but a short and plain one. Swedenborg, in his *correspondential* works, (which formed the second class, in order

of time, of his mystical works,) pretended to a supreme divine revelation, superseding or completing Christ's, and being in truth His second advent. But in those correspondencies which touch upon points of extraneous knowledge or science, he spoke within the existing bounds of knowledge, and anticipated no discoveries. His tellures in universæ were the old and known planets, and those which astronomy has added were unknown to him. Vegetable physiologists of this day would probably repudiate the doctrines in True Chr. Rel. No. 585, though those of his day might tolerate them. So he spoke of the hieroglyphics in the language of his own day, according to its prevailing opinion, and in a sense now ascertained to be mistaken, but then assumed as undoubted. He regarded them as emblems, allegorically representing things, and intelligible to the reader by means of his skill in allegorical hermeneusis; intelligible, in short, to the initiated. And he had no idea that they were a mode of writing, expressive of the parts of the human voice; viz., of single letters and entire words; *emblematic of nothing*, because *expressive of anything* which you might choose to write; and intelligible by no other initiation than learning to read the character. That he so thought is apparent, negatively, from his throwing none of that light on the subject, which he must have done had he possessed any revealed knowledge of the case; and positively, from sufficiently distinct avowals of his meaning. That "Swedenborg nowhere says that the *Egyptian system of writing* solely rests upon a series of symbols," is a remark of admirable simplicity and truth. Verily he does not, for he is not aware that the Egyptians had a "system of writing" composed of hieroglyphics, and another derived from them. Otherwise, I should think, he did pretty nearly say it. The Egyptians had the representatives and significatives of the ancient church; hieroglyphica Egyptiorum *non aliud sunt*, per illa enim significabant spiritualia. Arcana, 7497. The assertion that, "when he speaks of hieroglyphics, he particularly applies this word to the representations of statuary or sculpture, and of the painting of anaglyphs," is improbable, and at variance with the common way of speaking, and appears to me to be unsupported by anything contained in any of the passages referred to. But, were it as true as it is unfounded, it were not the remark of a discreet advocate. For if Swedenborg considered the hieroglyphics, properly so called, so far homogeneous with the sculptures and paintings that represent the gods in their various forms, and with their various emblems, as to be classed all under one appellation, he must have been holding precisely the opinion that was then in vogue and is here imputed to him. But I repeat, that I can discover no foundation for this infelicitous remark.

The method of defence resorted to is, perhaps, the only one which the unfavourable nature of the case admits. An opinion has been propounded by at least two most eminent Egyptologists, that there was once a time in remote antiquity, when the Egyptians did not use hieroglyphics for a notation of letters, but only of words, and also that the signs then used to note words were all of that similitudinary or allegorical character which is now distinguished as the *symbolic*. The

obvious and grave objections to such an hypothesis are here immaterial; let it suffice that some great authorities believe it to have been so. We are now told that Baron Swedenborg did not allude to hieroglyphics, such as exist, and such as we see and know of; but to these supposed hieroglyphics of an earlier cycle, anterior to the date of the Mosaic Pharaohs, of which the monuments are lost or yet undiscovered, and which were only known to him by revelation, and since conjectured by a few modern critics. In brief, when he said hieroglyphics, he did not mean what others understood by them, but something else. "Swedenborg refers to their origin." If that means, not their original time, but an original form and state, quite different from their existing state, it is not correct; even admitting, for the moment, that it is really relevant. The change for the worse, to which he alludes in various places, is the corruption of religious doctrine, and the introduction of idolatrous superstitions; in effect, either a change in the ideas emblemized, or in the mode of using those ideas, but not in the hierogrammatic method of designing emblems. He repeatedly speaks of his own notion concerning the hieroglyphics as being the same as was then generally believed, and accounted a notorious truth, though really erroneous. This he intimates by the very significant word *constat*; "If you otherwise doubt of these things, *you all know* how the case of the hieroglyphics stood." His words also substantiate, that the now extant and Pharaonic scheme of sacred characters, and not any lost and obsolete scheme of them, is that whereof he treats. That they practised magic (he says), *constare potest* ab hieroglyphicis Egyptiorum, quibus etiam in sacris utebantur, nam per illa significabant spiritualia. Arcana, 6692. Many representatives of the ancient church remained in Egypt, ut *constat* per hieroglyphica. Ibid. 6917. They knew the correspondencies, ut *evidenter constare potest* ab illorum hieroglyphicis, quæ erant imagines rerum naturalium quæ representabant spiritualia, 7926. The internal sense existed among the Chaldees, Assyrians, Egyptians, Arabs, and Greeks, in quorum libris, emblematicis, et hieroglyphicis, *adhuc talia offenduntur*. Ibid. 9011. Hieroglyphica non aliud *sunt*. Ibid. 7497. Will any man for an instant believe that these things were said of a system unknown and undreamt of in his day, and (supposing it once existed) undiscovered even to this day? It is a perfectly wild and incredible distortion of his meaning, resorted to merely in order to bolster up his failing credit.

But, after all, it is but irrelevant matter, and can serve no better purpose than to perplex and obscure the point at issue. For, as regards that point, a system of word-signs or verbal phonetics does not differ from a system of letter-signs or elementary phonetics. And it is immaterial to that point, whether the word-signs were all selected upon a scheme of allegories and fancied similitudes, or upon some other scheme, or upon a variety of principles, or upon no scheme at all and in an arbitrary manner. It is far more convenient to have twenty-four characters, than to have as many characters, or nearly so, as you have words. But in either case it is writing, a general mode of introducing sounds to the eye, or committing human

language to paper. It is used to emblemize no principles, no ideas, no topics, simply because it is used to express anything on any topic—the achievements of kings, the name and profession of a mummy corpse, or whatever else you will. It is, in its effect, just an alphabet; not, indeed, in the etymon from Alpha and Beta; but in the sense in which we say *the Chinese alphabet*. But it is manifest that Mr. Swedenborg was not describing a written character of general application, but a system of religious symbols, conveying the deepest mysteries of pantheism, to those who possessed “the science of correspondencies,” or key to the allegory, and to those only. For if it were otherwise, much that he says of the analogy between it and his theory of allegorical hermenensis would be either quite false or absurdly exaggerated. It would be absurd to say, that the later Egyptians manifestly practised the occult arts, because the word-signs of their written character had, in the remotest antiquity, been selected on account of ideal similitudes; and scarcely less so, to affirm on the same grounds that their hieroglyphics were *nū aliud* than the correspondencies of the primitive church. Moreover, he again and again declares, that *per illa significabant spiritualia*. It is false that “he refers to their origin.” He refers to their use: which he defines to have been *significare* and *representare spiritualia*. But the Egyptian characters (whether symbolic word-signs, in some conjectural antiquity, or letter-signs interspersed with various sorts of word-signs, as we now have them) would signify spirituals, when you wrote a sermon; facts, when you wrote a narrative; or any other matters, as the case might require; as the Chinese characters are applied to all purposes, though supposed to have had a pictorial origin. It would be surprising to hear any man professing to believe, that this writer is speaking of a signification of things spiritual, merely as a sermon in Chinese is signified by the characters of that language. He is avowing an opinion now obsolete, and of which the falsehood is not corrected or really mitigated, even by adopting the suppositions of Champollion and Dr. Lepsius.

Language consists of words connected by grammar, and having their march or procession according to its more or less perfect rules. As human language is, so are the characters which represent that language to the eye. Their connexion and march is, and can only be, grammatical; though, in certain modes of writing, that connexion is demonstrated far less perfectly than in others. But in a mystical notation, where the signs are not intended to represent human language, but to represent ideas and truths, their connexion and march is not grammatical, but mystical; that is, it consists of metaphysical or metaphorical affinities between those ideas and truths, some, perhaps, real, some imaginary, but conventionally established among the initiated. As the notation of language is to ordinary speech, so the latter is to systems of philosophical jargon or *gergo*; which, as Alberti well says,\* *non s'intende se non fra quelli, che son convenuti tra loro de' significati delle parole metaforiche o inventate a capriccio*.

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\* Therein most accurately defining “the science of correspondencies, which is also that of representatives.”

The latter is obscure in its own nature, and is habitually spoken of mysteriously by those who are devoted to it. But the former is plain and entirely familiar to all minds. That the parts of human speech are connected and proceed in some order of grammatical syntaxis, and that characters representing human speech must in some degree represent or demonstrate such connexion, are such palpable and common truisms, that it can scarcely occur to any man to state them as facts, and least of all to insinuate them in language of solemn obscurity. The following are the words of Swedenborg concerning the nexus and procession of the matters hieroglyphically noted. "Whereas\* every beast, bird, and fish, corresponds to some quality, therefore each particular thing carved represents partially somewhat of virtue or truth, and several together represent virtue itself or truth in a common extended form. Those are what in Egypt were called hieroglyphics." This, being interpreted, yields the following argument. *Because* each sign represented a truth by means of allegory, *therefore* each group or combination of signs represented a greater or more extensive truth by means of allegory. To this mystical argument, contrast the following unmystical. *Because* each sign represented a part of speech, *therefore* each combination and series of signs represented a discourse or series of discourses. I have thought it needful to lay this fully and clearly before the reader, in order to obviate any misconstruction that might be raised upon the word *common*; not here meaning *ordinary*, but *joint* or *combined*, that in which many are concerned together. I consider that the circumstances of the case admit of no clearer proof that Swedenborg did not consider hieroglyphics to be representatives of human language, with a reference to the grammatical nexus, but did consider them to represent human ideas, combined in the mind by an allegorical or mystical nexus.

Having spoken upon the point itself, I will now say a little upon some of the various ways in which Monsieur Portal has endeavoured to divert our attention from its true focus. Several of those rambling pages are devoted to shewing that many of Swedenborg's allegories are similar to those of Egypt. It is strange that this should be brought forward triumphantly against me when, so far from denying the identity of the interior Swedenborgianism with the Hermetic Pantheism, and Swedenborg's connexion with the modern depositaries of those unholy mysteries, I have maintained both the one and the other, and incurred the wrath and hard words of Monsieur Portal for so doing. Neither have I denied that the Hermetic theosophy and magic has derived and retained many things from a great antiquity, but, on the contrary, have expressed that belief. Therefore, if Mr. Swedenborg's jargon contains many things that can clearly be traced to the ancient lore of Hermes, all those items are to be placed to my credit rather than to my debit. Monsieur Portal well knows (for he must know) that the question is not, whether Mr. Swedenborg had anything Egyptian about him, but whether he derived it from human sources and

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\* Conjugal and Scortatory Love, No. 76, p. 222.

traditions, or from a divine revelation; a question which his language concerning the hieroglyphics is sufficient to solve. If he knew that birds and beasts were types of men, and that birds and beasts of prey\* devouring carcasses were types of men partaking of a religious sacrifice, he knew no more than Jacob Boehmen had printed a century before he was born; and he knew it from Boehmen, or from those sources where Boehmen himself imbibed it—not from God and the angels. To dwell on the *matter* when the *source* is the question, is no better than a studied ignoratio elenchi. I dare say, that there is much essential conformity, as well as divers minute conformities, between the Hermeticism which has lurked for ages under Christianity, Judaism, and Mahometanism, and the more ancient and perfect forms of it which lay under the veil of Isis. But it is sure to be exaggerated by those who apostatize to its principles. I cannot but marvel at the feebleness of some of Monsieur Portal's endeavours to work out this point. In No. 3, p. 527, he offers to give an example of the word *face* being used by the Egyptians to express its direct contrary—viz., *that which is interior, within*; and then produces a passage in which no such word occurs, but which he is pleased to compare with a verse of Moses in which it does occur! In No. 4, he identifies the red earth of which (as many think) man was made, with the vessel of clay which Cnoupis is seen modelling; the material with the thing made thereof. Then, to identify Swedenborg's antitype of the red clay, viz., the life of love, with the said vessel, (i.e., to identify one of man's qualities with man himself,) he represents the clay vessel in the Hermetic balance or psychostasia, as being actually man's moral life, love, and piety, instead of the receptacle of those ingredients, containing a greater or less weight of them. If you pointed to a jar, and said, "*that is honey*," no one, methinks, would suppose that the jar was honey. No. 5. On the words in Daniel, "Thou art weighed in the balance, and art found wanting," Swedenborg says, "that weight denotes the state, as to good." Verily he is a second Daniel, and makes right wonderful discoveries! Then Monsieur Portal lugs in the psychostasia (to which pagan myths Swedenborg had not alluded) because, in that also, weight meant goodness. Monsieur Portal is probably correct as to the cardinal points, but his words are not intelligible, and I have not opportunity to make the references. The British mystics agreed with Swedenborg in calling the south *the right*, deheu, and the north *the left*, gogledd; and "this agreement is far from being the result of chance." As to the strange fantastic story about Thoth the Twice Great and Psychopompos, and Hermopolis and the number eight,† and Swedenborg's several interpretations of that number, it is

\* Why Monsieur Portal (p. 529) should have "no doubt" I alluded to the Apocalypsis Revelata, No. 833, (he should have said 831, 832, and 833,) when I expressly and solely cited the Vera Religio, and why he has no doubt my allusions were confined to Ezekiel, when they included both Ezekiel and the Apocalypse, is unknown to me. It is immaterial. I *ought* to have cited both works.

† Acknowledgments are due to Monsieur Portal for his copious references. But for the week of seven days, which the *ancient* Egyptians are said to have used, no reference whatever is given. Nor is it explained how the month could be divided into parts of which it is not a multiple.



perfectly astonishing that any one should offer such reveries for a "decisive example," and "profoundly religious." From the date assigned to King Thoth, (viz., the deluge,) it is obvious to suppose that his sanctuary was the sanctuary of Eight, because "few, that is, eight souls were saved," and he himself was ὀγδοος. However, I am strongly disposed to think with Monsieur Portal that "the basis of the religious system of Egypt" was also the basis of "the doctrine of the new church;" which may the Lord rebuke!

Another topic to which our attention has been called aside is the conformity of some of Swedenborg's correspondencies with the double meanings ascribed to Hebrew words. That, where it is true, may have arisen in two ways. Swedenborg may have studied those double meanings; and those double meanings may have arisen from the similitude. And the probable object aimed at—viz., the proof of his inspiration, will never be effected in that way. As this argument has been brought to bear upon Revelations, chap. ix. v. 1, with a force which was to overwhelm my devoted head, I will observe on this specimen of Swedenborgianism. The words from the Greek are, *The fifth angel sounded his trumpet; and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit.* Six words of this verse are compared with six Hebrew words, in order to shew that those Hebrew words admit a meaning similar to that which Swedenborg attaches to the Greek words. Those six Hebrew words are denominated (why, or in what sense, I cannot pretend to say) "six verbally\* phonetic symbols."

The first is *angel*. On which we are told that the plural *angels* in Swedenborg means *the Lord*. Yet *angel* is the word. Next, a Hebrew adjective plural is quoted as meaning the most holy, the Lord, and the angels. Admitting that *kadoshim* is applied† to God as well as to the angels, it is but the plural of *kadosh*, holy, (not *the most holy*,) and has no more to do with the singular noun, ἄγγελος, in this verse, than any other word has in the Hebrew language. But would you believe that Swedenborg himself repeatedly informs us, what Hebrew word it is that expresses the angelic character of the God-Man? This he does in commenting on those passages where the church herself recognises the Lord as the angel of God. *Mitti significat procedere et missus in linguâ Hebraicâ angelum.* Arcana, 8192. *Angelus in linguâ orientali significat missum, he says, and adds, that inde patet, that the angel of Jehovah is the Lord.*—Ibid. 9308. *Malad* is the Hebrew word to which Swedenborg, like other people, refers the word *angel*.

The second is *Trumpet*; the sounding of which is, in Hebrew, equivalent to convoking an assembly. Swedenborg ascribes the

\* I employed the terms *verbally phonetic* to distinguish written characters expressive of entire words from those characters commonly called *phonetic*, which express only single letters. Your French correspondent throughout attaches some other meaning to them. He seems to mean by them—not characters expressive of words, but words themselves, when used in an allegorical sense. That he should have supposed me to mean that, is next to impossible. But that he should continually employ them as my words, knowing that he was in every instance attaching to them a meaning totally opposed to mine, is quite impossible.

† See on that question Schultens Lex. Hebr. ii. p. 476.

same meaning in Apoc. Rev. 391, but in 397 and 419 explains it as *explorare et manifestare statum ecclesiæ*. However, its meaning is a common-place, too trivial and obvious to merit notice.

The third is *star*; where shining is said to symbolize truth. Another common-place, at best; but quite defective, because the Hebrew for *star* is not given!

The fourth is *to fall*. The Hebrew verb is also used for *to perish*, and Swedenborg is said so to explain it in this place. This is too little recondite to be worthy of much stress. Yet it is rather more than the truth. For Swedenborg *does not* absolutely explain it "to perish," though he employs the word. "To fall down, or fall out of heaven, signifies to perish—that is, not to have any more a place in heaven."—Apoc. Expl. n. 535. It is, at any rate, a mere common-place, to be found in most languages.

The fifth is *key*. It is interpreted of opening, not by Swedenborg only, but by St. John himself in v. 2. And a Hebrew word is produced, meaning both a *key* and *opening*. Any child could tell the application of *the thing* in this verse. But he could also tell that *the word* κλεις has no more reference to opening than it has to shutting. The first verse of cap. 20 employs the same words in the contrary signification; and, therefore, by Monsieur Portal's own shewing, that verse requires a Hebrew word for a *key* and *shutting*. Κλεις itself is from κλείω, claudio. And certainly that patriarch, who, in the days of the Verbum Vetus-tum and its correspondentiæ first made a key to his cupboard, did not make it to *unlock* the cupboard. But let Monsieur Portal stand condemned by Swedenborg himself, not by me. He himself says, Per claves significatur potentia aperiendi et claudendi.—Apoc. Rev. n. 62; so also n. 174 and 840.

The last word is *Pit*. Nothing is said of A pit or well, but THE bottomless pit, τὸ φρέας τῆς ἀβύσσου, is mentioned. For these must be taken together as one word; or else it is false that there are only six words to symbolize, and there are seven. No Hebrew word is adduced to correspond with abyssus. But the Hebrew word for a *pit* or *well* is quoted, with the double sense of *to engrave letters on a stone*. Swedenborg states that *the bottomless*, or *abyssus*, is *hell*, or *the hells*; and that a *well* signifies the Word of God taken in its literal sense.—Apoc. Rev. No. 421; Expl. No. 538; Apoc. Expl. No. 537. Here we have Greek for a pit, and Hebrew for a pit, and for engraving; but no Greek for engraving. What next? Why, Swedenborg has said that the two stone tables of the law typified the entire word, verbum in toto complexu, and the writing on them typified the exterior sense. Therefore, the writing on the stones is both the pit, and the engraving, and the literal sense of the word; and so two Swedenborgian meanings are procured to tally with the two Hebrew ones. But mark the sophism. It is undertaken to set the general force of one word against that of another, as equivalents, ex. gr.

Trumpet, to convoke	=	to trumpet, to convoke.
Star, truth,	=	to shine, truth.
Fall, perish,	=	fall, perish.
Key, open,	=	key, open.

But here the general meaning of a verb, *to engrave on stones*, is set against Mr. Swedenborg's opinion concerning *two individual stones* mentioned in history. And—what is perhaps the most monstrous of all—not against the name of those stones or word expressing them, but actually *against the things themselves*! So that in five instances you have word against word, and in the sixth you have a word against two stones! The real correspondency between a pit or well, and engraving on stone, is not “profoundly religious,” but purely mechanical. It is, as Schultens indicates, because your tools *dig* into the stone,\* *fodere, altius insculpere, puteus*; likewise in Greek, *χαράσσειν*, to dig; *χαράκηρ*, engraved writing; *χάραξ*, a fosse. But, after all, whither is the car of Swedenborg blundering its way over such deep and rough roads, and at what notable conclusion are we struggling to arrive? Even at this: That a writer, whose own acquaintance with the ancient Hebrew is unascertained, addressed a Greek book to the Greek churches, by selecting such Hebrew words as had double significations, and translating them in one sense, while he meant them in the other.

I will now release you, and take my final leave of Monsieur Portal, by just noticing the three propositions with which he concludes, and which he styles “the sum of the whole.”

1. *The system of Swedenborg and that of Champollion are similar in their external form.* This cautiously obscure sentence is not correct, nor is its matter substantiated. Swedenborg knew nothing of a theory of signs denoting the words of the language, *selected* on metaphorical grounds, but equally applicable and applied to all topics of writing.

2. *The principle of the Egyptian symbolic system is identically the same as the principle of Swedenborg's symbolic system.*

Identically is a strong phrase, savouring of exaggeration. But if this means that the Egyptians chose the symbolical signs that are found in their writing, upon a similar principle to that on which Swedenborg assigned metaphorical senses to scriptural words, it is likely to be true; and not likely to be far untrue, of any two systems of metaphor and typification.

3. *Numerous symbols in the Egyptian inscriptions have the same sense as Swedenborg gives them in his writings.*

How the second proposition can have any truth, and this third be false, I scarcely understand, and see very little difference between them; unless it be that the third is a proof of what the second asserts. In judging *to what extent* these two last propositions are to be regarded as matters of ascertained fact, your reader will be guided by his opinion of the samples (both Egyptian and Apocalyptic) which Monsieur Portal has furnished to him as *striking, decisive, and overwhelming*. That opinion easily may be, and very likely will be, more favourable than mine.

H.

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\* See Schult. Lex. Hebr. i. p. 188.

## POPE JOAN.

MY DEAR SIR,—I am much obliged to your “Constant Reader” and correspondent for the good opinion of me which he expresses, and still more for drawing my attention to, and enabling me to point out to your readers one of the many atrocities which should long ago have driven what Maclaine called a translation of Mosheim out of the hands and studies of all inquirers after truth. I know nothing of the literary history of that work, and have often wondered whether, from being paid by the line, Maclaine was tempted to put in every word that he could think of, true or false, sense or nonsense, or whether from some constitutional absurdity and peculiar taste and talent for feeble amplification, he really thought that he was improving and embellishing Mosheim’s work, and setting it off in a pleasing popular form. How thoroughly surprised Mosheim would have been to find himself represented as uttering the ignorant falsehood which his translator ascribes to him.

Maclaine makes him say :—

“And, indeed, upon a deliberate and impartial view of this whole matter, it will appear more than probable that some unusual event must have happened at Rome, from which this story derived its origin; because it is not at all credible, from any principles of moral evidence, that an event should be universally believed and related in the *same manner* by a *multitude of historians*, during five centuries, *immediately succeeding its supposed date*, if that event was absolutely destitute of all foundation.”—*Cent. ix. part ii. c. ii. § 4.*

Mosheim, of course, never thought of saying anything like this, which he knew (and one would have thought that even his ignorant translator must have known) to be quite inapplicable to the case. His plain and brief statement is :—

“Contigerit aliquid Romæ necesse est, unde constantissimus ille multorum sæculorum sermo natus est : quale vero illud sit, id nondum liquet.”—p. 326.

“Something must certainly have occurred at Rome from which this most constant report of so many ages took its rise; but what that might be does not yet appear.”

If there are those who approve and admire this sort of free and easy translating, they must allow me to say, that it should only be indulged in by those who are quite certain that they fully understand both the letter and the spirit of their author. That Maclaine understood neither must be evident to all who compare his wretched work with the original.

Mosheim was inclined to go, and in this simple statement he did go, as far as he honestly could; but he knew that, far from being “universally believed and related in the same manner by a multitude of historians, during five centuries immediately succeeding its supposed date,” it was not related by any historian for more than two centuries after it was supposed to have happened. That instead of being then “related by a multitude of historians,” it was not (so far as we know) repeated by a single writer for two centuries more; and as to “the same manner,” your readers shall judge for themselves, for I will give the words of both historians presently. In the meantime, let me explain that the “five centuries” (which have obviously no busi-

ness in this place at all, though Mosheim had spoken before of such a period, and seems thereby to have puzzled Maclaine, who appears not to have had much notion of the meaning of what he was translating) were not the five centuries "immediately succeeding its supposed date," but immediately preceding the Reformation, which is quite another thing. According to the lax mode in which Mosheim used the word, there were about *seven* centuries between the supposed date of the event and the Reformation. But it was during the last, not the first five centuries, that the report was known to be in existence. If it had been in circulation during the five former centuries, (from the middle of the ninth to the middle of the fourteenth,) we might have been surprised to find such a "constantissimus" report entirely dropped during the two succeeding centuries, and we must have looked for something to account for it; but to find that the two centuries are just the two which are most wanted, and what even Maclaine himself lays stress on, is a very different matter.

I do not think it can be your wish that I should even describe the voluminous controversy which has been carried on respecting this question; but I will, if you please, give the history as it is told by those whom I believe to be the most ancient authorities for it.

Marianus Scotus brought his chronicle up to the year 1083, (about 230 years after the supposed date of Pope Joan,) and is supposed to have lived till 1086 or 1088. His account is very brief and simple. Under the years 853 and 854 he says:—

"Leo Papa obiit cal. Aug. ¶ Huic successit Johanna mulier annis 2, mensibus 5, diebus 4."

"Pope Leo died on the Calends of August. ¶ To him succeeded Joanna, a woman for 2 years, 5 months, 4 days."

This story, first produced as I have said, more than two hundred years after the time of the supposed event, stood, I believe, in this very brief and simple form, without addition, explanation, or even repetition, or notice of any kind, for two hundred years more, when a second edition (not by any means remarkable for being in "the same manner" as that of Marianus Scotus) was given by Martinus Polonus. Under the year 855, he tells us:—

"After this Leo, John an Englishman by nation Margantinus [I do not know what this means. It seems as if it had been understood by subsequent writers as meant for *Moguntinus*, and they have reconciled with *Anglicus* by making *Mentis* the place where this female pope was born of English parents] held the see two years, five months, and four days. And the pontificate was vacant one month. He died at Rome. He, it is asserted, was a woman. And having been, in youth, taken by her lover to Athens in man's clothes, she made such progress in various sciences, that there was nobody equal to her. So that afterwards lecturing on the Trivium at Rome, she had great masters for her disciples and hearers. And forasmuch as she was in great esteem in the city, both for her life and her learning, she was unanimously elected pope. But while pope, she became pregnant by the person with whom she was intimate. But not knowing the time of her delivery, while going from St. Peter's to the Lateran, being taken in labour, she brought forth a child between the Coliseum and St. Clement's church. And afterwards dying, she was, it is said, buried in that place. And because the Lord Pope always turns aside from that way, there are some who are fully persuaded that it is done in

detestation of the fact. Nor is she put in the Catalogue of the Holy Popes, as well on account of her female sex as on account of the foul nature of the transaction.\*

Imagine two young lovers setting off to prosecute their studies at Athens in the ninth century! Sad it is that Pope Joan, when she got to Rome, did not, instead of lecturing on the Trivium, write memoirs of herself, with reminiscences of her college life. It would be, I suppose, the only account in existence of anything like a school of learning at Athens for centuries before or after. When one finds such a story first of all making its appearance *at least* four hundred years after the supposed event, that event being of so strange and so public, and to a ninth century world of so astounding and horrible a nature, one does not feel that it requires particular criticism. I say, "*at least* four hundred years," because as good protestants as Cave and Wharton state that the passage is not to be found in some of the best manuscripts of Martinus Polonus, which, in the opinion of the learned, has suffered various interpolations; and also because it seems to me to wear an appearance of a somewhat later date. It looks as if it belonged to that not very well defined period commonly called "the revival of letters;" and it is worth reading as characteristic of that time. Just one of the stories caught up, as indeed they were engendered, by what has been called the antipapal, but what was, I fear, in fact, the antichristian spirit. A bold imagination—a little classical—considerably licentious—the satire pointed at the church. Who wonders to find it taken up by Petrarch and Boccaccio!

It is not, I presume, worth while to fill your pages with the discussion of such a subject, as it can only be done with any good effect by very long details and arguments on questions of authenticity and interpolation, and that sort of examination which exposes one to the charge of laborious trifling from those lively polemics who prefer the compendious and popular mode of putting down the papists by crying, "No Popery!" and "Rome must change!" Should, however, any of your readers wish to see a succinct account of the controversy, they may find it, I think, in Gieseler's *Handbuch*; and if they would know what may be made of it when the bitter spirit of party has prevailed to cast out that charity which "rejoiceth not in iniquity," let them read the story as it stands in the *Madgeburgh Centuriators*.

I am, &c.,

S. R. MAITLAND.

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\* "Post hunc Leonem Johannes Anglus natione Margantinus sedit annis duobus, mensibus quinque diebus quatuor. Et cessavit pontificatus mense uno. Mortuus est Romæ. Hic, ut asseritur, femina fuit. Et quum in puellari ætate a quodam suo amasio in habitu virili Athenis ducta fuit, in diversis scientiis ita profecit ut nullus sibi par inveniretur: adeo ut post Romæ trivium legens, magnos magistros discipulos et auditores haberet. Et quum in urbe vita et scientia magnæ opinionis esset, in Papam concordièr eligitur. Sed in Papatu per suum familiarem impregnatur. Verum tempus partus ignorans quum de sancto Petro in Lateranum tenderet, angustiatâ, inter Coliseum et sancti Clementis ecclesiam peperit. Et postea mortuâ, ibidem (ut dicitur) sepulta fuit. Et propterea quod dominus Papa eandem viam semper obliquat, creditur omnino a quibusdam, quod ob detestatione facti hoc faciat. Nec ideo ponitur in catalogo sanctorum Pontificum tam propter muliebris sexus, quam propter deformitatem facti."

PAPAL EXACTIONS IN BRITAIN CONSEQUENT ON PAPAL  
DOMINION.—No. VI.

“Papal Courts and Jurisdictions.”

(Continued from v. 21, p. 650.)

SIR,—It has been already remarked, that the several officers belonging to the ecclesiastical courts, both in England and at Rome, were exceedingly numerous. Employed in these courts were “judges, synodical and provincial,” “visitors,” “advocates,” “officials,” “delegates,” “referendaries,” “commissaries,” “dataries,” “scribes,” “notaries,” “proctors,” “registers,” “summoners,” “apparitors,” “clerks,” “solicitors,” and a multitude of other officers, who both enriched themselves and paid large sums into the papal treasury. These courts pretended to take cognizance only of ecclesiastical affairs; but the ecclesiastical judges, under the direction of the pope, dictated the citation of laics to Rome on matters purely civil; and men were encouraged, when they had lost their cause in this country, to appeal to Rome, from the king’s to the pope’s court. In these courts, also, “excommunications” were denounced for very trifles; “confirmation of foundations,” “ecclesiastical,” “religious,” and “charitable,” were purchased; “public penance” was awarded; attended, in each case, with exorbitant demands; “licences” were also granted by these courts, upon payment of a stipulated sum, for living in fornication; and large sums of money were exacted from monks and friars for concubinage, upon the plea that they had the “*quam pro quo*,”—livings were farmed out to the poor clergy on such high terms, that they were obliged to have zealous recourse to “confessions,” “anniversaries,” “obits,” &c., to raise the sums demanded. All who died suddenly, or by accident, on the presumption that they had “died in unabsolved sin,” were denied Christian burial by these courts, without a heavy premium.\* Nay, to these courts the pope summoned even kings themselves, as claiming jurisdiction over them. Thus Boniface VIII. summoned Edward I.,† A.D. 1301; and Innocent IV., Henry III., 1246.‡ Closely connected with this source of papal revenue, was that of “appeals” from this country to Rome, which called forth the celebrated letter (above alluded to) of Grosthead,

\* Vid. Coke’s Institutes, Plac. Cor. C. 53; Prynn’s Lives of John, Henry III. and Edward I., out of the Tower Records.

† The following extract from Matt. West. anno 1301, page 423, is from a letter of Boniface VIII. to Edward I., demanding “*Regnum Scotiæ*” as belonging “ad ecclesiam Romanam.” After having proved to his own satisfaction that “the realm of Scotland belonged to the papal see,” Boniface writes, “*Si vero in eodem regno Scotiæ, vel aliqua ejus parte, jus aliquod habere te asseris, volumus quod tuos procuratores et nuncios ad hoc specialiter constitutos, cum omnibus juribus et munitimentis tuis, hujusmodi negotium contingentibus, infra sex menses a receptione præsentium numerandos, ad nostram præsentiam mittere ne omittas.*”—Liber 2.

‡ Matt. West. anno 1246, page 206, lib. 2, speaking of Innocent IV., says—“*Præterea, quod est inauditum, Davidis, nepotis ac vassalei domini Regis Angliæ, terram sibi injuriose usurpavit, sub gravi tributo possidendam; et citari fecit dominum Regem, ut eidem Davidi satisfacturus super quibusdam, ut dicebat, injuriis sibi ab eodem regi illatis responderet; in multorum sannam, et sibulum, et derisiones.*”

Bishop of Lincoln, to Pope Innocent IV., A.D. 1253, complaining, "Injurias sibi illatas, si vindicari cuperent, per ecclesiasticum judicem, appellatio statim litem ad Romanam curiam trahebat, ubi ingens pecunia erat profundenda cum in causa, quantumvis justissima, nemo sibi possit de remedio confidere inde petendo, ubi largitio nihil non impetraret."—God<sup>a</sup>. p. 289. Gervasius, who wrote A.D. 1201, tells us, that this system of appealing to Rome began so early as King Stephen, A.D. 1142; and Henry of Huntingdon, A.D. 1170, in his description of the prelates of his own time, referred to in "Wharton's Anglia Sacra," states, that an appeal was made to Rome by Jeremias, prior of Canterbury, against Theobald, Archbishop of Canterbury, respecting Silvester, abbot of Canterbury, the prior being urged thereto by Henry, bishop of Winchester, who hated the archbishop, and was discharging the office of "papal legate." Godwin, relating the story at large in his Life of Theobald, A.D. 1140, says, "Silvester, qualitercunque *moratus*, bene certe *nummatus*, ergo Pontificem potuit habere patronum;" and then he adds, "Jeremias appellationem interponit;" and the affair was settled, "post litem aliquandiu agitatam." Inett, vol. ii. p. 282, says, that "Though Henry of Huntingdon and Gervasius are correct as to the fact of an appeal having been made thus early to Rome, still, that we must date the *legality* and recognition of such appeals to the second article of agreement entered into by Henry II.,\* and dictated by Pope Alexander, after the death of Archbishop Becket, A.D. 1172. The article, the object of which was to cancel the "Constitutions of Clarendon," lately sanctioned by Henry, is as follows:—"In causes ecclesiastical, appeals should be made to the bishops of Rome, and the king should neither hinder them himself, nor permit others to hinder them;" "An agreement," says Inett, vol. ii. p. 280, "which at once surrendered all that the kings of England had been contending for, and which, in the consequence thereof, overwhelmed the rights of the church and crown, and let in an usurpation which† bore down all before it." The nature and effect of these "appeals" may be learnt from the language of St. Bernard, in his 178th Epistle to Innocent II., A.D. 1130. In this letter, St. Bernard lays open all the causes of complaint which the archbishops and bishops had against the pope, grounded upon the

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\* Reeves, in his "History of English Laws," says, that "none of the concessions made by Henry to the pope were enacted by *authority of parliament*, during any part of his reign; nor did he himself observe them, except in not compelling criminal clerks to appear before a lay judge, and in exempting them in all cases from the trial by duel." In fact, as we shall see, in considering "the Clarendon Constitutions," the article above alluded to was annulled by the council at Northampton four years after, A.D. 1176, by the renewal and confirmation of the "Constitutions of Clarendon."

† The assertion of Inett requires a little qualification. It is true that, even after the confirmation of the "Constitutions" at Northampton, in 1176, the vacillating mind of Henry prevented their practical application. It is also true that the popes, during the reigns of John and Henry III., based their encroachments upon the *concessions* of Henry II.; but it is equally true that such encroachments were *resisted*, and the force of Henry's concessions *denied* by Edward I. and Richard II., in which they were zealously supported by the English parliament; as may be seen by a reference to their transactions.



frequent usage of appeals, which brought all matters before the holy see, and destroyed the authority of those on whose behalf he wrote. "I speak to you," says he, "with a great deal of freedom, because I have a more than ordinary affection for you, which could not be should I use dissimulation. The archbishop's (of Treves) complaint is not his alone, but proceeds from the sentiments of several others, and chiefly those who love you best. They complain that justice is no more to be found in the church—that the keys thereof become of no use—and the episcopal authority is rendered despicable, by reason that the bishops have no more power to revenge the injuries done to God, nor to punish the offences committed in their diocese. The fault of all which is laid upon the court of Rome. It is affirmed that you abolish what they have well established, and that you have established what they have with good reason abolished. That all criminals and disobedient persons, whether they be of the clergy or laity, have immediately recourse to you; and boast when they return that they have met with protectors, who ought rather to have been punishers of their crimes. *What a disgrace is this! what occasion of laughter to the enemies of the church!* Friends find themselves confounded, the faithful affronted, bishops become the subjects of scorn and contempt, and your authority much weakened by the weakness of your decisions. Why will you\* weaken your own strength?"—Du Pin, Cent. 12, p. 55. Again, alluding to the same grievance, he writes—"It is out of the power of the bishops to punish offenders within their own jurisdiction, because the offenders appeal to Rome; and if there are those either of the clergy, laity, or religious, more profligate than others, they run to the papal court, and there they find sanctuary and protection; and having such defenders, they return and insult over those who endeavour to correct them." Again, in the third book of the second tome of St. Bernard's works, amongst divers treatises, addressed chiefly to Pope Eugenius III., we find him treating of the grievance of appealing to the court of Rome. "We must," says he, "make a severe reflection upon these appeals, for fear a remedy prove fruitless when it is established; for it seems to me that a great deal of mischief may be occasioned by these means, if moderation be not made use of. Everybody appeals to your holiness; 'tis a badge of your primacy; yet if you are wise you will rather endeavour to procure the welfare of the church than insist upon the grandeur of your see. Men appeal to the pope, and would to God it was to a good end. Would to God that those who oppress others would feel the effect of protection granted to such as are oppressed. But, on the contrary, nothing is

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\* The sixth canon of the third Lateran council, convened by Alexander III., A.D. 1179, some fifty years after the writing of this epistle, fully justifies the language of St. Bernard. This canon "regulates the formality of ecclesiastical judicature, in which are observed two common abuses; viz., one, that the superior clergy, fearing lest the inferior should withdraw themselves from their jurisdiction by an appeal, frequently begin by excommunicating or suspending them, without having sent them any previous monitory; and the other, that the inferior, on the contrary, who fear the censures of their superiors, appeal without having received any wrong, and to maintain their unjust practice, make use of the remedy appointed for the relief of the innocent."

more common than for the oppressors to have cause to rejoice, and for the oppressed to have reason to mourn. The court of Rome seldom considers either the fatigue or expense of a journey in a just cause, and rarely are incensed against him or them that were the cause of it. Rouse thee, then, O man of God! when these things happen; be touched with compassion for the sufferer, and moved with indignation against the oppressor. Let the first be comforted by a redress of his grievance, by a full satisfaction of the injury done him, and let the last repent of what he has done, and let him have no power to do the like again. The same punishment should be inflicted upon those who appeal without cause, for no small injury accrues that way. Men may be permitted to appeal when they are injured, but to appeal with design to injure others is an injustice that ought not to be allowed. One may reasonably appeal from a sentence, but it would be ill done to do so before any be pronounced, inasmuch as that then no manifest wrong appeared. Whoever appeals without being injured, has either design to molest his adversary or to gain more time for his defence." He adds, that everybody complains and murmurs against the great number and confusion of appeals to Rome, and that they are the occasion of innumerable mischiefs. He confirms this by some examples, and moreover counsels the pope not to suffer any longer such appeals to his court as promote injustice.—Du Pin, v. viii. Cent. 12, p. 69.

The following brief historical sketch of the origin and progress of appeals to Rome, extracted from Sir R. Twisden, on Schism, may be interesting:—It cannot be denied that the word *appeal* was used in former times with reference to the papacy; *cum præsul sedem apostolicam appellasset*, says William of Malmesbury, of Wilfred, and a council held in Italy concerning him, A.D. 678, *Apostolicam sedem de sua causa appellans*; yet it is clear that at that time the pope was not recognised as possessing any power in this country of assisting the appellants otherwise than by intercession; not as a superior court by giving sentence against the decision of Theodore, Archbishop of Canterbury, without whose assent the king could not have deprived Wilfred of his Northumbrian see; for we learn that when the letters of Pope Agatho were brought here for Wilfred's restitution to his see, Egfrid, the Northumbrian king, with the advice of his bishops, imprisoned Wilfred; nor, when liberated, could he regain his bishopric. And, again, after Wilfred's death, the pope sending others, *vita graves et aspectu honorabiles*, Alfrith, though he received the men with great reverence, yet would by no means make the concessions about which they came, but affirmed it to be against reason to do it; *propter quælibet apostolica scripta*, he having been twice condemned by the pope. And as this was in a time when Christianity flourished in this kingdom, having, as Bede says, *fortissimos Christianosque Reges*; and of Egfrid he says, that he was *piissimus et Deo dilectissimus*; and as the bishops who concurred in the deprivation of Wilfred were holy men, well versed in divine and secular learning, so it is not to be imagined that anything was done by them which was not warranted by the doctrine

and rules of this church.”—p. 29. Twisden proceeds to say, that “for the understanding of which we are to know that the word *appeal* is taken several ways; sometimes to accuse,\* sometimes for referring ourselves to some one for his judgment. Such was that of Wilfred’s appealing to Rome, as to a great spiritual doctor and church, whose judgment was very venerable in the world; another way, we take it, for removing a cause from an inferior to a superior court or judge, that has power to disannul what the former did; and this is that which our historians affirm not to have been in use till after 1140, (as I have already stated.) It is certain that, long after Wilfred, the bishops and nobility assured Anselm, Archbishop of Canterbury, A.D. 1092, that for any of the great ones, especially for him, to have recourse to Rome, without the king’s leave, to be *inaudium et usibus ejus omnino contrarium*, and therefore required of him an oath, *quod nunquam amplius sedem S. Petri, vel ejus vicarium, pro quavis quæ tibi ingeri queat causa appelles*. In the year 1115, Paschal II. expostulates with Henry I. that *nullus inde clamor, nullum judicium ad sedem apostolicam destinatur*; and again, he writes, *vos oppressis apostolicæ sedis appellationem subtrahitis*. And Anselm himself, speaking of the proceeding of the king in a case esteemed by him only of ecclesiastical cognizance, lays down the manner to be, that it should be only *ad singulos Episcopos per suas parochias, aut si ipsi episcopi in hoc negligentes fuerint, ad archiepiscopum et primatem*, adding nothing of carrying the case to the papal court. Yet in the age of Sixtus III. we find an English law approving a foreign judicature, the statute providing, if a bishop err in the faith, and on admonition appear incorrigible, *ad summos Pontifices* (the archbishops) *vel sedem apostolicam accusetur*. And whether it was from the countenance of this law, or the great oppressions used by the legate, King Stephen’s brother, or the frequency of them, one thing is certain, that in the year 1151, as we learn from Henry Hunt. and Gervasius Dorob., appeals to Rome were considered a grievous intrusion on the church’s liberty. So in “The Constitutions of Clarendon,” the eighth constitution is directed solely to the right of the kingdom in that particular. The words are, (A.D. 1164,) “In case of appeals in causes ecclesiastical, the first step is to be made from the bishop to the archbishop; and if the archbishop fails to do justice, a further recourse may be had to the king, by whose order the controversy is to be finally decided in the archbishop’s court; neither shall it be lawful for either the parties to move for any further remedy without leave of the crown.”—Twisden, p. 31. Southey has remarked, that “It is questionable whether any further prescription could be pleaded for appealing to Rome than a custom which had grown up, among other abuses, during the troubled reign of Stephen, A.D. 1135 to 1154. For in the dispute which occurred in the following reign, it was not Becket, but the king, who appealed to the law of the land. “The Constitutions of Clarendon” were declared in the preamble to be ‘a declaration† and recognition of certain customs, liberties, and

\* Such were those appeals in parliament, the 11th and 21st of Richard II.

† Old “Lord Lyttleton’s History of Henry II.” vol. iv. p. 414, appendix.

dignities of the kings, his ancestors—to wit, Henry, his grandfather, and others, which ought to be observed in this realm.' It does not appear that Becket at any time rested his case upon that charter, by virtue of which alone it could be pretended that the immunities of the clergy were part of the law of the land."—Defence, p. 355. The vacillation and inconsistency of Henry II. did not, as we shall presently see, cancel the "Constitutions of Clarendon," though the application of them appears to have been suspended during the latter part of his reign. Subsequently to the renewal and confirmation of these articles at Northampton, A.D. 1176, "he who went to Rome on appeal, says R. Hoveden, remained, during Henry's and Richard's time, only according to the king's pleasure, the clergy lying under the penalty of the law, if they did attempt further than the prince's liking; of which we have a remarkable instance in the case of Geoffrey, Archbishop of York, King Richard's brother, who was accused to Celestine III. for not only refusing appeals to Rome, but imprisoning those who made them. Upon this the pope commits the cause to be heard by the Bishop of Lincoln and others, by whom the archbishop is urged to make his defence at Rome. The archbishop refused to present himself at Rome, and urged, as the grounds of his refusal, the king's prohibition. Not long after, a quarrel ensued between the archbishop and the king, *quod præcepit illum dissaisiri de archiepiscopatu suo, &c.* Celestine takes this opportunity to declare a suspension to be notified through all the churches of his diocese, enjoining what the king had before, the lay as well as the clergy, *ne ipsi archiepiscopo vel officialibus ejus in temporalibus respondere præsumant, donec de ipso archiepiscopo aliud duxerimus statuendum.* The archbishop, in consequence, expecting no help from the king, with whom he was still at variance, goes to Rome, makes his peace with the pope, and returns; but the king committed the care, even of the spirituals of his archbishopric, to others, without permitting him or his agents to meddle with anything, till, about two years after, he reconciled himself to the crown; after which he gave Innocent III. occasion to write, *Non excusare te potes ut debes, quod illud privilegium ignoraris per quod omnibus injuste gravatis facultas patet ad sedem apostolicam appellandi, cum et tu ipse aliquando ad nostram audientiam appellaris.* And again, *Nec auctoritatem nostram attendis, nec factam tibi gratiam recognoscis, nec appellationibus defers quæ interponuntur ad sedem apostolicam, &c.* And about the same time, Robert, abbot of Thorney, deposed by Hubert, the archbishop, was confined in prison a year and six months, without any regard had of the appeal made by him to the pope. That appeals to the papal court were strongly opposed by the king at this period, the continued quarrels between the pope and Richard I. sufficiently demonstrate."—Roger Hoveden, anno 1195. The success of the popes in increasing their authority during the subsequent reigns of John and Henry III., the humiliation of the English monarchs, and the frequent appeals to Rome upon the most trifling topics, are facts too well known to require repetition. In Edward the First's reign, the indignation of the barons and others seems to have been roused by the frequent calls on the archbishop and the several bishops to attend at

the papal court on very frivolous pretences, and by the daily citations against other parties to appear before his holiness in cases of appeal from this country to Rome. The nature and extent of their complaints may be learnt from the celebrated\* letter addressed by them to Innocent IV., A.D. 1245, or rather to the council at Lyons, in which they claimed, as an especial privilege, "That no legate should enter this kingdom but on the king's desire, *et ne quis extra regnum trahatur in causam.*" These complaints were renewed in Edward's reign, and, on the revision of *Magna Charta*, the former clause, permitting the king's subjects,† *de cætero exire de regno nostro et redire salvo et secure per terram et per aquam*, was omitted: "Since which period," Twisden observes, "none of the clergy might go beyond seas, but with the king's leave, as the writs in the register‡ and the acts of parliament§ assure us; and, further, if any were in the court of Rome, the king called them home, not permitting any to go or remain there longer than his pleasure. I know," adds this writer, that "these times furnish examples of appeals to, and commands from, Rome; but it was only in such cases, and between those, as the king (being at the moment on good terms with the pope) and the state did either tacitly connive at, as in matters of small moment, or expressly permitted; for if otherwise, no person was so great but he was obliged to gain pardon for his offence." He then gives an example of the application of this law in the reign of Henry VI., A.D. 1429—viz., that of Henry Beaufort, Bishop of Winchester, who, being a cardinal of the king's blood, was employed by Pope Martyr V. as general against the Bohemians, and to that end erected the cross; but two years afterwards he caused a petition to be exhibited in parliament to the following effect:—"That he, the said cardinal, nor none other, should be pursued, vexed, impleaded, or grieved, by the king, his heirs or successors, nor by any

\* The entire letter is given in Matt. Paris, anno 1245, p. 587. The following are extracts:—"Reverendo in Christo Patri, Innocentio, Dei gratia, summo Pontifici, magnates et universitas Regni anglie, etc.—Facere non possumus gravamen nostrum; quo non solum gravamur, sed etiam opprimimur ultra modum.—Videlicet quod Magister Martinus præfatum Regnum, sine domini Regis licentia, cum majori potestate, quam unquam vidimus habere Legatum a domino Rege postulatum, nuper ingressus, (multiplicato legationis officio,) novas quotidie proferens potestates inauditas, excedens excedit.—Quædam beneficia jam vacantia, triginta marcas, vel amplius, annuatim valentia, personis Italicis conferendo; quibus decedentibus, et patronis ignorantibus, alii supponuntur; et sic patroni suis collationibus defraudantur. Dictas oppressiones, Deo et hominibus detestabiles, et gravamina nobis intolerabilia, non possumus æquanimitè tolerare; nec, per Dei gratiam, amplius tolerabimus." Matt. Paris adds:—"Addebant quoque idem nuncii, prioribus querimoniam gravem et seriam; videlicet de violenta oppressione, intolerabili gravamine, et impudenti exactione, quæ per hanc invisam adjectionem, Papalibus literis frequenter insertam, non obstante, etc., exercitur."

† The entire article—viz., the 50th, in the original "*Magna Charta*" of John, is as follows:—"Licet unicuique de cætero exire de regno nostro et redire salvo et secure per terram et per aquam, salva fide nostra, nisi tempore guerre per aliquod breve tempus, propter communem utilitatem regni." On the confirmation of the charter, in the ninth year of Henry III., A.D. 1223; and on a subsequent confirmation, in the twenty-fifth of Edward I., A.D. 1276, this clause was omitted.—See "Statutes of the Realm," vol. i.

‡ Reg. 193 B.; Coke's Institutes, 3, p. 179.

§ Richard II. ch. 15.

|| Rot. Parl. 10 Henry VI. n. 16.

other person, for cause of any provision, or offence, or misprision, done by the said cardinal against any statute of provisions, or per cause of any exemption, receipt, acceptation, admission, or execution of any bulls papal to him in any matter made;" which was granted, and proves that without such release he would have been liable to punishment for accepting and acting upon the papal bulls.—"Twisden's Historical Vindication," p. 36. Having referred to the important "Constitutions of Clarendon," a few brief remarks as to their history and character may be interesting, affording, as they do, in a short summary, a view of the ancient ecclesiastical law of England, and the methods of ecclesiastical courts; and shewing, at the same time, what it was which the king was labouring to maintain, and the court of Rome struggling to wrest out of his hands. Guthrie, in his History of England, says, that "these constitutions served as the foundation of that excellent plan of policy which still obtains in our government."

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(*To be continued.*)

#### THE LAND OF CABUL.—1 Kings, ix. 13.

SIR,—In my first paper on the *Agypto-Tuscan Calendar*, I incidentally mentioned that Covella, Cybele, or Cabul, was equivalent to "the imperfect good." I wish now to explain the term more fully, and to add some remarks connected with the subject.

According to Eusebius, the goddess Rhea represented the mountainous and stony parts of the earth; and Demeter, the more level and fertile regions. (*Præp. Evang.* iii. 11.) According to Plutarch, Isis was the part of Egypt fertilized by the overflowing of the Nile; whilst Nephthys was the sea-shore and barren borders of the Nile valley above floodmark. (*De Isid.* c. 38.) By comparing these two passages, it follows that Isis is the same as Demeter or Ceres, which is expressly asserted by Herodotus (ii. 59); and that Nephthys is Rhea or Cybele. It may seem strange that particular qualities of the earth should be transferred as attributes to the moon; yet such was the case. Dr. Pritchard says:—"Damater or Ceres is, by some ideal process, which it is not so easy to analyse, transferred from the earth, or from the sphere of sublunary nature, to the moon." (*Egypt. Mythol.* p. 54.)

On the Calends, the new moon was invoked by the Roman Pontifex as Juno Covella. (*Varro, L.L.* vi. 27.) By the Egyptians, the new moon, or as Plutarch has it, the day on which it appeared, was called "the imperfect good." (*De Isid.* c. 42.) He has not given the Egyptian term. It was not Cabul, however, but most probably Satê. Near Syene, Ruppel discovered a Greek inscription, on which occurs *Σάρετ ἡ καὶ Ἡγά*, To Satê, the Egyptian Juno, [Covella,] (*Champoll. Précis*, p. 153); in this sense, Satê might be derived from the Coptic *shat*, deficientia, deficere, indigere, deesse. Now, the phrase "imperfect good" for the new moon suggests a corresponding epithet, "the perfect good," for the full moon; and this view enables us to understand

title of Isis which Plutarch has given without any explanation. He says, that besides Mant and Athuri, another title of Isis was Methuer, which is compounded of two words signifying "full and good." (De Isid. c. 56, ed. Squire.) Hence Isis, or the full moon, was entitled Methuer, or "the perfect good," in direct contrast with Nephthys, or the new moon, which was called "the imperfect good." I have already fully explained the derivation of the compound word Methuer. See above, "Belus."

Josephus calls "the land of Cabul" Cabalon, and says, that in the Phenician tongue it signifies *ὄκ ἀπέκων* (Antiq. viii. 5, 3); upon which statement Gesenius remarks, that "its correctness may be doubted, as the word is not found in the Semitic languages." (Hebr. Lex.) Josephus, certainly, would have been more correct, if he had said the word had that import in the Phenician *mythology*. Cabul, Cybele, or Covella, simply means "the moon," and is the correlative term of Fel, Bel, Pul, Apollo, &c., "the sun;" but Cabul, as the new moon of their mythology, is equivalent to the "unsatisfactory" of Josephus, the "imperfect good of Plutarch, and the "mountainous and stony district" of Eusebius.

Hiram, King of Tyre, without any inland territory, coveted a corn country, and had formed expectations from Solomon; but finding that the cities were situated in the mountainous region of Galilee, he sufficiently expressed his disappointment by calling them, what they really were, the land of Cabul. In short, he wanted to secure a home supply of bread, but received what in this respect was little better than a stone. Commentators, differing widely in their etymology of the word, seem agreed that Cabul is a term of reproach. It is no more so than Highlanders or mountaineers. At present a province of Persia is named Cabul, and in the north of Africa there is a tribe of Cabyles. In older times, the Italian Reate derived its name from Rhea or Cybele—"magnæque Reate dicatum Cælicolum matri." (Sil Ital. viii. 417.) Compare the Ræti, an Alpine nation, (Liv. 5, 33.)

It was a Cushite custom, on the appearance of a new moon, to salute her as Victory. The Coptic Father Shenouti has the following passage:—"Wo unto you that kiss the hand in worship, saying, Hail to thee, O sun! Victory to thee, O moon!" (in Champollion Précis, ch. vi. p. 150.) Plutarch says of Nephthys, that some called her Aphrodite, others Nikè, (De Isid. c. 12;) and, according to Varro, "et Victoria et Venus dicitur Cæligena," (L.L. 5, 62.) Juno Covella, Aphrodite Urania, and Astheroth Karnaim, (the horned Astarte, Gen. xiv. 5,) are locally differing names of the new moon.

In Italy, Ares and Nikè (Mars and Rhea) were among the oldest deities of the Aborigines. In a lake near to Cotylia, in the Reatine district, was a floating island sacred to Nikè. (Dionys. Hal. i. 14 and 15.) This story is akin to the floating island of Buto, the Egyptian Latona. (Herod. ii. 156.) Pliny places the grove of Vacuna near Reate, and adds from Varro, that the lake of Cutiliæ, with the floating island, was the "umbilicus" of Italy. (Nat. Hist. iii. 12, [17.] Porphyrius, an ancient scholiast on Horace, (I. Epist. x. 49, "fanum putre Vacunæ,") says, that Vacuna, a most important Sabine goddess,

was thought by some to be Minerva, by others, Diana or Ceres; but Varro calls her Victory. The ancients supposed she was called *Vacuna*, quod faciat vacare à curis; but it is an Ægypto-Tuscan term. Manetho, in explaining the title Hyksos, shepherd-kings, says, that the Egyptian word *huk* signifies king, and *hak* a captive. (Josephus, c. Apion. i. 14.) There was evidently an old Egyptian root *FoK*, to conquer, to capture, to have dominion over. In Coptic, we find *hak*, *hok*, *bok*, or *vok*, armare, militare, in servitutem redigere; hence the Italian *vac-una*, victory, is derived from the Tuscan root *fac*, to conquer. "At Aphaca, a town between Heliopolis and Byblus, where Venus had a temple, was a lake, into which those who went to consult the oracle of that goddess threw presents, of whatever kind they chose, and derived omens from their sinking, or swimming on the surface." (Wilkinson's Ancient Egyptians, vol. i. p. 151, 2nd series.) This town Aphaca, was under the patronage of Aphrodite Urania, (Venus Libitina,) *Vacuna*, or Victory. I have given an example of *ac*, king, in the epithet of Apollo, Aguvius, Ἀγυφίτις, *ac-ufi*, "king of day," and in the proper name Pacuvius. See "Soranus." The Egyptian names Ak-oris and Uch-oreus in Diodor. Sic. signify "king of light."

Athor, the Egyptian Venus, had the title of "President of the Western Mountain," and appears on the monuments receiving into her arms the setting sun as he retired behind the western mountain of Thebes. She presided over the western part of the universe, and represented night. (Wilkinson, i. pp. 238, 296.) Eileithuia (El It-ufi, "luminary or eye of the dawn") was translated Mater Matuta by the Romans: she was therefore president of the east, as Athor or Athari was of the west.

Idumea was variously denominated Gebalena, Gabalitis, Gobolitis. The Roman Emperor Elagabalus had been a priest of the sun in Syria, and the name seems compounded of Bel and Cabul, the sun and moon. The Tuscan city Felathri, in Latin Volaterræ, is formed of Bel and Athara, the sun and Venus, and is the same name as the African Adher-bal. Compare Hanni-bal with Baal-hanan, King of Edom.

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#### "THE FREQUENT ROBBERIES OF PLATE" AND TRACTS.

NO. I.

DEAR SIR,—Readers of the first page of some of the London newspapers will have their eyes very familiar with advertisements beginning "A perfect substitute for silver"—"The frequent robberies of plate have induced Messrs. — to prepare an article," &c.; by which, in short, ladies and gentlemen of small means or economical habits, who, nevertheless, dislike steel forks, may, at an infinitesimally small outlay, spread their boards so as to look like "other people's." With this phenomenon, amusing and significant as it may be in the order of the march of mind in our "times," I am not at present concerned for itself. But we have been irresistibly drawn to some thoughts



about the "Nickel" and "German" silver advertisements, by an attempt now lately made in the theological line on the same or somewhat the same plan.

Plain people have for some years now heard of "The Tracts for the Times," popularly called "The Oxford Tracts," as works of learning, thought, orthodoxy, good tendencies, bad tendencies, bigotry, popery, superstition, and the like. There has been a great cry for, and a great outcry against; painstaking individuals, not previously nor otherwise embarrassed by the excitement of popularity, have risen into notice by a well-timed shout or hiss, or pamphlet, which by some unexplained negligence has not, however, found an answerer. Charges have been made and heard. Talkers on both sides have talked their best and loudest. Platform eloquence has vied with pulpit eloquence, and pulpit eloquence has reproduced its vigour in vying with platform eloquence; and bethedas and bethels, parish churches and chapels, parochial and proprietary, and town halls and Exeter hall, have all rung with warnings, salutary or not, against the portentous "Tracts for the Times." What manner of credit for honesty or learning, or any virtue or any vice, is to be given to the owners of this large amount of oratory and "devotedness," we do not now propose to inquire, reserving only all freedom of thought and inquiry at a fitting time. Still, be the noise made by friend or by foe to propagate good or to serve the basest ends for which educated man can exist, it has been very loud, and has fixed the attention of christendom and heretics on the "Tracts for the Times" and their writers. And no doubt the heretics, whoever they may be, have found something *γλυκυπικρόν* in their contemplation. To be told plainly that they were wrong, and nobodies, was not at the first blush precisely the species of notice which they would have selected. But, to be kicked by a king is a thing worth mentioning; and for sects and gentlemen, who had vegetated in the rank soil of England, without transpiring into continental notice except as parts in one large field of lolia,—for them to be embalmed and preserved, and placed in the cabinets of the curious at home and abroad, by means of the writings of men who had won for themselves, at least, the precious and envied position of notoriety, was a heal-all for the soreness which those same writings have so conspicuously produced.

But after the lapse of nearly nine years of the period of catholic principles and practice, and after the discontinuance of the real tracts, it now seems to have occurred to one of the sects, that as new tracts *had* ceased to appear, they could not do better than write some on their own account.

The tracts of which we are to speak are probably the fruit of this view. And the "religious world" is now in possession of "nickel tracts" as well as "nickel silver;" and may feed itself with counterfeit theology before sitting down to the more substantial comforts which are obtained by the aid of cheap forks. We can hardly, however, allow the fork-makers to be put on a level with the tract-makers; the tracticians beat them. Certain ensigns of minting are lacking on the cheap forks and spoons; there is no royal lion nor

lion's face ; and somehow people are rather shy of putting their own crests into the hands of the fork-inakers' engraver. But our new friends in the tract line do business on a bolder and more decisive plan. The face of the real tracts is copied with the utmost minuteness. There is the little No. 3], in the corner, at the top opposite your left hand, and the little, [*Price 3d.*, in the corner at the top opposite your right hand. Then there is the bold heading "Wesleyan Tracts for the Times," size and type as like as may be all through ; and at the end a notice that "This series of Tracts will . . . be sold at the following prices :—2d. per sheet ; 3d. per sheet and half ; and so on in proportion to the number of sheets in each tract," &c. We have nothing in the hardware way to match this. The only case that seems to us to reach the adroitness of our nickel-tracticians, is that of the imitators of the inventions of the deeply-injured Mr. Rowland, of Hatton Garden. Mr. Rowland having for years produced Macassar Oil and Kalydor of the highest excellence, according to his account, and a quotation said to be from Lord Byron, and of ample notoriety as we all know, has had to contend with ingenious artists who have even gone the length, he believes, of getting his own bottles, and then, having filled them with contents which he considers highly deleterious to our beauty, of selling them as the genuine product of the vegetable stores of Hatton Garden. But it seems that the chief aggravation to Mr. Rowland's sufferings and patience has been the lettering on these sham goods. The ambitious charlatans who wanted his fame, and, above all, the money which it may represent, did not, from motives of prudence perfectly understood at the Old Bailey, put the well known Messrs. "Rowland and Son" fairly spelt on the labels, but put "Rowlandson," or otherwise made the address "like, but not the same." It is to this abuse that Mr. Rowland and his Son have directed some of their most pathetic complaints. The nickel tracticians seem to have got their lesson from the persecutors of Mr. Rowland ; and being at a little loss, perhaps, for a fresh start in their old book-making "connexion," come out with a new printed label, a thing as like in look to the genuine as may be, and contents as unlike as the admirers of either silver, or nickel, or good songs, or placebos can desire. With something of what we suppose must be the feelings of one of the police magistrates of London, in a Kalydor case, let us sit down to hear the present case of theological swindling.

The defence set up by the nickel tracticians is the common one of "monopoly" in effect. An article has been in the market which has made people look with increasing shyness on their old stock in trade. The conference, connexion, love-feasts, local and itinerating preachers, "ministers," Feejee "missions," donations of pincushions, &c., and generally the history and doings of Methodism, (that is of Wesleyan Methodism as it is called, for there are Killomites, or "New Connexion Methodists" and others, who are not now in the old firm) seemed to be interesting people, and gradually seducing more and more into the Methodist league. People were selling their old "fine gold" and silver, and taking nickel into use. The church bestirred herself :

that is, only did that which she always professed to do, and which the Wesleyans and Wesley did without any right in the last century. She attempted vigorously to bring back those who had been taken from her. This has raised the heat of the nickel makers. In the manifesto preceding and accompanying the Wesleyan Tracts for the Times, it is said that "the most strenuous efforts have been made to ennoble the minds of the members of the Wesleyan Societies on the subject of religion." "It was hoped that this evil would be of short continuance; as it was thought that no men bearing the sacred name of Christian, and professing to be scholars and men of honour, would permanently lend themselves to a practice which compromises some of the most sacred principles of morality. This hope, however, has been disappointed. The *nuisance* is widely extended, and increases daily. The Wesleyan Tracts for the Times will not be an attack upon any body of Christians; but an earnest defence of an injured people against a race of intolerant and unscrupulous assailants."

Yes, it must be a great "nuisance" to have charlatan doings of a century old at length fully dragged out and shewn to be what they are. But who but men case-hardened by constant working on nickel could have the hardihood to talk of "an injured people," whose very existence is the fruit of pilfering, and seduction, and injustice; whose ridiculous pretences to "ministry" and its consequences are all direct invasions of the real and true ministry and priesthood of this and other countries, and plain and avowed aggressions on the ancient and present teaching of all Christendom!

Faithfully yours,

L. S.

#### ON THE ANOINTING OF OUR BLESSED LORD IN BETHANY.

SIR,—The Gospel of St. John is allowed to be supplementary to the other three. Accordingly, Lazarus, who is not mentioned by the other evangelists, is first introduced by John\* in connexion with Martha and Mary—i.e., the Martha and Mary already made known to the Christian world through St. Luke's Gospel.† When, therefore, Mary is further particularized as the woman who anointed the Lord, it seems most natural to suppose that allusion is made, not to the event subsequently narrated by himself, but to the history recorded by St. Luke,‡ who had been already tacitly referred to. But the expression used by St. John,§ *Ἡ δὲ Μαρία ἡ ἀλείψασα*, "Now Mary was she who anointed the Lord," coupled with the prediction|| of Jesus as to the universal notoriety of the circumstance, would imply that one woman was distinguished from all others by that act of affectionate homage. Commentators have tried to meet this difficulty by straining the narrative of Luke into a forced resemblance to those of the other three evangelists, from which it plainly differs in almost every circumstance.

\* Chap. xi. v. 1.

† Chap. x. vv. 38, seqq.

‡ Chap. viii. vv. 39, seqq.

§ Chap. xi. v. 2. Our translation is scarcely close enough.

|| Matt. xxvi. 13; Mark, xiv. 9. See Maldon. ap. Poli. Syn. in Mat. Lc.

Surely all that is required by the words of St. John, and the prophecy of the Saviour, is, that *the woman* in each case be taken to be the same, though the occasions on which she manifested her love and gratitude were different. And this, if it will not admit of actual proof, may be shewn to be in the highest degree probable.

It has been generally assumed (without any other proof, I believe, but the mere identity of name) that Simon the leper was the same with Simon the Pharisee. I am not aware, however, that any one has suggested even the probability that Simon the leper was the father of Judas Iscariot. Yet how natural would the apostate's murmurs\* be if the waste of which he complained had taken place in his father's house! It is remarkable that John, who alone has described Judas as Simon's† son, has not laid the scene of the last anointing, as his predecessors had both done, in the house of Simon the leper. May we not suppose that all three of the sacred writers were prompted by the same feelings of delicacy and Christian charity towards the parent of the wretched traitor? Our Lord's host in Bethany must have been something more than an ordinary disciple to have braved, as he did, the vengeance of the Pharisees, who had issued an edict‡ of proscription against Jesus, and a decree§ of excommunication against all who should confess him. If, moreover, the surname Iscariot was given to Judas from any possessions which he might have in Kerioth,|| a town in the tribe of Judah, this agrees well with the supposition of his being connected with Simon of Bethany. It harmonises also with the fact of his laying out the thirty pieces of silver in the purchase of a field¶ near Jerusalem.

But if Simon the leper were the father of an apostle, we might expect to find him amongst the earliest converts. Perhaps his miraculous cleansing was connected with the calling of his son to the apostleship, as the healing of Peter's mother-in-law was with the election of that apostle. Accordingly we find our Lord about that\*\* time in the house of a Pharisee named Simon, who was evidently a sincere disciple, though of weak faith and carnal views. The parable of the two debtors, addressed to Simon, will lose half its force, if Simon, as well as the weeping penitent, had not received some great mercies at the hands of Jesus. Simon *the leper* immediately presents himself to our thoughts; and on looking still further back into the gospel histories, we find a leper†† cleansed, whose case agrees in a singular manner with the supposition of his being Simon.‡‡ He was a believer when he first came to Jesus, perhaps having been converted by his son. His faith, however, was imperfect, for, instead of keeping the matter close, as he was bidden, he published it abroad, to the great incon-

\* John, xii. 4.

† Chap. vi. 71; xii. 4; xiii. 2, 26.

‡ John, xi. 57.

§ John, ix. 22.

|| Of all the conjectures which have been offered, this is generally regarded as the most probable.

¶ Acts, i. 18, 19.

\*\* Luke, chap. viii.

†† Matt. viii. 2, and the parallel passage in Mark and Luke.

‡‡ The words used by our Lord on this occasion, and recorded on no other, "Offer the gift which Moses commanded," seem to intimate that the object of the miracle was of the wealthier sort, and perhaps covetously inclined. See Levit. xiv. 10, 21.

venience of the Saviour. His cleansing is related at full length by all three of the earlier evangelists; and, above all, the description given of him by St. Luke, "a man full of leprosy," by which\* we must understand him to have been in that stage of the disease when the malady, though incurable, was no longer infectious, allows us to suppose that the leper in question was not excluded from inhabited towns, and so might have had a house in Capernaum. The miraculous cure, in fact, took place in the city. If any further evidence be required to identify this leper with the Pharisee, it is furnished by that remarkable† passage of St. Luke which immediately follows the cleansing of the leper:—"Now it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by . . . and the power of the Lord was present to heal them:" ἦν δὲ δύναμις Κυρίου πρὸς τὸ ἰᾶσθαι αὐτούς. Commentators are‡ sadly puzzled by the last word. But on the supposition that Simon the Pharisee had recently been healed from his leprosy, and had brought together his friends and connexions to hear Jesus, as Levi§ had collected many publicans to his feast, the passage is at once explained.

The connexion of Judas Iscariot with the Pharisees is obvious to every one; it is the more remarkable when it is remembered that Caiaphas,|| the high priest, and probably his father-in-law, Annas, were both Sadducees. It is certainly stated by Josephus¶ that Annas the younger was of that persuasion. We observe also, that in the catalogue of the apostles, given by St. Matthew, (which is supposed to shew the order in which the twelve were sent out, two by two,) Iscariot is joined with Simon the Canaanite, properly rendered by St. Luke, Simon Zelotes. The zealots of that day were persons of St. Paul's stamp, Pharisees of the Pharisees. I could almost fancy that Simon Zelotes was another son of Simon the Pharisee, and that the relationship between him and Judas was not mentioned, from the same feelings of delicacy to which I have before alluded.

If once the identity of Simon the leper with Simon the Pharisee could be established, that of the weeping penitent in Luke with the sister of Lazarus would almost follow as a necessary consequence. The family of Lazarus was apparently connected with that of our Lord's host in Bethany; and the same may be inferred with regard to the woman in St. Luke, who would hardly have found admittance into the Pharisee's house, even as a disciple of Jesus, unless she had some claims upon his notice.\*\* The eminent piety and devoted love towards Christ which she afterwards displayed would naturally incline the evangelists to draw the veil over her early frailties; and this will, I think,

\* Lightf. ap. Pole in Luc. 5, 12. Compare the cases of Naaman and Gehazi, 2 Kings, viii. 4.

† Luke, v. 17. Compare Mark, i. 45.

‡ Hic est mirifica σύγχυσις, says Heinsius.

§ I write Levi rather than Matthew, as the conjecture of Grotius seems very probable, that the former was the ἀρχιεπίσκοπος, and Matthew a subordinate officer. Both might have been brothers, or closely connected.

¶ Acts, v. 17.

¶ Antiq. ix. 1.

\*\* Even Macknight, who denies the identity of the two women, allows the justice of this inference.—Harm.

adequately explain the suppression of the name in all the gospels; the woman known as the anointer of the Lord, through the whole Christian world, was known by St. Luke's Gospel to have once lived a life of profligacy.

The more I consider the subject, the more convinced I am that the common\* opinion is correct, that Mary Magdalene was that woman. Without entering into the vexata quæstio of demoniacal possessions, it is surely not inconsistent to believe that the same person might have been afflicted with evil spirits, and also a notorious sinner. The evil life, in the first instance, might have called down the judgment of the demoniacal possession, or the latter might have manifested itself in an abandoned and dissolute life. Mary Magdalene is introduced as a follower of Jesus immediately after the scene with the weeping penitent. The penitent in the parable is addressed (before the remission of sin was pronounced upon her) as already under the most weighty obligations to the Saviour; and the Lord is stated by all the three first evangelists to have been engaged in casting out devils before the cleansing of the leper to which I have referred. The name *ἡ Μαγδαληνή*, while it connects the bearer of it with Galilee, implies also that she was a person of some rank and importance.† Her ministering to the Lord of her substance bespeaks her to have possessed some wealth, which is incidentally confirmed by the fact of her *purchasing* spices and ointments for the Lord's burial; whereas the other women seem to have *prepared*‡ them with their own hands, resting the Sabbath day, according to the commandment. She was on terms of peculiar intimacy with St. John, and certainly was an object of especial regard with the Saviour himself. In all these points she bears a striking resemblance to her counterpart, the sister of Lazarus. Her wealth is testified by the sumptuous entertainment under Martha's roof, and by the costly ointment; her rank and standing in society by the visits of condolence paid her by *the Jews*, by whom John§ frequently intends the higher orders of the people; her intimacy with John is readily inferred from the prominent part sustained by her in his gospel. She is expressly declared to have been the object of the Lord's peculiar regard. Her connexion with the Pharisees, if it may not be gathered from the position which she held in the house of Simon *the leper*, is evidenced by the results of the raising of Lazarus. Some of the spectators were converted by that miracle; but others of her friends went and told the *Pharisees*. Surely the Sadducees, who denied the possibility of a bodily resurrection, were more likely to be interested in that stupendous refutation of their theory.

I will only add, that the absence of Mary, the sister of Martha, from the crucifixion and the sepulchre, is utterly inexplicable; but let it be allowed that she was also called Magdalene, and the mystery is

\* This seems to have been the opinion of our translators. See the heading of Luke, vii.

† She is named before Joanna, wife of Chuza, Herod's steward.

‡ The words are *ἡτομάσαν* and *ἡτομάσαν*. Harmonists have explained the difference by the fact of Mary's having lingered at the sepulchre later than the rest.

§ Schleusn. Lex. voc. *Ἰουδαῖοι*, sens. 5.

explained. We then see why the Saviour appeared *first* to Mary Magdalene, and also why Bethany was chosen to be the scene of his ascension.\* “He led them forth as far as to Bethany, and he lifted up his hands and blessed them; and as he blessed them, he was parted from them, and went up into heaven.”

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ON ROMANS, VIII. 19—22.

SIR,—A correspondent, in your number for last August, has very properly rejected the interpretation given by Schleusner of the word *κτίους* in Rom. viii. 19—22. But the main controversy, as to this passage, lies between two other interpretations of the word *κτίους*. Does it mean *the natural creation*, or *the human race*, considered as not yet belonging to the Christian church? The subjoined argument, in favour of the former interpretation, is abridged from an essay by Usteri, in one of the theological journals of the Continent. But it may be as well to premise a translation of the passage. “For the earnest expectation of the creation is waiting for the revelation of the sons of God. For the creation was subjected to vanity, not willingly, but by reason of him who subjected it in (i.e. not without) hope; because the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together (i.e., all parts of the creation groan and travail in pain with one another) until now.” I now proceed to Usteri's reasons.

1. If St. Paul had intended to speak of the heathen, the unconverted portion of *the human race*, he would rather, according to his common practice, have made use of the word *world* (*κόσμος*). But, in speaking of this *world*, to which he usually attributes sinfulness and foolishness, and a deluded mind, he would hardly, then, have said that it “is waiting for the revelation of the sons of God.”

2. It may be asked, with respect to ver. 19, Why should *the human race* (if this be what is meant by the word *κτίους*) be waiting so anxiously for the revelation of the sons of God? For the heathen will not take part in the glory of God's children, except in so far as they are first admitted into the Christian church. And it would be quite an arbitrary explanation to say that this admission is *included* in the revelation which mankind are waiting for. “The revelation of the sons of God” denotes, precisely, the change which will come to pass, when the glory of those who have been made children of God, which before was inward and concealed, will be made outwardly and publicly manifest.

3. If *κτίους* mean *the human race*, how are we to explain the words “not willingly, but by reason of him who subjected it” in ver. 20? Was it consistent with St. Paul's theological views, that the human race should be said to have come into its state of vanity *unwillingly*?

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\* Luke, xxiv. c. 50.

But this would accurately describe the change which has fallen upon *the natural creation*, destitute as this is of reason and will.

4. "For *we know*," says St. Paul, (ver. 22,) "that the whole creation groaneth and travaileth in pain together." The initial formula is commonly used by the apostle, either as an appeal to the consciousness of his readers, or by way of reference to some known and acknowledged principle. But if it be *the human race* which is here described as "groaning and travailing in pain together," this was not a thing which St. Paul might assume, as what his readers could not fail to be acquainted with. If such a longing and sighing might be at all attributed to the heathen, it could only be to some few of the better sort; and there was need, moreover, of a very attentive and intelligent inspection, in order to perceive and appreciate it. If, on the other hand, St. Paul was thinking of the corruption and decay under which *the natural creation* is now groaning, the phrase "*we know*" cannot then surprise us, whether as proceeding from the mouth of St. Paul, or as addressed to readers who were of the Jewish Christian class, and who, from the writings of the prophets and the instruction of the Rabbis, were, without doubt, familiar with the idea of an approaching renewal and glorification of the natural world. St. Paul adds further, that "the whole creation groaneth and travaileth in pain together *until now*." The human race, then, (if this be the meaning of the word *κρίσις*) was not only then languishing with the desire of redemption, but had been long in the same state; and St. Paul knows this himself, and assumes a knowledge of it on the part of his readers. Yet that the human race had so long laboured in a state of desire and expectancy, was certainly not a self-evident truth; whereas the clause at once explains itself, when we apply it to the bondage of *the natural creation*, which, as St. Paul and his readers knew from the Jewish Scriptures, had continued from the time of Adam's fall.

5. The view here taken suits the context. In ver. 23, St. Paul comes back from the condition of the *κρίσις* to the condition of himself and his fellow-Christians. He says that they also are in a state of expectancy: "We are waiting for the adoption, to wit, the redemption of the body." The redemption of the body is included in the before-mentioned "revelation of the sons of God;" and this again is simultaneous with the "deliverance" of the *κρίσις* "from the bondage of corruption." Hence the redemption of the body, to which Christians are looking forward, is comprised in the grand change which is expected by the whole natural world.

The only circumstance which might create a doubt as to the interpretation here given of the word *κρίσις* is, that the idea of the glorification of the natural world is nowhere else to be found in St. Paul's writings. But since St. Paul, as a learned Pharisee, can hardly have been unacquainted with the dogma, and since also it is improbable that he should not, as a Christian, have combined that dogma with ideas peculiar to Christianity, the circumstance of our not meeting with it in any passage of St. Paul's writings, except this place of Romans, cannot of itself lead us to give up the sense which seems here to be required. If it could be shewn from any one text that the



idea of a glorification of the natural world was really held by St. Paul,\* this would of course be important in settling the interpretation of Rom. viii. 19—22. But the absence of such a parallel passage cannot alone hinder us from taking the following train of thought as the most natural, and as best suited to the words of St. Paul:—"I have a confident assurance that the sufferings of this present time are far outweighed by the glory which is hereafter to be revealed in us. To this bright futurity the expectation of the whole natural creation is directed; namely, to the visible glorification of the children of God. For the natural creation was made subject to decay, not voluntarily or through any fault of its own, but by the Creator himself who brought it into that subjection. Still, however, there was left the hope, that the natural world would in due time be released from the law to which it was made subject, that to the natural world, as well as to the children of God, there would be granted an elevation into a more free and glorious state of being. For we know that all parts of the natural creation, jointly and severally, are groaning and labouring, as with the pains of travail, from the beginning until now. Neither is it only the natural creation which is labouring: but we ourselves, who possess the first fruits of the Spirit, even we also groan within ourselves, waiting for our complete adoption, to wit, the redemption and glorification of our body."

Thus far Usteri. His argument appears to me to be only defective in one point—namely, that he does not explain *why* St. Paul here brings so prominently forward the idea of the glorification of the natural world. I should account for it thus. It might appear strange to Christians that, though they were released from the guilt of sin, they were still subject to the sufferings and the death which are the proper consequences of transgression. St. Paul, therefore, refers them to a case which, in this particular point, was analogous to their own; the case, namely, of the unoffending creation, which, for no apparent reason but the will of the Creator, had fallen under the bondage of corruption and vanity. The whole natural world has become subject to a curse of God's appointment, not willingly or through any offence or fault belonging to itself; but, adds St. Paul, its condition is still one of expectancy and hope; it will be delivered hereafter from the bondage to which it is now subject, and will enter "into the liberty of the glory of the children of God;" i.e., it will enter into that state of liberty, in which, together with the children of God, it will find its proper glorification. For, proceeds the apostle (ver. 22), we know we cannot help perceiving the expectant groans of the natural world: let it not, then, seem strange to us that we also, though we "have the first fruits of the spirit," though we possess the spirit of adoption initially and in part, have still to wait for the time when, after our bodies shall have been redeemed from death, we shall enter into the glory of the children of God.

M. J. M.

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\* We meet with it in one of the epistles (2 Pet. iii. 10—13); but not in one of St. Paul's epistles.

## MORAL RESPONSIBILITY.

SIR,—May I be permitted to add a few observations to what was said in my last letter upon the above subject?

The way in which free-will is secured in the midst of a fated or predestined state is this: On our predestined course we are always accompanied by a greater degree of power to act obediently than we choose to employ. This grace travelling with us, and ever present as air is to the physical body, lies, all available and impressible as the finest clay, between us and the rocky cradle of destiny. Now, for the use we make of the former we are responsible, but not for what we do as the centre of a succession of impulses which take their origin from the surface of the latter. We are responsible for what takes place within the vessel, but not for the agitation which its rapid course occasions—not for what it does in blind obedience to the gale which sent Napoleon over the face of society to disturb, deface, and destroy, as it did Johnson to study, encourage, and confirm. (See *British Magazine on the Character of Johnson.*)

Everybody must be sensible of the truth of this remark; i.e., that we never avail ourselves of the whole of the power which is mercifully, yet (if I may be allowed the expression) sagaciously, placed at our command. Now for despising this—for doing infinitely less than we might easily do, we shall be punished, but not for running a *predestined* course of madness or extravagance.

It often happens, I think we may suppose, that a common seaman who sins in a variety of ways, and who finally, never formally, repents of his iniquities, dies, nevertheless, with less to answer for than many a less inconsistent Christian whose life has all along been free from visible sin. This is, of course, because the latter, in proportion to the command of means assigned to him, does less in obedience to God's commands, than the former. But if such a thing can happen, what is the inference? Is it not that the sailor's coarse and sensual career is, *to a certain extent*, the result of design, and therefore, to the same extent, a thing unconnected with his own account? And yet the sailor remains to a certain extent a responsible being—he has *his* quantity of grace to answer for as well as the man of sensibility and information; only the latter has a much greater quantity—so much, perhaps, that because he does not choose to become what is absurdly called an ascetic, or haply because he will not submit to martyrdom, he dies a more sinful being than the former.

Another way of expressing the same thing is as follows:—There is a boundary to our responsibility. I, as a Christian, am not bound, in order to make my election sure, to lead a life pure as that of our Saviour's, because God has said that I cannot. But once grant that there is such a boundary, and you grant that for certain of my misdeeds I am not responsible. Now what I venture to assert is this, that these misdeeds are not my deeds, (I speak as a churchman,) but the deeds of God, who, in order to perform them, uses me as a mere instrument; because he, through Christ, has taken these deeds to his

own account, or, which is the same thing, has set them down entirely to that of the devil. The Christian is, in other words, *at once a fated and responsible being*. I have the honour to be, Sir, your obedient servant,  
 VELES.

#### ON JUSTIN MARTYR'S DOCTRINE OF THE EUCHARIST.

SIR,—In a passage of the First Apology, Justin Martyr writes thus :—  
 “ We do not receive the eucharist as common bread and common drink : but in the same manner (*ὁν τρόπον*) as Jesus Christ our Saviour, being made flesh through the word of God, had both flesh and blood for our salvation ; so we are also taught that the food over which thanksgiving has been pronounced by the prayer of the word which came from him—by which food, undergoing the necessary change, our flesh and blood are nourished—we are taught, I say, that this food is the flesh and blood of the incarnate Jesus.” Bishop Kaye, at page 87 of his work on Justin Martyr, says, “ As it appears to me, Justin does not here intend to compare the *manner* in which Jesus Christ, being made flesh by the word of God, had flesh and blood for our sake, with that in which the bread and wine, over which the thanksgiving appointed by Christ has been pronounced, become the flesh and blood of Christ ; but only to say that, *as* Christians were taught that Christ had flesh and blood, *so* were they *also* taught that the bread and wine in the eucharist are the body and blood of Christ ; *ὁν τρόπον* is merely equivalent to *as*.”

Dr. Baur, in the *Tübinger Zeitschrift für Theologie* (vol. for 1839, part 2, pp. 95, 96), takes a different view of the passage. The following, according to Dr. Baur, is Justin's doctrine of the eucharist :—  
 At every solemnization of the eucharist, in which bread and wine, through the prayer which is spoken over them, are consecrated as the body and blood of Christ, there is a repetition of the act of incarnation. And because nothing can become flesh and blood which does not pass, as nourishment, into the substance of our body, bread and wine are therefore fixed upon to become the flesh and blood of the incarnate Jesus ; they become so, however, not by any *transubstantiation*, but simply because *the Word unites itself with them*. On the above-cited passage of the First Apology, Dr. B. writes thus : “ The word of prayer, which is spoken at the celebration of the eucharist, is paralleled, or rather identified with the *λόγος Θεοῦ*, each being a living *Word*. In one case, as in the other, the Word is the mediating agent, without which there would be no flesh and blood of Christ. But as Christ's ‘being made flesh through the word of God’ is properly the incarnation of the Word itself, so also in the eucharist the word is made flesh in the pronouncing of the prayer over the bread and wine. Irenæus expresses this view distinctly ; ‘Bread from the earth, when God is invoked upon it, is no more common bread, but an eucharist, consisting of two elements, an earthly and a heavenly. The cup and the bread receive upon them the word of God, and the eucharist becomes the body of Christ.’ And again : ‘Bread and wine, receiving

the word of God, become an eucharist, which is the body and blood of Christ.' Among the succeeding fathers of the church, Gregory of Nyssa has developed this view most fully. He sets out from the assumption that bread and wine are in themselves the substance of the human body, inasmuch as the body is supported by them. "The body of Christ, then," he proceeds, "was in a certain sense identical with the bread which nourished it. And as, at the incarnation, the Word consecrated a body which in itself was bread, and made it to be his own body, so also, in the eucharist, the bread is consecrated by the word, and there is again an incarnation." It appears, then, that, according to the doctrine of Justin Martyr, Irenæus, and Gregory, that which converts the bread and wine into the body of Christ, is not any change of substance, but merely the peculiar connexion which is established, through the prayer of consecration, between the word and the bread and wine; this connexion they held to be not less real than that which was established, at the incarnation, between the Word and Christ's natural body. This doctrine is remarkable as having been the earliest *anti-symbolical* view of the eucharist.

M. J. M.

#### CHURCH REGISTERS.

SIR,—Will you permit me to draw the attention of my clerical brethren to an error which, if trivial in itself, seems yet, on account of its frequent occurrence, deserving of notice. I rarely open a Register of Baptisms, Marriages, or Burials, without finding one or more entries subscribed thus, "A.B., *officiating minister*." The regular minister's absence has been supplied by a friend, and the stranger has described himself as *officiating minister*, thereby in a great degree frustrating the intention of the act of parliament which, in 1813, prescribed the form of registry. The last column in the Baptismal and Burial Registers is headed thus, "By whom the ceremony was performed;" and I imagine no doubt can be entertained that the design in providing that column was, that if there was discovered any irregularity either in performing the ceremony or making the entry; or if for any other reason an investigation should be requisite, the clergyman who officiated might be known and appealed to. But it is evident that the *name* alone is not a sufficient clue, unless the clergyman officiating is the parochial minister. In fact, this insufficiency is universally admitted by the invariable addition of some description; and what I wish noticed is, that that description is in many cases a mere nullity.

It is obvious that the words "*officiating minister*" tell us nothing which we should not have known from the insertion of the name in the proper column. This is wrong: any clergyman who is required by circumstances to subscribe the register of a parish not his own ought to add to his name, rector, vicar, or curate (as the case may be) of ———; or if he has no official connexion with any parish, he may state his college and university; or, if he pleases, his place of residence.

I am, Sir, yours, &c.,

J. H. C.

## NOTICES AND REVIEWS.

*The Bishoprick of Soule.* By the Rev. R. W. Evans, Vicar of Tarvin, and Fellow of Trinity College, Cambridge. 12mo. pp. 316. Rivingtons. 1842.

THE title of this work hardly gives us a sufficiently definite guide to what we may expect in its pages. It is a series of chapters (seventeen in number), each offering some weighty counsel to the parochial clergyman, either by direct rules for his guidance in the oversight of Christ's flock, or by setting before him a lively sketch of what may be done by him. Such a work from the author of the Rectory of Valehead must have its attractions, and happily must have its influence also. Mr. Evans states in his preface, that, having been frequently called upon, as chaplain to Dr. Butler, the late Bishop of Lichfield, to address the candidates at ordinations, he found the benefit of drawing upon his own experience for the subject matter of his discourses on those occasions, and that he afterwards continued to register the results of that experience, and to record his own impressions. Mr. Evans then adds:—

“The profit is by no means little which is derived from perusing the reflections of moments in which we calmly surveyed, in its essence, a subject which is now encumbered with perplexing accidents; from recurring to the better and second thoughts which succeeded to the agitation of a ruffled spirit; from reviewing resolutions which were made by conscience before the obstructing temptations had interposed; from returning to the meditations which were made, out of sight of men, in the sight of God; from describing to ourselves our own plans, and marking out our own course; from bringing ourselves to the bar of our best frame of mind and most holy purposes; from noting beginnings which we have to carry on, and ends of which we have come short. My oversight of a flock which numbers three thousand, and is scattered over sixteen square miles, supplies a plentiful store of such experience.”

These excellent remarks are quoted here partly from their intrinsic truth, but chiefly because they serve as a very instructive commentary on the book itself, explaining in some places the tone which appears sometimes more appropriate to addresses from the pulpit than to an essay or description, and in others explaining the high standard of attainment and zeal which is set before us as requisite. The standard which Mr. Evans places before his own mind in moments such as he speaks of, must be high indeed, and that of which he falls short must not appal more ordinary minds, if they see that it is beyond their reach.

The series of the chapters embraces the following subjects:—*The Clergyman's Mission, The Round of Visitation, The Visitation of the Sick*; and then come a number of chapters, the titles of which remind one of that most delightful of books, George Herbert's Country Parson, being named *The Clergyman in Church, The Clergyman's Sermon, &c.*

It is needless to say that all appeals to the clergyman in this volume are based on high and holy principles; and that while a pious zeal warms the style, Christian prudence characterizes the matter. Yet those who remember the Rectory of Valehead will expect to find, among the practical and really practicable hints with which this volume abounds, something of an ideal view of things—something of the visionary perfection, which a mind of refinement chisels forth from its own conceptions, but which does not meet with its counterpart in life; which cannot, in fact, be realized. And this expectation, in the judgment of most men, will appear well founded. Nor is this objectionable. We know that the higher the point at which we aim, the higher, probably, will be the point to which we shall really reach; and this volume is addressed to his fellow-ministers by one of the ministers of Him who undoubtedly set before his followers an example and a rule of life, which they

must aim at, though they certainly cannot approach it, when he said, "Be ye perfect, as your Father in heaven is perfect." Perhaps the portion of the book, which strikes the writer of this notice as apparently bearing the most marks of being drawn from the author's conception of what may be effected, rather than from a practical experience of that which is attainable, is the chapter on the Visitation of the Sick. It requires not only the wisdom of the serpent and the gentleness of the dove, but so much knowledge of man, and so much adroitness in using that knowledge, and indeed so many other qualities, that we can scarcely read it without exclaiming, "Who is sufficient for these things?"—a thought which would be almost overwhelming, if we did not know whence our sufficiency must come, and know also that in no time of need is the abundance of that sufficiency refused to those who ask it. There is also one suggestion in this portion of the volume on which there will be a difference of opinion. Mr. Evans strongly recommends extemporary prayer with the sick man—a prayer, however, founded strictly on the passage of Scripture which has been read with him. Mr. Evans exhorts every clergyman to become a man of prayer; and as his own private prayers must, in Mr. Evans's view, be extemporary, if they are to be sincere, and to be applicable to his own condition, Mr. Evans conceives that he must in such a case be able to frame an extempore prayer appropriate to this occasion. There would be the less necessity to make any remark on this portion of the work, if Mr. Evans had spoken less peremptorily, and more in the way of persuasion, or if his words carried less weight. But when he tells those whom he is addressing that they are "utterly unqualified for their situation" if they are unable to do this, the language is so strong, that one is naturally inclined to canvass the subject a little more carefully. Mr. Evans is doubtless aware of the conscientious objections entertained by some persons to *extempore* prayer in such cases at all. The writer of this notice was strongly cautioned, if not reproved, by one to whom he looked up with unfeigned respect, as a highly gifted prelate in a sister church of our beloved church of England, for adopting a course almost similar to that which Mr. Evans has thus authoritatively enforced. The bishop, to whom this course was mentioned by him, immediately objected to the *extempore* portion of it, although he considered that if time *were taken to write down* the prayer which was drawn from the passage of Scripture, and to use it when thus written, there was no further objection to be made to it; but that which Mr. Evans lays down as a *sine quâ non* this prelate considered as wholly objectionable. On this point, therefore, the learned and admirable author of this little volume must not wonder if some difference of opinion exists. There will probably be such a difference, but it will only be about the form; there will be none about the excellence of the spirit in which the whole chapter is written, nor about the value of most of its noble recommendations. In the chapters on The Round of Visitation there are some hints which every one will be able to turn to account; but it is impossible, in the limits of a short notice, to bring forward the real beauties of this work, which arise from its high Christian tone of feeling, and from the devotedness and self-denial enforced upon us, and that too by one who evidently has felt the full force of what he writes and inculcates on others.

But there are a few suggestions in the book which may be very briefly specified, and they belong to subjects on which it will interest the readers of this Magazine to have the opinion of so competent a judge as the author of this book. The chapters entitled The Clergyman's Sermon, The Clergyman's Lecture, and the Clergyman in his Study, ought to be read indeed by all who are not too proud to learn. The objections to a lecture in any other place than the church, and unaccompanied by the use of the Liturgy, are first stated; it is scarcely necessary to say that they are stated with great force and beauty. But supposing a lecture to be given, (and what Mr. Evans applies to the lecture will apply to all extemporary discourses,) the previous study of the whole passage to be commented upon in the original (after com-

mitting it to heart in that language) is first earnestly recommended; and the other preliminary steps are so beautifully developed, that no person who is in the habit of preaching or speaking without notes can read it without advantage. In the chapter on the Clergyman's Sermon there are a few remarks on style, in which the author combats the common notion, that in order to be plain, we must use Saxon-English. Mr. Evans says:—

"There is at present a great talk about Saxon-English. The term itself is erroneous; as well might we talk about Latin-French. No wonder, then, that the notion which it is meant to convey should be wrong. This is, that he who would be well understood by the poor, should employ as his staple such words as are of Saxon root. Now, this is quite untrue; for instance, we may have two equivalent phrases in our language, neither of which shall mainly consist of words of Saxon root, and yet the one shall be plain and vernacular, the other foreign, and hard to be understood. Thus there is the abominable vulgarity of the English in the newspapers in the phrase, 'It will infallibly be productive of most beneficial consequences.' And there is the idiomatic plain phrase, 'It will not fail to produce most excellent fruit.' In which all the words not purely auxiliary are French, and not Saxon. And is this a whit less plain than the pure English, 'It cannot but yield an excellent harvest?' Norman English would be a much more suitable term."

Mr. Evans gives us a different kind of rule, which is, to avoid abstract and general terms. Thus, in Rom. i. 21, "they became vain in their imaginations," would be understood by the ignorant; while a phrase like "imagination presents to our view," would lead us quite beyond the sight of their imagination." The author adds the following pithy remarks, which will, perhaps, draw down upon him the wrath of some of the ultra-purists in the matter of Saxon:—

"Let not, therefore, words of Latin origin be a bugbear, nor indulge in the pedantry of scraping together all that you can of words of Saxon root. Pedantry is always unintelligible, if not ridiculous, to the common people. But avoid general terms, and generalizing phrases, as much as possible; the latter, indeed, may always be dispensed with." The words in Italics are highly important, and the source to which the author sends us as "a well of English undefiled"—the English translation of the Bible—is without doubt the best standard. But the Saxon hobby, though it has, perhaps, been ridden too hard, is a good hobby after all. Which of the two phrases—'*celestial and terrestrial*' (found in our Bible), or '*earthly and heavenly*'—would be most intelligible to the common people, or which of the words—'*felicity*' (found in our Liturgy) or '*happiness*'—goes most home to their hearts? A very slight acquaintance with such a congregation teaches us that the *Latin*, or *French*, or *Norman*, is here unintelligible to them, and the Saxon is clear. The rule is, therefore, useful, if not pressed too hard.

Another subject of great interest is the course of study laid out for a young clergyman. On this point, who is more competent to speak than the author of this little volume—himself one of our very best scholars, and one who has turned his scholarship to the great purposes for which it ought to be acquired? Mr. Evans recommends first the study of the New Testament in the original as indispensable; but in the first reading, he advises the student diligently to eschew all commentaries, but by frequent reading of the original, and by a small critical apparatus, to make himself master of the meaning of the authors. The critical apparatus recommended is Wahl's Lexicon, Jahn's Archæologia Biblica, Prideaux's Connexion, Reland's or Wells's Geography, and Walton's Prolegomena. Next, the study of the Hebrew Scriptures (with points) is recommended; and after that, the student is exhorted to make himself acquainted with the following portions of the Early Fathers:—

"1. The Epistle of Clement. 2. The Epistles of Ignatius (in their shorter form) and that of Polycarp. 3. The First Apology of Justin Martyr and that of Tertullian. 4. Tertullian *de Præscriptione*, &c. 5. Cyprian, *De Unitate*,

*De Lapsis, and De Opere et Eleemosynis.* 6. Clement on the Salvation of the Rich Man, and Origen on Prayer. 7. Eusebius, *Historia Ecclesiastica*. 8. Chrysostom *De Sacerdotio*."

This short course is recommended as a good preparation for entering into the field of modern divinity, and here the student is left, as able now to make his way for himself. The author adds, that young men "will devote sufficient time to the perusal of second hand modern trash, and at the end of the period when they might have come from this course, with such a knowledge of Christian antiquity as not all the modern ecclesiastical histories put together can give, they will be proud of having mastered the ignorant misrepresentations of Milner, or the perverted views of Neander, or the superficial and prejudiced statements of one of those compilations which appear for their little day on the table of the clerical book club, and then disappear for ever and ever, having gone to their proper place."

This notice has now extended to a length quite disproportioned to the bulk of the volume, but not to its importance. Its freshness, its beauty of style, its liveliness, and, above all, its spiritual-mindedness, and its zeal, make it a volume of pure delight, and it seems to the writer of this notice that it is a book which it is impossible to read, and not become the better for having read it.

*The Clergyman's Manual.* By the Rev. R. Simson. 8vo. Groombridge.

THE junior clergy should be warned against this book. Containing, as it does, all the preliminary instructions relative to taking orders, induction to livings, &c., which a young man might wish to obtain, and many particulars relative to the sale of livings of which he might as well be ignorant if he would keep a conscience void of offence; accounts of insurance offices &c. where he may enter his name when he has got preferment; and a good many legal opinions and adjudicated cases for his guidance when he gets into difficulties with his parishioners, it is not unlikely to become a volume of ordinary reference. The consequence is that the book may also be taken as a guide for the religious management of his parish and the selection of his library. In the former he will freely distribute the publications of the *Religious Tract Society*, but on the *Society for Promoting Christian Knowledge* he must look with suspicion, as "great caution is requisite in the selection of the tracts, as some of them teach doctrines not in accordance with those contained in the formularies of the established church."—(p. 229.) The latter he will furnish with Henry, Doddridge, Guyse, Wardlaw, Hawker, and Jay; and if he aims at something beyond the reach of poor and superficial scholars, if he has nine or ten guineas to give for one book,—why, then, let that book be Simeon! (p. 305.) So doing, he will "never give occasion to any who attend his ministry to say 'They have taken away my Lord, and I know not where they have laid him.'" (Ibid.)

*A Dictionary of Science, Literature, and Art.* By W. T. Brande. 8vo. Longman.

THE completion of this work seems to require some notice. The names on its title furnish a sufficient guarantee for the scientific excellence of its contents. Theologians, however, have often just occasion to look with suspicion on such books, and it is on this account that the writer, after reading many of the ecclesiastical articles, has pleasure in stating that they seem very unobjectionable. The amount of general information compressed into these twelve numbers is really wonderful, the illustrations are clear and intelligible, and the typography beautiful.



*Sights and Thoughts in Foreign Churches, and among Foreign Peoples.* By F. W. Faber, M.A. 8vo. Rivington.

THIS is a curious book, and frequently very interesting. It displays a good deal of imagination, some learning, very high descriptive powers, with a large admixture of polemics and philosophy. To effect the introduction of a train of thought and sentiment sufficiently removed from the ordinary routine of continental travellers, the author indulges in digressions on the events which such monuments as he meets with call to mind, of Rome in her mediæval glory; and an imaginary personage, "a traveller of the middle ages," comes forward when wanted to defend the cause of Roman-catholicism. Candour, however, requires some admissions: the book is not more full of beauties than defects, the worst of which, a constant leaning towards Rome, does not favourably impress an English churchman who would defend his title to the name of protestant and catholic with equal tenacity. The constant mixture of poetry and polemics is confusing, and helps to keep up that dim religious imagination of a visible headship of the church on earth which gained upon the western world just in the proportion that Roman intellect and ambition gained on Roman honesty. Now, it really does seem very important that no mistaken notions should be disseminated as to the footing on which the Roman church must stand with regard to ourselves. The precedence of the Roman church no one disputes; other superiority than that, can any one who holds Anglican views of the connexion of church and state ever admit? Communion is earnestly to be desired with every orthodox church. Let Rome put off her infallibility and reform, and this could easily be accomplished. It is a very different thing, however, to bear no malice, to encourage no feelings of hostility, and to be constantly stretching out the hand to one who repels us, and would only receive us to make us worse. This fault occurs throughout Mr. Faber's book.

Not having any particular desire to commence a controversy as to the nature of that offence which our English Testaments call "worship of devils," it may nevertheless be allowable to observe, that the extreme charity expressed by Mr. Faber towards the idolatries of Greece leads him to hazard some very questionable opinions. And interesting as he is when gathering up reminiscences of the dark and middle ages, or devising apologies for the western church in her aberrations, he is never more in his element than when giving way to his feelings of the beautiful, and recording remarkable scenes in all the gorgeousness of florid description. For example—

"In the evening we mounted the Acropolis, and went to the top of the Parthenon, to see the sun set. He had just got behind the hill before we gained the summit of the temple. But the scene was very magnificent. The whole west was one flood of the most glowing saffron light, in which Salamis, Egæa, the mountains of the Morea, and the hills of the Isthmus, stood up with misty veils, the pale purple of which was strong or weak, according to their distance. As the sun sank lower, the saffron light passed away, and flushes of deepest red light were strewn.

"The sea was a rich purple. On the other side stood Hymettus in a soft rosy light, giving beauty even to his sterile declivity; and a pure and holy brightness seemed almost to clothe the wonderful columns of the Parthenon itself. As we descended, we saw a most striking view. The columns of the glorious Propylæa were in a full golden lustre, and between the two front pillars—and tall regal pillars they are—was framed a picture of great interest; and from its colouring, of exceeding loveliness. The Piræus, with the deep green olive-groves (for so they looked in the evening) and waving corn about it, its purple bay, and the ships, the glistening silver line upon the sea beyond, the end of Salamis, and the mountain background of the Morea. It faded very soon; but we had caught the vision at its full splendour. Oh, wonderful region of dream and enchantment, how long will the light and splendour of

this Greek evening haunt my recollection! Old Greece, with all her hills and bays, with all her gods and arts, will to me repose for ever in the radiant bosom of an unfading sunset: the glorious decay which the tributary homage of the barbarians has arrested for ever."—p. 554.

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*The Nestorians, or the Lost Tribes.* By Asahel Grant. 8vo. Murray.

It is rather late to notice a book published in the course of last year, but as it is certainly one of the most interesting of those which have appeared in the last two years, such notice needs no apology. Mr. Asahel Grant, M.D., a missionary employed by "the American Board of Commissioners for Foreign Missions," penetrated through the country of the Koords to the mountainous district of Adiabene, the residence of the main body of Nestorian Christians. The great feature of his work is an attempt—entirely successful it would appear, and accomplishing an object entirely unanticipated by Mr. Grant on entering the territory—to identify the Nestorians with the ten lost tribes of Israel.

Such theories are too often started and overthrown, to claim belief on their first proposal; but here the facts of the case are so clear that it is difficult to imagine how they can be set aside. External and internal evidences are equally conclusive. Thither the tribes were carried captive, there they removed in the second century of the Christian era, thence they have never since been removed. They and the Jews scattered among them, although hating and despising each other, admit that they have a common origin, speak the same language, and exhibit the same countenance. Brave, yet teachable, and even pious, living under the mild government of a patriarch, at once their civil and ecclesiastical head, practising rites in which even Mr. Grant could join without scruple, how earnestly is it to be desired that their new instructors should be men who could value such an establishment aright, and come not to lord it over their faith but as helpers of their joys.

Whether Mr. Grant is just such a person it is fair to doubt. Of Nestorius he has no opinion, but that he was a very good and much persecuted man. Doctrinal Nestorianism is scarcely alluded to throughout the work; it is something, however, to learn that the church in question does not admit the name, and considers it as a term of reproach. It is something that he does not seem to have taken the patriarch to task for observing the simple ceremonial of the church over which he presided, and actually communicated at his altar, at the same time he has an edifying notice of the Jelu tribe, where the church government is not episcopal, and "their religious forms have been preserved the most exempt from any foreign influence."

"In every case where the term bishop occurs in our version, in theirs it is rendered presbyter, or priest. I make these statements with the single remark, that while this form of church government may be the best for the Nestorians in their circumstances, there is enough in the fact I have mentioned to caution us about too hasty an inference concerning the apostolic origin of episcopacy."—p. 85.

The adventures of a courageous and worthy man in his wanderings among a people hitherto it would appear regarded as inaccessible to all but their fellow dwellers in the wilderness, could not be devoid of interest had they been rewarded by far less important results than those which Mr. Grant has obtained. It is a pity that with so much really important to communicate he should have occupied a material portion of his volume with unsatisfactory guesses at prophetic interpretations—the Eastern Antichrist, the Two Witnesses, and similar matters, in which it is far more easy to be original than to throw any light upon the future or the past.

## MISCELLANEA.

## EXTRACTS FROM A CHARGE DELIVERED BY THE BISHOP OF OXFORD AT THE UNIVERSITY CHURCH, MAY 23.

THAT in spite of their faults, the *Tracts for the Times* have, from their commencement, exerted a beneficial influence among us in many respects must, I should think, even their enemies being their judges, be admitted. Their effect even upon those who are not in communion with our church, the Dissenters and Romanists, has not been immaterial; and within the church it is impossible to mark the revival of church principles which has taken place among us, the increasing desire for unity, the increasing sense of the guilt and evils of schism, the yearning after that discipline which we have so much lost, the more ready and willing obedience to ecclesiastical authority, the greater anxiety to live by the Prayer-book, the better observance of the fasts and festivals of the church, the more decent administration and deeper reverence of her sacraments, growing habits of devotion and self-sacrifice; it is impossible, I say, to see these things and their growth within the last ten years, and not acknowledge that, under God, the authors of the *Tracts* have been the humble instruments of at least bringing them before men's minds, and of exhibiting in their own lives their practical fruits.

And now, since nothing can be more unfair than to make the teachers responsible for the proceedings of the disciples, where the latter are now wholly beyond their control, I would say a few words with respect to those who (as you know) excited my fears heretofore, and have since in some instances verified them. I am happy to say, that so far as the parochial clergy are concerned, the caution which I felt it my duty to give at my last visitation with respect to the revival of obsolete practices, which were calculated to give offence without any adequate advantage resulting, has been, so far as I have been able to ascertain, attended to. Of course, questions about vestments and matters of a similar description, cannot be raised without much higher principles being involved. It was not a contest whether the red rose or the white were the fairer flower, which in a former age deluged our land with blood; these were but the outward badges of the strife of political opinions within. Still, in the present state of the church, (and there are already such miserable divisions among us with respect to the essentials of religion,) it does seem to me worse than folly, in those who so far allow their zeal to master their judgment, as to go out of their way to create fresh causes of dissension, by giving undue importance to things indifferent, and even of questionable value. And besides, those who profess to be guided by catholic principles, should remember, that one of the first principles of catholicism is *ἀνευ τοῦ ἐπισκόπου μηδὲν πράττειν*—to do nothing without episcopal sanction. Generally speaking, indiscretions such as I have alluded to emanate only from very young men; and such persons may be quite sure, that whatever may be their talents, or how sincere soever their zeal, there can but be great defects of character in them. They can hardly be otherwise than self-confident, or vain, or deficient in humility, or far from having disciplined minds.

And here I must further observe, that there has appeared to be a lamentable want of judgment, and I cannot but say, of charity and humility too, in the writings of some who of late have come forward as the advocates of catholic principles. When a man anathematizes protestantism, he may very possibly mean nothing more than that he refers dissenters to the judgment of God! No doubt it was so in the case to which I allude. But not one man in a thousand will understand this. To the world, who receive the words in their common acceptation, he will seem to be invoking judgment on whatever is not popish; and I do say, that men ought to pause and consider what they are

about before they use language which is sure to be misinterpreted. Really, the recklessness of the mischief which arises from expressions of this description is quite inexcusable. Further, I must take leave to tell those persons, whoever they may be, that they are doing no good service to the church of England by their recent publication of manuals of private devotion, extracted from the Breviary and similar sources, by inserting in them no small portion of highly objectionable matter, and tacitly, if not openly, encouraging young persons to be dissatisfied with what God has given them, and to look on the contents of our admirable Liturgy as insufficient to meet the wants of a catholic mind. Be it ours, my reverend brethren, to remind the young and ardent in these days, that it is a most dangerous delusion to wander from anything so definite and tangible as the Prayer-book in search of what is so indefinite and delusive as that shadowy catholicism, which, under the aspect represented by them, has never existed, except in their own imaginations.

Again: I most strongly deprecate the tone which some, mistaking their position and their duty, have thought fit to adopt, with respect to the Reformation and the Reformers. No doubt that in some, and these not unimportant respects, as in loss of church discipline, we suffered in that great convulsion; there was much fearful crime, much iniquitous sacrilege, much done that had better been left undone. So likewise the Reformers were but frail, fallible men, compassed about with many infirmities; sometimes halting (how could it be otherwise?) between two opinions, and sometimes, of course, erring in judgment. Still, we are their debtors to an incalculable amount; and if perhaps we have lost some little through them, or rather in spite of their wishes to the contrary, we have lost far less than our sins deserve; we have even now, through their instrumentality, more blessings within our reach than we care to avail ourselves of; and (I must say it once more) if we were not deficient in humility, we should be so grateful for what we have, that we might almost perhaps begin to hope, that, in his good time, God would make up to us what hitherto we have been without. Further: the rude, unthinking, and unjustifiable manner in which some have allowed themselves to speak of the Reformation has a direct tendency to produce that frame of mind which underestimates the intolerable evils and errors of the Romish system; which slurs over its defects, conceals its guilt, and thereby inclines the doubting, the thoughtless, the self-willed, the half-educated, to listen to the suggestions of those who would offer them, in communion with the Roman church, the unity which they long for, and the support of a guide which claims to be infallible.

And let no one think that this is an imaginary evil, or that there is no danger at the present time of a secession from our ranks to those of Rome. There is very great danger—very imminent danger:—one that it behoves us to look steadily in the face, and be prepared for. I do not mean that I anticipate any defection, my reverend brethren, from those of our own profession. I trust and believe that the clergy generally are too “fully persuaded in their own minds” that the church in which they exercise their ministry has all the marks of a branch of the true church to make them have a thought or wish beyond it. And I see nothing in a few sad cases which have occurred of late to make me change my opinion. When persons of not very strong minds find that extreme opinions on one side are erroneous, they commonly run into those of an opposite description; when they have made the discovery that Calvinism is unsafe ground to stand upon, they conclude that Romanism is the only thing which can afford them the sure footing they require. The Puritans believed that the contradictory of popery was purity of faith. This of course was a great error, and has been repudiated; but error is multiform, and the danger now is, lest persons who have originally been leavened with puritanical tenets, should, on finding their error, rush to the other extreme, and take it for granted that what is nearest to popery is nearest to truth. My fears, however, as I have already observed, are not with respect to the clergy, but to the rising generation. The religious movement of the last ten years has been gradual; those who have most contributed to it seem rather to

have been led on from one opinion to another than to have seen from the first whither they would advance, or to have started with any definite system. We, therefore, my reverend brethren, have had more opportunity to view things calmly and dispassionately. But with respect to young persons, this can hardly be said to be the case. With all the impetuosity and self-confidence of youth about them, reckless of consequences, and full of exaggerated notions of the right of private judgment, they find themselves in the midst of a controversy, which has brought many older persons—persons of the highest talents and deepest religious feelings—into a miserable state of doubt and disquietude. They see on all sides a spirit at work which nothing human can quell; there is a desire for unity and catholic privileges which interests them; and they observe the persecuting unchristian spirit in which many act and write who oppose themselves to the present movement. With the generosity which is natural to their time of life, they are disposed to take part with those whom they think hardly treated; and then, perhaps, in place of giving themselves up to the church system, and so becoming practically better than they were before—humble, diffident, self-disciplined, thankful for the blessings they possess, they become mere talkers, perhaps even irreverent declaimers, on subjects which are too hard for them, or which at any rate they are too ignorant, if not too shallow, to view in all their bearings. Meanwhile Rome has her eye upon them, and adapting herself to their tone of mind, represents her creed, not as it is, but as they wish it to be; she keeps what is essentially popish as much as possible in the background, brings what is catholic prominently forward, and so in the end wins them over to her side, because they are too impatient to learn that the “middle way” of truth—the way of the English church—is as far removed from popery on the one side, as from puritanism on the other.

I must therefore exhort you, my reverend brethren, that as on all other accounts, so especially on this, you extend at the present time a double measure of care and watchfulness towards the younger members of your flock. If, with me, you believe that there is an almost incalculable amount of error and superstition in the church of Rome; if, with me, you believe that she has not altered one jot or tittle of her ancient character; if, with me, you believe her to be as subtle, as dangerous, and as false, as she has ever been, as shameless a perverter of the truth, and as cruel a persecutor; if, with me, you feel that any attempt at union with her, while she is what she is, is to be deprecated utterly, and that all concession must come from her, and not from us; if, with me, you have (because you know her real character) a deep and increasing dread of her workings and artifices; if, with me, you look upon her as schismatical and antichristian; if, with me, you feel that our own church is pure in doctrine, apostolical in ministry, and that, if a man will live as our Prayer-book would have him live, he will not miss his salvation; you will be more than ever zealous to keep those who have been baptized among us within our pale. You will leave nothing undone which a sense of your tremendous responsibility, which your feelings of devotedness and affectionateness can suggest, towards preserving those of your flocks who are most exposed to them from the perils of these dangerous days.

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#### EXTRACTS FROM A CHARGE DELIVERED TO THE CANDIDATES FOR HOLY ORDERS, AT HIS ORDINATION, IN LENT, 1842.

BY THE RIGHT REV. EDWARD DENISON, D.D., LORD BISHOP OF SALISBURY.

“To some of the younger clergy it may, perhaps, be not altogether useless to have their attention directed to a point on which their opinions may happen to be only imperfectly formed. And it is desirable that this should be done in the way of positive teaching from one, whose duty it is, according to his ability, to guide their judgments.—p. 8.

"The doctrine of a virtual dispensation from positive rules, to be inferred from long and general desuetude, must, I think, be allowed as necessary in the present state of our church; and the conscience of any individual clergyman need not be aggrieved at acquiescing in it, especially when there exists a superior power able to give effect to the dormant rule; and therefore, in a manner, having the responsibility of its neglect. But, however sufficient this may be to satisfy an individual, it is a different question, whether such a state of things be suitable for the church at large, or be one in which her members, and especially her ministers, ought willingly to acquiesce. And on this point I will not scruple to express my own conviction, that some legitimate mode of deliberation, judgment, and action, is much to be desired for the character and efficiency, if it be not necessary for the stability and security of the church. I believe, indeed, that this is in itself a right properly inalienable in the church of Christ. Our own branch of the church in theory possesses it, though its exercise has now been restrained by the civil power for above a century. Many circumstances have conspired of late, and some very painfully, to impress upon reflecting minds a sense of the disadvantages of this condition. And the question of the proper remedy for this evil is one deserving the most prompt and the most serious consideration."—Note at pp. 18, 19.

"If we speak of Scripture as the sole foundation, and standard, and rule of faith, the creeds, and articles, and formularies of the church are to us authoritative rules of interpretation. To these it is plain that the clergy are pledged in distinct words by the above mentioned subscriptions and declarations; and beyond this, in answer to the next question, they promise generally, so '*to minister the doctrine of Christ as the Lord hath commanded, and as this church and realm hath received the same.*' The latter clause will of course comprehend all that I have brought forward hitherto, and we shall also find that this church and realm has received, as of binding authority, the doctrinal decisions of the four first general councils. As early in the Reformation as in the articles set forth in 1536, express reference is made, together with the Scripture and the creeds, to these councils, which were thus declared at that time, to convey, as they had always been held to do before, the authority of the church, a decision which was not contradicted by any opposing one in the further progress of the Reformation. And by the realm they have been unequivocally adopted and sanctioned by the Act, 1 Elizabeth, c. 1, s. 36; which constitutes the decrees of these councils, together with the Scriptures, the rule of judgment in matter of heresy; a law which has, I believe, since that time been taken to govern the judgments of the ecclesiastical courts in such cases. We must therefore add the decisions of these councils to our rules of interpretation, as laid down above."—pp. 34, 35.

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\* "It is true, that in thus specially referring to these four councils, we do not exclude others from all authority; and many of our divines count, as received by our church, the two next councils, the 2nd and 3rd of Constantinople, together with the above four; but even then, not always as of equal weight. Thus Hammond, who is quoted by Mr. Palmer (*Treatise on Church*, part iv. c. 9) as allowing six œcumenical synods, says, 'And therefore, of the Scriptures, of the creed, (that *regula fidei una, sola, immobilis et irreformabilis*, that one only immovable and un-reformable rule of faith, as Tertullian calls it,) and of those four councils, as the *repositories of all true apostolic tradition*, I suppose it very regular to affirm that the entire body of the catholic faith is to be established, and all heresies convinced.' And he then goes to say in what manner, and how far the next two councils are also to be received."—*Hammond on Heresy*, sec. v. 7.

"Again, it may be observed, that in 1710, when the convocation was engaged about Whiston's book, the archbishop pointed out as one of the things to be done, 'to fix the particular places of Scripture, and in the Council of Nice, and the articles of our own church, upon which the charge of heresy may be most clearly founded.'—*Cardwell's Synodalia*, p. 754. See also *Hooker, Eccles. Pol.* b. v. 54, 10 & viii. ii. 17.

"It is my business now merely to inquire what positive rules the church distinctly sets before her ministers for their guidance in the preaching of the Word of God when she gives them their commission for this work. And I do not see that these extend beyond the limits I have described. We may term, if we please, the Creeds, the four first Councils, the Articles, the Liturgy, and the Homilies, the authorized expositors of the faith, as holden in the church; and we shall find that their guidance extends over the great body of revealed truth. They do not indeed ordinarily give us the interpretation of particular passages of Scripture. This is not their office. But they do give the condensed sense of Scripture, as a whole; the doctrine deduced from it in general."—pp. 36, 37.

"They [the clergy] are not to teach any thing 'as required of necessity to eternal salvation; but that which they shall be persuaded may be concluded and proved by Scripture.' This is the negative, or restraining part of their commission. There are some things, not thus capable of being proved from Scripture, which nevertheless it may be desirable, or even necessary, for the complete discharge of their sacred office, that they should teach their people. And of course it is fitting that they should not neglect to instruct them in such points. But, in bringing them forward, they must bear in mind their relative place, and not exalt them into an importance which is not their due. Things incapable of proof from Scripture are not things necessary to salvation; and they who speak as messengers from God to man—the ambassadors of a merciful Saviour to a sinful world, are charged primarily and mainly with things which are necessary to salvation—with those glad tidings whereby the subjects of God's wrath and condemnation may be made the partakers of his promises, and the inheritors of his kingdom in heaven. Truth, in proportion as it is important and certain, is that on which they should dwell. The lost estate of man in the corruption of his fallen nature, and his restoration by grace; Christ, and Him crucified—the Saviour in all his relations to the church, his mystical body—the Holy Spirit, the author of all good influence in the heart of man, and the sanctifier of the people of the Lord—sin, as the cause of man's present and eternal misery—holiness, as the essential qualification for the happiness of heaven—the ordinances of God, as the appointed means and channels whereby the benefits of the Redeemer's blood and the sanctifying graces of the Spirit are conveyed to his church; these are the topics wherein the preacher will love to expatiate, and in enforcing which he will best fulfil his ministerial charge.

"It might perhaps appear hardly needful to direct your attention to a truth so obvious as this. But I am the rather led thus to advert to it, because we live in an age of controversy; and controversies have an especial tendency to magnify unessential into essential things; and to give to that, which is perhaps on that very account the subject of controversy because it is doubtful, and which has been allowed to be doubtful because it is not necessary to salvation, the importance which belongs alone to the truth declared of God."—pp. 41—43.

## DOCUMENTS.

### CANADA CHURCH TEMPORALITIES ACT.

*An Act to make provision for the Management of the Temporalities of the United Church of England and Ireland, in this Province (Canada), and for other purposes therein mentioned.*

[Royal Assent Promulgated 3rd December, 1841.]

WHEREAS it is desired, on behalf of the united church of England and Ireland, in the province of Upper Canada, that provision should be made by law for

the internal management, by the members of the said church, of the temporalities thereof, and also for allowing the endowment thereof; and it is just and expedient that such provision should be made: Be it therefore enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Legislative Council and Assembly of the province of Upper Canada, constituted and assembled by virtue of an under the authority of an act passed in the Parliament of Great Britain, entitled "An Act to repeal certain parts of an Act passed in the fourteenth year of his Majesty's reign, entitled 'An Act for making more effectual provision for the government of the Province of Quebec, in North America, and to make further provision for the government of the said province,'" and by the authority of the same, That from and after the passing of this act, the soil and freehold of all churches of the communion of the said united church of England and Ireland, now erected or hereafter to be erected in the said province, and of the church-yards and burying-grounds attached or belonging thereto, respectively, shall be in the parson or other incumbent thereof for the time being, and that the possession thereof shall be in the incumbent for the time being, and the churchwardens to be appointed as hereinafter is mentioned, by whatever title the same may now be held, whether vested in trustees for the use of the church, or whether the legal estate remains in the crown, by reason of no patent having been issued, though set apart for the purposes of such church, church-yard, or burying-ground: provided always, that nothing herein contained shall extend to affect the rights of any other church or body of Christians to any landed property or church now erected, but that the same shall remain as if this act had not been passed.

II. And be it further enacted, by the authority aforesaid, that all pew-holders in such churches, whether holding the same by purchase or lease, and all persons holding sittings therein, by the same being let to them by churchwardens, and holding a certificate from the churchwardens of such sitting, shall form a vestry for the purposes in this act mentioned and declared.

III. And be it further enacted, by the authority aforesaid, that a meeting of such vestry shall be holden on Monday in Easter week in each and every year, after due notice thereof given during the divine service on the morning of Easter Sunday, for the purpose of appointing churchwardens for the ensuing year; and that at such meeting one churchwarden shall be nominated by the incumbent of the parsonage or rectory to which the said church belongs, and the other shall be elected by a majority of those present and entitled to vote at such vestry meeting as aforesaid: provided, nevertheless, that in case of such incumbent declining or neglecting to nominate a churchwarden, then both of the said churchwardens shall for the current year be elected in the manner aforesaid; and in case the members of such vestry shall neglect to elect a churchwarden, then both of such churchwardens shall for the current year be nominated by the incumbent: provided always, that if from any cause a vestry meeting shall not take place at the time aforesaid, such appointment of churchwardens may take place at any subsequent vestry meeting, to be called in manner hereinafter provided; and in case of the death or change of residence to twenty miles or more from any such church of either of the said churchwardens, a vestry meeting shall be thereupon called for the election, by the said vestry, of a new churchwarden, in case the one deceased or removed had been elected by the vestry, or for the nomination of a new churchwarden by the incumbent, in case the one deceased or removed had been nominated by the incumbent.

IV. And be it further enacted, by the authority aforesaid, that no person shall be eligible to the office of churchwarden except members of the said church of the full age of twenty-one years, and who shall also be members of such a vestry.

V. And be it further enacted, by the authority aforesaid, that such churchwardens shall hold their office for one year from the time of their appointment, or until the election of their successors, except in case of an appoint-



ment or nomination to fill up any vacancy occasioned by death or removal as aforesaid, and in such case the person so appointed or nominated shall hold the said office until the next annual election.

VI. And be it further enacted, by the authority aforesaid, that such churchwardens so to be elected and appointed as aforesaid, shall, during their term of office, be as a corporation to represent the interest of such church, and of the members thereof, and shall and may sue and be sued, answer and be answered unto, in all manner of suits and actions whatsoever, and may prosecute indictments, presentments, and other criminal proceedings, for and in respect of such churches and churchyards, and all matters and things appertaining thereto, and shall and may, in conjunction with the rector or incumbent, make and execute faculties or conveyances, or other proper assurances in the law, to all pew-holders holding their pews by purchase, or leases to those holding the same by lease, and shall and may grant certificates to those who shall have rented sittings; such conveyances, leases, and certificates, to be given within a reasonable time after demand made, and at the charge of the person applying for the same; and further, it shall be the duty of such churchwardens from time to time to sell, lease, and rent pews and sittings, upon such terms as may be settled and appointed at vestry meetings to be holden for that purpose, as hereinafter provided: provided always, that any such sale, lease, or renting, shall be subject to such rent-charge or other rent as may from time to time be rated and assessed in respect thereof, at such vestry meetings.

VII. And be it further enacted, by the authority aforesaid, that in case of the absolute purchase of any pew in any such church as aforesaid, the same shall be construed as a freehold of inheritance not subject to forfeiture by change of residence, or by discontinuing to frequent the same, and the same may be bargained, sold, and assigned to any purchaser thereof, being a member of the church of England, and such purchaser, provided the same be duly assigned and conveyed to him, shall hold the same with the same rights, and subject to the same duties and charges, as the original purchaser thereof.

VIII. And be it enacted, by the authority aforesaid, that any pew-holder, whether by purchase or lease, and any person renting a pew or sitting, shall and may, during their rightful possession of such pew or sitting, have a right of action against any person injuring the same, or disturbing him or his family in the possession thereof.

IX. And be it further enacted by the authority aforesaid, that such churchwardens so to be appointed as aforesaid, shall yearly and every year, within fourteen days after other churchwardens shall be nominated and appointed to succeed them, deliver into such succeeding churchwardens a just, true, and perfect account in writing (fairly entered in a book or books to be kept for that purpose, and signed by the said churchwardens) of all sums of money by them received, and of all sums rated or assessed, or otherwise due and not received, and also of all goods, chattels, and other property of such church or parish in their hands, as such churchwardens, and of all moneys paid by such churchwardens as accounting, and of all other things concerning their said office, and shall also pay and deliver over all sums of money, goods, chattels, and other things, which shall be in their hands, unto such succeeding churchwardens; which said account shall be verified by oath before one or more of her Majesty's justices of the peace, who are hereby authorized to administer the same; and the said book or books shall be carefully preserved by such churchwardens, and they shall and are hereby required to permit any member of such vestry as aforesaid to inspect the same at all reasonable times, paying one shilling for such inspection, and in case such churchwardens shall make default in yielding such account as aforesaid, or in delivering over such money, goods, or other things as aforesaid, it shall be in the power of the succeeding churchwardens to proceed against them at law for such default, or to file a bill in equity for discovery and relief; and in case of the re-appointment of

the same churchwardens, then such account as aforesaid, shall in like manner as is aforesaid, be made and rendered before an adjourned meeting of such vestry, fourteen days after such re-appointment.

X. And be it further enacted, by the authority aforesaid, that it shall be in the power of the incumbent of any such parsonage, rectory, or parish as aforesaid, or of the churchwardens thereof, to call a vestry meeting whenever he or they shall think proper so to do, and it shall be his and their duty so to do, upon application being made for that purpose in writing by six, at least, of the members of such vestry as aforesaid; and in case upon such written application being made as aforesaid, such incumbent and churchwardens shall refuse to call such meeting, then one week after such demand made, it shall be in the power of any six of such members of the vestry, to call the same by notice to be affixed on the outer church door (or church doors where more than one), at least one week previous to such intended meeting.

XI. And be it further enacted, by the authority aforesaid, that in all vestry meetings, the rector or incumbent of the church shall preside as chairman when present, and in his absence such person as the majority present at such meeting shall name; and the vestry clerk, when there is one and present, or in case there be no vestry clerk or he be absent, then such person as the chairman shall name, shall be secretary of such vestry meeting, and the proceedings of such vestry meeting shall be entered in a book to be kept for that purpose, and preserved in the custody of the churchwardens.

XII. And be it further enacted, by the authority aforesaid, that the rent-charge to be paid upon pews holden in freehold, and the rent to be paid for pews and sittings in pews leased or rented, shall be regulated from time to time at such vestry meetings as aforesaid: provided, nevertheless, that no alterations shall be made therein, except at vestry meetings called for such special purpose, and so expressed in the notice calling the same; and further, that the charges to be made in respect of such conveyances, leases, and certificates, shall in like manner be regulated at such vestry meetings as aforesaid.

XIII. And be it further enacted, by the authority aforesaid, that the clerk of the church, the organist, the vestry clerk, the sexton, and other subordinate servants of the church shall be nominated and appointed by the churchwardens for the time being, and that their salary and wages shall be brought into the general account, to be rendered as aforesaid by such churchwardens.

XIV. And be it further enacted, by the authority aforesaid, that the fees on marriages, baptisms, and other services of the church of the like nature, and the charges payable on breaking the ground in the cemeteries or churchyards, and in the said churches for burying the dead, shall be regulated by the ordinary, or in case of there being no ordinary, by the bishop of the diocese.

XV. And be it further enacted, by the authority aforesaid, that it shall be in the power of the members of such vestries, at such vestry meetings as aforesaid, to make by-laws for the regulation of their proceedings, and the management of the temporalities of the church or parish to which they belong, so as the same be not repugnant to this act, nor contrary to the canons of the said united church of England and Ireland.

XVI. And be it further enacted, by the authority aforesaid, that any deed or conveyance of land, or of personality, that may be made to any bishop of the said church, in the said province, and to his successors, for the endowment of his see, or for the general uses of the said church as such bishop may appoint, or otherwise, or for the use of any particular church then erected, or thereafter to be erected, or for the endowment of a parsonage, rectory, or living, or for other uses or purposes appurtenant to such church in general, or to any particular church or parish, to be named in such deed, and any such deed or conveyance, to any parson, or rector, or other incumbent, and his successors, for the endowment of such parsonage, rectory, or living, or for other uses or purposes appurtenant thereto, shall be valid and effectual to the uses and purposes in such deed or conveyance to be mentioned and set forth in the acts

of parliament commonly called the Statutes of Mortmain, or other acts, laws, or usages to the contrary thereof notwithstanding; provided always, that in order to the validity of such deeds and conveyances, the same shall be made and executed six months at the least before the death of the person conveying the same, and shall be registered not later than six months after his decease.

XVII. And be it further enacted, by the authority aforesaid, that in the event of any person or persons, bodies politic or corporate, desiring to erect and found a church or churches, and to endow the same with a sufficiency for the maintenance of such church and of divine service therein, according to the rites of the said church of England and Ireland, it shall and may be lawful for him or them to do so, upon procuring the licence of the bishop under his hand and seal for that purpose, and thereupon, after the erection of a suitable church, and the appropriation by the founder thereof of such church so erected, and of lands and hereditaments, or other property adequate to the maintenance thereof, and of an incumbent, and adequate to the usual and ordinary charges attendant upon such church, such provision being made to the satisfaction of the bishop, such founder his heirs and assigns being members of the said church of England, or such body politic or corporate, as the case may be, shall have the right of presentation to such church, as an advowson in fee presentative, according the rules and canons of the said united church of England and Ireland.

XVIII. And be it further enacted, by the authority aforesaid, that nothing in this act contained shall extend, or be construed to extend, in any manner to confer any spiritual jurisdiction or ecclesiastical rights whatsoever upon any bishop or bishops, or other ecclesiastical person of the said church, in the said province of Upper Canada.

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**AN ACT FOR BETTER ENABLING INCUMBENTS OF ECCLESIASTICAL BENEFICES TO DEMISE THE LANDS BELONGING TO THEIR BENEFICES ON FARMING LEASES.**

ANNO QUINTO VICTORIÆ REGINÆ. SESS. 2.—CAP. XXVII.

[18th June, 1842.]

*Incumbents of Benefices empowered, with Consent of Bishop and Patron, to lease Lands belonging to their Benefices for Fourteen Years, under certain Restrictions.—Saving for Covenants respecting Cultivation, Improvements, &c.—In certain Cases Leases may be granted for Twenty Years.*

WHEREAS it would be advantageous to ecclesiastical benefices if the incumbents thereof were empowered, with such consent and under such restrictions as are hereinafter expressed, to demise the lands of or belonging to the same for a term of years certain, for farming purposes: May it therefore please Your Majesty that it may be enacted; and be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, That it shall be lawful for the incumbent for the time being of any benefice, from time to time after the passing of this Act, by deed under his hand and seal, with the consent of the patron of such benefice, and of the bishop of the diocese wherein the same is locally situated, and where the lands proposed or intended to be leased are of copyhold or customary tenure with the consent also of the lord for the time being of the manor of which the same are holden, in any case where the lease proposed to be granted could not according to the custom of the manor be effectually made without the licence of the lord, such respective consents to be testified by the

persons whose consents are hereby required respectively being parties to and signing and sealing such deeds before the execution thereof by such incumbent, to lease any part of the glebe lands or other lands of or belonging to such benefice, either with or without any farmhouses, cottages, barns, or other agricultural buildings or conveniences, parcel of or belonging to such benefice, to any person whomsoever, for any term of years not exceeding fourteen years, to take effect in possession, and not in reversion or by way of future interest, so that there be reserved on every such lease, payable to the incumbent for the time being of such benefice quarterly in every year, during the continuance of the term thereby granted, the best and most improved yearly rent that can be reasonably gotten for the same, without taking any fine, foregift, premium, or other consideration for granting such lease, and so that no such lessee be made punishable for waste by any clause or words to be contained in such lease, and so that the lessee do thereby covenant with the incumbent granting such lease, and his successors, for due payment of the rent thereby to be reserved, and of all taxes, charges, rates, assessments, and impositions whatsoever which shall be payable in respect of the premises thereby leased, and do further covenant with such incumbent and his successors, that he will not assign or underlet the hereditaments comprised in such lease, or any part thereof, for all or any part of the term thereby granted, without the consent of the bishop of the diocese for the time being and the patron and incumbent for the time being of the said benefice, to be testified by their respectively being parties to and sealing and delivering the deed or instrument by which any assignment or underlease of the same premises, or any part thereof, may be effected; and that he will in all respects cultivate and manage the lands and hereditaments thereby leased according to the most improved system of husbandry in that part of the country where such lands and hereditaments are locally situated, so far as such system may not be inconsistent with any express stipulation to be contained in such lease; and that he will keep, and at the end of the term leave, all the lands comprised in such lease, together with the gates, drains, and fences of every description, and other fixtures and things thereupon or belonging thereto, in good and substantial repair and condition; and that he will at all times during the continuance of the term keep the buildings comprised in such lease, or to be erected during the term upon the lands thereby demised, or on any part thereof, insured against damage by fire, in the joint names of the lessee, his executors or administrators, and of the incumbent of the benefice for the time being, in three-fourths at the least of the value thereof; and that he will lay out the money to be received by virtue of any such insurance, and all such other sums of money as shall be necessary, in substantially rebuilding, repairing, and reinstating, under the direction of a surveyor to be for that purpose appointed by the incumbent of such benefice for the time being and such lessee, by some writing under their respective hands, such messuages or buildings as shall be destroyed or damaged by fire; and so that there be inserted in every such lease a reservation for the use of such incumbent and his successors of all timber trees and trees likely to become timber, and of all saplings and underwoods, and of all mines and minerals, except as is herein-after provided; and also a power of re-entry, in case the rent thereby to be reserved shall be unpaid for the space of twenty-one days next after the same shall become due, or in case the lessee shall be convicted of felony, or shall become a bankrupt, or shall take the benefit of any act or acts of Parliament now in force or hereafter to be passed for the relief of insolvent debtors, or shall compound his debts, or assign over his estate and effects for payment thereof, or in case any execution shall issue against him or his effects, or in case such lessee shall not from time to time duly observe and perform all the covenants and agreements on his part in such lease to be contained; and so that the lessee in each such lease do execute the same or a counterpart thereof: Provided always, that any stipulation, covenant, condition, or agree-

ment in any such lease to be contained, on the part of the lessee, for the adoption and use of any particular mode or system of cultivation, or for the drainage or subdividing, or embanking or warping (in those places where the system of improvement of land called warping is or may be practised), of all or any of the lands comprised in such lease, or for the erection of any new or additional farmhouses, barns, or outhouses, or other farm buildings, which the condition or local situation of the lands to be comprised in such lease may require or render expedient, or for putting in repair any houses, edifices, or buildings to be comprised in any such lease, or for making any substantial improvements on the premises, or for the reservation or payment of any additional rent or rents, or penalty on breach of any of the covenants or agreements contained in any such lease, shall not be deemed or construed to be a fine, foregift, premium, or consideration for the granting of such lease within the meaning of this act: Provided also, that nothing herein contained shall be construed to preclude the lessor in any such lease from covenanting that the lessee shall be entitled to have or take from off the demised premises brick, earth, stone, lime, or other materials for the erection or repair of any buildings, or for the construction or repair of drains, or for any other necessary improvements, and sufficient rough timber, to be assigned by the incumbent for the time being, or his agent duly authorized, for any of the purposes aforesaid, and for the making or repair of gates and fences: Provided also, that the custom of the country as to outgoing tenants shall apply to each lease to be granted under this act, except so far as the lease shall contain any express stipulation to the contrary: Provided also, that the term to be granted by any such lease as aforesaid may be twenty years in any case where the lessee shall covenant thereby to adopt and use any mode or system of cultivation more expensive than the usual course, or to drain or subdivide, or embank and warp, at his expense, any part of the demised premises, or to erect, at his own expense, on the said premises, any buildings, or to repair in a more extensive manner and at a greater expense than is usually required of lessees of farms any buildings on the demised premises, or in any other manner to improve, at his expense, the demised premises or any part thereof.

*Parsonage House and Offices and Ten Acres of Glebe situate most conveniently for Occupation not to be leased, &c.—Proviso.*

2. And be it enacted, That the authority given by this act shall not render valid any lease to be granted in the manner hereinbefore mentioned, unless the parsonage house or other the house of residence of or belonging to the benefice, and all offices, outbuildings, yards, gardens, orchards, and plantations to such parsonage house or other house of residence adjoining and appurtenant, and which may be necessary or convenient for actual occupation with such parsonage house or other house of residence, and also so much glebe land or other land of or belonging to the benefice, and situated the most conveniently for actual occupation by the incumbent, as, together with the site of such parsonage house or other house of residence, offices, and outbuildings, and with such yards, gardens, orchards, and plantations as aforesaid, shall amount to ten acres at least, if there shall be ten or more acres of such land situated within five miles from the parsonage or other the house of residence, or if there shall be less than ten acres so situated then the whole of such land shall be reserved out of or not be comprised in such lease, and not be comprised in any subsisting lease for the time being which shall have been previously granted under the authority of this act: Provided always, that in any case where the lands comprised in any lease granted under the authority of this act shall be situate five miles or upwards from the parsonage house or other the house of residence, or (in case there shall be no parsonage house or other house of residence) from the church or chapel of the benefice to which such lands shall belong, the provision herein contained for

the reservation of a stipulated number of acres of the glebe land or other land of or belonging to the benefice shall not be applicable.

*Before any Lease is granted a Surveyor to be appointed, who is to make Maps, Certificates, Valuation, and Reports respecting such intended Lease.—An existing Map of the Lands may be used.*

3. And be it enacted, That whenever any lease is intended to be granted under the authority of this act a competent land surveyor shall be appointed by the bishop of the diocese and the patron and incumbent of the benefice, by some writing under their respective hands; and such surveyor shall make a map or plan under an actual survey of the lands proposed or intended to be leased, and of the other lands of or belonging to the benefice, or of such part or parts of the said other lands as will sufficiently shew to the bishop of the diocese and the patron of the benefice the relative positions or local situations and quantities of the lands proposed or intended to be leased, and of the lands (if any) intended to be reserved, and as will enable them to form an accurate judgment of the situation and convenience for actual occupation of the lands intended to be reserved; and such surveyor shall certify that the lands intended to be leased, and such buildings and other hereditaments (if any) as are intended to be leased therewith, are proper to be leased to a tenant under the provisions of this act, and (in any case where the provision hereinbefore contained respecting the reservation of a stipulated number of acres may be applicable) that the lands which are intended to remain unlet are such part of the glebe land or other land of or belonging to the benefice as is situated the most conveniently for actual occupation by the incumbent thereof; and such surveyor shall also make a valuation on actual survey of the lands and hereditaments proposed or intended to be leased, and shall report what is the best yearly rent which ought to be reserved upon a lease of such lands and hereditaments under the circumstances under which such lease is proposed or intended to be granted, and shall state the course of husbandry or management of such lands and hereditaments which ought in the opinion of such surveyor to be adopted by the tenant thereof; and in any case where it is proposed that the lease shall contain special covenants on the part of the lessee for the drainage or subdividing, or embanking or warping, of all or any of the lands to be comprised in the lease, or for the erection of any new or additional farmhouses, barns, or outhouses, or other farm buildings, or for putting in repair any houses, edifices, or buildings to be comprised in the lease, or for making any substantial improvement in the premises, such surveyor shall certify that in his opinion the covenants for those purposes are proper covenants to be entered into by the lessee under the circumstances of the case, and he shall state the amount by which the yearly rent to be reserved by the proposed lease ought in his judgment to be diminished in respect or on account of the lessee entering into such covenants; and in any case where it is proposed that the lessee shall be entitled to have or take from off the demised premises brick, earth, stones, lime, or other materials, or rough timber, for any of the purposes hereinbefore mentioned, he shall also certify that in his opinion covenants on the part of the lessor for those purposes are proper to be entered into, and that he has taken the matter into his consideration in estimating the amount of rent to be reserved by the proposed lease; and such surveyor shall in all cases also report upon and state such other matters or things (if any) connected with such intended lease, or the lands and hereditaments proposed or intended to be therein comprised, as he shall by such bishop, patron, and incumbent, or any of them, be directed to report upon; and the map or plan, certificate, valuation, and report of such surveyor shall be respectively signed by such surveyor, and verified by his declaration to be made before any justice of the peace, and shall, immediately upon the completion thereof,

respectively be delivered to the bishop of the diocese : Provided always, that in all cases in which there shall be in the possession of the bishop of the diocese, or of the patron or incumbent of any benefice, or of the parish officers of the parish in which such benefice may be comprised, any map or plan made under an actual survey of the parish, or of such part thereof as shall include the lands proposed or intended to be demised, a copy of or an extract from such map or plan may be substituted for the map or plan hereinbefore directed to be made by any such surveyor as aforesaid.

*Lessor's Receipt for Counterpart or attested Copy of Lease to be Evidence of its Execution; and Execution by Bishop and Patron to be Evidence that the Lands are proper to be leased, &c.*

4. And be it enacted, That the receipt in writing of the incumbent by whom any lease shall be granted under the authority of this act, acknowledging that he has received the counterpart, or an attested copy in all cases where there shall be only one part, of such lease, and signed by such incumbent, and endorsed on the lease, shall be conclusive evidence that the counterpart or lease (as the case may be) has been duly executed by the lessee, and also in all cases where there shall be only one part of such lease that the attested copy is a true and faithful transcript of the original lease ; and the execution by the bishop and patron, whose consents are hereby made requisite, of any lease to be granted under the authority of this act, shall be conclusive evidence that the lease does not comprise any lands which ought not to be leased under the provisions of this act, and that a proper portion of the glebe land remains unleased, and that the rent reserved by such lease is the best and most improved rent that could be reasonably gotten for the lands and hereditaments comprised therein at the time of granting such lease, and that all the covenants contained in such lease are proper covenants.

#### *Surrenders of Leases.*

5. And be it enacted, That no surrender of any lease which shall have been made under the authority of this act shall be valid to any purpose whatsoever unless the bishop of the diocese and the patron and incumbent of the benefice to which the lands or hereditaments comprised in such lease shall belong shall respectively be made parties to and execute the deed or instrument by which such surrender shall be made ; and every such surrender shall have operation from the time only when such deed or instrument as aforesaid shall have been executed by all the persons whose execution thereof is hereinbefore required.

*In Cases of Peculiars belonging to Bishops, such Bishops to exercise, within their Peculiars, the Powers given by this Act.*

6. And whereas there are within divers dioceses certain exempt jurisdictions called peculiars, belonging to the archbishops and bishops of other dioceses, and it is expedient that all the powers, authorities, and duties by this act given to or imposed upon the bishop of the diocese should, as to such peculiars, be given to and imposed upon the archbishop or bishop to whom the same respectively belong ; be it therefore enacted, That all the powers, authorities, and duties by this act given to or imposed upon the bishop of any diocese shall, with respect to the several peculiars locally situated within such diocese, be exercised and performed by the archbishop or bishop to whom such peculiars shall respectively belong, and not by the bishop within whose diocese such peculiar shall be locally situated, but that with respect to all peculiars belonging to any other person than archbishops or bishops such powers, authorities, and duties shall be exercised and performed by the bishop of the diocese within which such peculiars shall be locally situated.

*Provision where Patron or Lord of Manor is under Incapacity or beyond Seas.*

7. And be it enacted, That whenever the consent or concurrence of the patron of any benefice, or of the lord for the time being of any manor, is hereby required, and the patron of such benefice, or the lord for the time being of such manor, (as the case may be,) shall happen to be a minor, idiot, lunatic, or feme covert, or beyond seas, it shall be lawful for the guardian, committee, husband, or attorney (as the case may be,) of such patron or lord (but in the case of a feme covert not being a minor, idiot, or lunatic, or beyond seas, with her consent in writing,) to execute the instrument by which such consent or concurrence is to be testified, in testimony of the consent or concurrence of such patron or lord; and such execution shall, for the purposes of this act, be deemed and taken to be an execution by the patron of the benefice or by the lord of the manor (as the case may be).

*Provision where the Patronage of any Benefice is in the Crown.*

8. And be it enacted, That in any case in which the consent or concurrence of the patron of any benefice is hereby required, and the patronage of such benefice shall be in the Crown, the consent or concurrence of the Crown shall be testified in the manner hereinafter mentioned; (that is to say,) if such benefice shall be above the yearly value of 20*l.* in the King's books, the instrument by which such consent or concurrence shall be testified shall be executed by the Lord High Treasurer or First Lord Commissioner of the Treasury for the time being; and if such benefice shall not exceed the yearly value of 20*l.* in the King's books, such instrument shall be executed by the Lord High Chancellor, or Lord Keeper or Lords Commissioners of the Great Seal, for the time being; and if such benefice shall be within the patronage of the Crown in right of the Duchy of *Lancaster*, such instrument shall be executed by the Chancellor of the said Duchy for the time being; and the execution of such instrument by such person or persons shall be deemed and taken, for the purposes of this act, to be an execution by the patron of the benefice.

*Provision where the Patronage is attached to the Duchy of Cornwall.*

9. And be it enacted, That in any case in which the consent or concurrence of the patron of any benefice is hereby required, and the right of patronage of such benefice shall be part of the possessions of the Duchy of *Cornwall*, the consent or concurrence of the patron of such benefice to the exercise of such power shall be testified in the manner hereinafter mentioned; (that is to say,) the instrument by which such consent or concurrence is to be testified shall, whenever there shall be a Duke of *Cornwall*, whether he be of full age or otherwise, be under his Great or Privy Seal, or if there be no Duke of *Cornwall*, and such benefice shall be in the patronage of the Crown in right of the Duchy of *Cornwall*, such instrument shall be executed by the person or persons who is or are authorized to testify the consent or concurrence of the Crown; and such instrument, being so sealed or executed, shall be deemed and taken, for the purposes of this act, to be an execution by the patron of the benefice.

*Corporate Bodies may act by their Common Seal.*

10. And be it enacted, That in any case in which the consent or concurrence of the patron of any benefice or of the lord of any manor is hereby required, and the patronage of such benefice, or (as the case may be) the lordship of such manor, shall belong to any dean and chapter, or collegiate or other corporate body having a common seal, the consent or concurrence of such dean and chapter, or collegiate or other corporate body, shall be testified



by the sealing of the instrument by which such consent or concurrence is to be testified with the common seal of such dean and chapter, collegiate or other corporate body.

*Person who for the Time being would be entitled to present, shall be considered the Patron.*

11. And be it enacted, That the person or persons (if not more than two), or the majority of the persons (if more than two), or the corporation, who or which would for the time being be entitled to the turn or right of presentation to any benefice if the same were then vacant, shall, for the purposes of this act, be considered to be the patron thereof: provided nevertheless, that in the case of the patronage being exercised alternately by different patrons, the person or persons (if not more than two), or the majority of the persons (if more than two), or the corporation, who or which would for the time being be entitled to the second turn or right of presentation to any benefice, if the same were then vacant, shall, for the purposes of this act, jointly with the person or persons or corporation entitled to the first turn or right of presentation, be considered to be the patron thereof.

*Provision where any Person shall sustain more than one of the Characters of Bishop, Patron, and Incumbent.*

12. And be it enacted, That in all cases in which any person shall sustain any more than one of the aforesaid characters of bishop of the diocese, patron, lord of the manor, and incumbent, in respect of any benefice to which the provisions of this act extend, every such person shall or may at any time act in both or all of the characters which he shall so sustain as aforesaid, and execute and do all and every or any of such deeds and acts as are hereby authorized to be executed and done, as effectually as different persons, each sustaining one of those characters, could execute and do the same.

*The Power of the Act to extend to Lands, &c. held in Trust for Corporations.*

13. And be it enacted, That whenever any lands or hereditaments proposed to be leased under the provisions of this act are or shall be vested in any trustee or trustees, in trust for or for the benefit of any incumbent hereby empowered to grant leases as aforesaid, in such a manner as that the net income or three fourth parts at the least of the net income of such lands and hereditaments is, are, or shall be payable for the exclusive benefit of such incumbent, all the powers of this act which, in case such lands and hereditaments had been legally vested in such incumbent for the sole and exclusive benefit of such incumbent, might have been exercised by such incumbent in relation to or affecting the same lands and hereditaments, shall or may be exercised by such incumbent in the same or the like manner as the same might have been exercised by such incumbent in case the same lands and hereditaments were legally vested in such incumbent as aforesaid; but in order to give legal effect to any lease to be executed in relation to any such lands and hereditaments, in pursuance of this act, the trustee or trustees of the premises intended to be affected thereby shall be made a party or parties to such lease (in addition to the other parties whose concurrence is hereby declared to be requisite to any such lease), and shall join in the demise intended to be thereby made; and the trustee or trustees of any such lands or hereditaments is and are hereby directed and required at all times to execute any lease to which he or they may be made a party or parties, with a view to give legal effect to any such lease as aforesaid, as soon as the same may be tendered to him or them for execution, after the same shall have been duly executed by the incumbent beneficially entitled to such premises, and the bishop and patron, whose consents are hereby declared to be requisite to the

validity of any lease granted by such incumbent ; and the fact that any such lease is executed by the said other parties shall be a sufficient authority for the execution thereof by the trustee or trustees of the same premises, and it shall not at any time afterwards be necessary for such trustee or trustees, or for any other person or persons, to prove that such deed was executed by such other parties, or any of them, prior to the execution thereof by such trustee or trustees ; provided that no trustee shall by virtue of or under this provision be compellable to execute any lease whereby he shall render himself in any way liable, further than by a covenant for quiet enjoyment by any lessee against the acts of the trustee executing such deed.

*Incumbent's Part of all Instruments, and all Maps, &c. shall be deposited in the Bishop's Registry, except as to Peculiars belonging to Bishops. Deposited Documents to be produced to Incumbent or Patron on Application ; and Office Copies given, which are to be admitted as Evidence of such Instruments in all Courts. Charges which the Registrar is entitled to make.*

14. And be it enacted, That the part of every lease granted under this act, which shall belong to any incumbent, or, in case there shall not be more than one part of any such lease, an attested copy thereof, and every surrender to be made under this act, together with the writing by which a surveyor shall have been appointed as aforesaid, and the map or plan, or copy of or extract from a map or plan, (as the case may be,) certificate, valuation, and report hereinbefore directed to be made before the granting of such lease, shall, within six calendar months next after the date of such lease, be deposited in the office of one of the registrars of the diocese wherein such benefice shall be locally situated, to be perpetually kept and preserved therein, except where the benefice shall be under the peculiar jurisdiction of any archbishop or bishop, in which case the several documents before mentioned shall be deposited in the office of the registrar of the peculiar jurisdiction to which such benefice shall be subject ; and such registrars respectively, or their respective deputies, shall, upon any such deposit being so made, sign and give unto the incumbent a certificate of such deposit ; and such lease or attested copy and other documents so to be deposited shall be produced, at all proper and usual hours, at such registry, to the incumbent of the benefice for the time being, or to the patron of such benefice for the time being, or to any person on their or either of their behalf, applying to inspect the same ; and an office copy thereof, respectively certified under the hand of the registrar or his deputy, (and which office copy, so certified, the registrar or his deputy shall in all cases, upon application in that behalf, give to the incumbent for the time being of such benefice,) shall in any action against the lessee, and in all other cases, be admitted and allowed in all courts whatsoever as legal evidence of the contents of such lease, or of any such other document, and of the due execution of the counterpart of such lease by the lessee, if there shall be any counterpart, and of the due execution of the lease and of every such other document by the parties who on the face of such office copy shall appear to have executed the same ; and every such registrar shall be entitled to the sum of five shillings, and no more, for so depositing as aforesaid the documents hereinbefore directed to be deposited, and for certifying the deposit thereof, and the sum of one shilling, and no more, for each search and inspection, and the sum of sixpence, and no more, over and besides the stamp duty (if any) for each folio of seventy-two words of each office copy so certified as aforesaid.

#### *Interpretation of Act.*

15. And be it enacted, That in the construction and for the purposes of this Act, the several following words shall have the meanings hereinafter

assigned to them respectively (unless there shall be something in the subject or context repugnant to such construction); that is to say—

The word “person” shall be construed to include the Queen’s Majesty, and any corporation, aggregate or sole, as well as private individuals:

The word “lands” shall be construed to include lands of any tenure :

The word “benefice” shall be construed to comprehend every rectory, vicarage, perpetual curacy, donative, endowed public chapel, parochial chapelry, and district chapelry, the incumbent of which in right thereof shall be a corporation sole :

And every word importing the singular number shall extend and be applied to several persons or things as well as one person or thing ; and every word importing the plural number shall extend and be applied to one person or thing as well as to several persons or things :

And every word importing the masculine gender only shall extend and be applied to a female as well as a male.

*To what Parts only the Act shall extend.*

16. And be it enacted, That this act shall extend only to that part of the United Kingdom called *England* and *Wales*, and to the *Isle of Man*, and to the Islands of *Guernsey*, *Jersey*, *Alderney*, and *Sark*.

*Act may be amended this Session.*

17. And be it enacted, That this act may be amended or repealed by any act to be passed in this present session of parliament.

#### MARRIAGES—REGISTRARS’ CERTIFICATES.

THE following letters, on a subject of very considerable importance, arising out of the Marriage Act of 1839, have passed between the Rev. John Davies, rector of St. Nicholas, in this city, and the registrar-general. We have no room to enter as we could wish into the question involved, but can only remark that the reply sent on the part of the registrar-general seems to us unsatisfactory. If an instrument from the local registrar be essential, surely it should be a *valid* one, or it must in some way affect proceedings under it. Do the registrars generally, by the way, make themselves properly acquainted with the provisions of the Act?

“Sir,—I beg permission to call your attention to the Registration Act—as I am of opinion that a very erroneous view obtains among superintendent registrars on the subject of issuing the registrars’ certificate for solemnizing marriages in the church of England without publication of banns ;—the prevailing opinion being that parties residing in different parishes can, by giving notice, be married in any parish church situated within the union. Now, Sir, I cannot but suppose that the 6th and 7th Gul. IV. cap. 85, xxxi. limits the selection to one of those churches in which the marriage of either of the parties might *heretofore* have been legally solemnized—i.e., in the church of the parish in which one or other of the parties resides. Suppose, then, the registrar should issue his certificate conformably to the following notice :—

“James Jones, &c. &c., living in the parish of	} wish to be married in
Pauntley,	
Martha Brown, &c. &c., of Dymock,	
	parish church of
	Newent.”

The officiating minister of Newent, acting upon the certificate, solemnizes the marriage. In such a case I would ask, has not the certificate been unduly issued? Is not the registrar amenable to the penalty of the 41st clause—he has erred through ignorance, but that ignorance being voluntary, will not the

law impute to him a guilty knowledge? and will not the validity of the marriage (as in the case of a forged or bad licence) be affected? Although there is a special clause rendering evidence of non-residence of parties inadmissible touching the validity of a marriage, yet I am not aware of any provision in the Act affording similar protection where the registrar's certificate has been unduly issued. By giving your best attention to this important subject you will not only personally oblige me but also many of my clerical brethren, and you will confer an especial benefit upon the community in general.

"I have the honour to remain your obedient servant,

JOHN DAVIES,

"Incumbent of St. Nicholas, Gloucester."

"To the Registrar General, &c."

"General Register Office, April 23, 1842.

"Reverend Sir,—I am directed by the Registrar General to acknowledge the receipt of your letter dated yesterday, on the subject of marriages solemnized according to the rites of the church of England, pursuant to certificate granted by a superintendent registrar, and in reply to inform you that it is an irregular and improper practice for any superintendent registrar to issue his certificate for a marriage to take place in a church or chapel of a parish or chapelry within which neither of the parties reside, and that an intimation to that effect has been conveyed to superintendent registrars generally by circular from this office, dated August 25th, 1840, as you will perceive on referring to the third paragraph of the copy which I herewith enclose.\* The registrar general entertains no doubt, however, that a marriage solemnized in the church of a parish in which neither of the parties is resident, would, nevertheless, be a perfectly *valid* marriage, although the fact of non-residence would, he apprehends, be quite sufficient to justify the clergyman who should refuse to obey a certificate in that respect improperly issued.

I have the honour to be, Rev. Sir, your obedient servant,

"THOMAS MANN, Chief Clerk."

"Rev. John Davies, Gloucester."

#### IRISH COLLEGIATE SCHOOL.

It has been resolved with the approbation of His Grace the Lord Primate, and the sanction of the provost and senior fellows of Trinity College, to found five Irish scholarships in the university.

They are designed for such students only as intend to become candidates for holy orders, in the church in Ireland, and are consequently open only to members of the church. One scholar will be elected every year.

The regulations are as follows:—

1. The value of each scholarship shall be the first year 24*l.*, increasing year by year up to 48*l.*; the stipend to be paid each year in three equal portions on the spring and summer commencement days, and on the 20th day of November.

2. An examination of candidates for these scholarships shall be held annually in the month of November, on a day to be fixed by the professor of Irish.

3. The scholarships shall be open to all students of the university, and shall be tenable until their class has answered its final divinity examination.

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\* "The Act, however, has no reference to marriages intended to be solemnized according to the rites and ceremonies of the church of England; you will therefore bear in mind that it gives the superintendent registrar no authority to issue his certificate for a marriage to take place in a church or chapel of a parish or chapelry within which neither of the parties resides."

4. The scholars shall be required to reside in the college, during the university terms, and to pass every term examination; also to attend the lectures of the professor of Irish, and (when of sufficient standing) to keep the divinity terms, and pass the divinity examinations.

5. They shall be required to pass an annual examination, at the end of Trinity term, in the Irish language; the subjects of this examination to be fixed by the governors of the Irish collegiate school, in conjunction with the professor of Irish.

6. On each day of payment, the scholars shall produce to the governors, from the proper officers of the university, sufficient testimoniums in evidence of their having observed the fourth rule; and on the summer commencement day, they must bring also, from the professor, a certificate of having passed satisfactorily the examination in Irish.

7. On the failure of any of these testimoniums, the payment then due shall be withheld; and in addition, on the failure of the scholar to pass the Irish examination, no increase of his stipend shall take place in the next year, and on a second failure his scholarship shall become void.

8. In the election to the scholarships, preference shall be given *ceteris paribus* to students who shall be educated in the Irish collegiate school.

The subjects of examination, agreed upon by the professor of Irish and the governors of the Irish collegiate school, are the following:—

**ELECTION EXAMINATION:—**1. Irish grammar and translation.—2. The four gospels in Irish.—3. The church catechism to be repeated by heart in Irish.—4. The place which the candidates may have obtained at the entrance examination, and their judgments at such term examinations as they may have previously passed, will be taken into account in the election.

**JUNIOR FRESHMEN:—**1. Irish grammar, composition, and translation.—2. The Pentateuch and Acts of the Apostles in Irish.—3. The three creeds, the Lord's Prayer and the Ten Commandments, to be repeated by heart in Irish.

**SENIOR FRESHMEN:—**1. Irish grammar, composition, and translation, as before.—2. The historical books of the Old Testament in Irish; from Joshua to the Chronicles inclusive.—3. The first twenty Psalms in Irish to be repeated by heart.

**JUNIOR SOPHISTERS:—**1. Irish grammar, composition, and translation, as before.—2. The Books of Isaiah and Jeremiah; the epistle to the Romans; with the books of Scripture read for the two preceding examinations.—3. The Book of Common Prayer in Irish.—4. Psalms, xxi. 1, in Irish, to be repeated by heart.

**SENIOR SOPHISTERS:—**1. Irish grammar, composition, and translation, as before.—2. The Old Testament, with the four gospels and Acts, the epistles to the Romans, and Corinthians.—3. The Book of Common Prayer, as before.—4. Psalms, li., lxxx. in Irish, to be repeated by heart.

**JUNIOR BACHELORS:—**1. The Old Testament, Gospels, and Acts, as before, with the Epistles of St. Paul.—2. The Thirty-nine Articles in Irish.—3. At this examination students will be liable to be examined in any of the subjects prescribed at the former examinations.

The first election to the Irish scholarships will be held in Trinity College, on Monday, the 21st day of November, 1842.

Candidates will be expected to bring such testimoniums as will satisfy the governors and the professor of Irish, that they are *bona fide* members of the united church of England and Ireland.

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#### INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A MEETING of the committee of this society was held at their chambers, St. Martin's Place, on Monday, the 20th of June, 1842; his Grace the Arch-

bishop of Canterbury in the chair. Among the members present were, the Bishops of London, Lincoln, Bangor, Gloucester and Bristol, Ely, Salisbury, and Norwich; the very Rev. the Dean of Chichester; the Revs. Dr. D'Oyley, Dr. Spry, Benjamin Harrison, J. R. Wood, and J. Jennings; F. H. Dickinson, M.P., N. Connop, jun.; Benjamin Harrison, James Cocke, S. B. Brooke, J. W. Bowden, and Wm. Davis, Esqrs.

Grants were voted towards building a church at Lakenham, Norfolk; building a chapel in the parish of St. Peter Walpole, Norfolk; building a church at Cove, in the parish of Yateley, Hants; building a church at Red Hill, in the parish of Reigate, Surrey; building a church in the parish of All Saints', Southampton; building a chapel at Clay Hill, in the parish of Epsom, Surrey; building a church at Leen Side, in the parish of St. Mary, Nottingham; building a chapel at Headless Cross, in the parish of Ipeley, Warwickshire; building a church at Keresley, in the parish of St. Michael, Coventry; building a church at Mostyn, in the parish of Whitford, Flintshire; building a church at Oughtibridge, in the parish of Ecclesfield, Yorkshire; enlarging by rebuilding the church at Chingford, Essex; enlarging by rebuilding the church at Cilymaenllwyd, Carmarthenshire; enlarging by rebuilding the church at Llanddeniolen, Carnarvonshire; repewing the church at Kniveton, Derbyshire; repewing the church at Bowdsey, Suffolk; repewing the church at Horton, Staffordshire; repewing St. Leonard's chapel, in the parish of Aston Clinton, Buckinghamshire; enlarging and repewing the church at Lodsworth, Sussex; building a new aisle to the church at Great Wakering, Essex; repewing the church at King's Sutton, Northamptonshire; repewing the church at Alconbury, Huntingdonshire; repewing and erecting a gallery in the church at Leiston, Suffolk; building a church at Ryde, Isle of Wight; building a chapel at Southend, Essex; and other business was transacted.

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## CHURCH MATTERS.

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### DR. HAMPDEN.

FEW subjects could offer fewer attractions than that which claims some notice in the month just ended—the contest on the revocation of a censure pronounced some years since on the Regius Professor of Divinity at Oxford. It may, nevertheless, be instructive to review the history of the opposition that has been shewn him, and inquire what reason now exists for withdrawing the original sentence, which did not make against its justice when first pronounced.

In 1832, Dr. Hampden preached a Bampton lecture, which it required considerable dialectic subtilty to reconcile with the doctrines of the church of England. That his positions were in themselves utterly irreconcilable—that they were not materially modified by preceding and subsequent passages,—need not be maintained. They were incautious and misleading, to say the least, and altogether assumed a superiority of penetration and understanding of Holy Scripture, so far beyond anything that had hitherto been vouchsafed to the church, as to cast creeds and formularies, philosophers and Fathers, into shade. The book was not, however, a very intelligible production. Of those

who objected to separate portions of it, some thought their own understandings were in fault, and many were restrained by other reasons than a fear of doing injustice from promptly expressing their opinions.

The first public attack upon the Bampton lecture was made (it is believed) in the *British Magazine* for Feb. 1835, where Dr. Hampden's views of the atonement, the doctrine of the Trinity and incarnation, were discussed by a correspondent, p. 178. In a note on that paper the revered editor recorded his own opinion, with regard to the last-mentioned doctrine in particular, that "the theory of Dr. H. is a simple revival of that of Abelard. It will be found in St. Bernard's long letter to Innocent II., on Abelard's heresies, made out just in Dr. H.'s way. Dr. H.'s doctrine is therefore scholastic." An edition of the book published in the following year, did somewhat to place the author in a more favourable light. In the introduction he has this passage, "The divinity of our Lord is a fact; his consubstantiality with the Father and the Holy Spirit, his atonement, his mediation, his distinct personality, his perpetual presence with his church, his future advent to judge the world, the communion of saints, the corruption of our nature, the efficacy of divine grace, the acceptableness of works wrought through faith, the necessity of repentance, though stated in abstract terms, are all facts in God's spiritual kingdom revealed to us through Christ."—(p. xl.) This and many similar passages would favour the notion that the chief part of Dr. Hampden's offence lay in an incautious phraseology.

But before this explanation had been given, the man whom the university so long neglected to censure, succeeded Dr. Burton as Regius Professor of Divinity. His inaugural lecture on this occasion contained disavowals of any heterodox meaning almost as explicit; but the university thought that, however, he might condescend to use orthodox language, settled by "the confusion of principles of different sciences in promiscuous inquiries," (B. L. 137.) his Bampton lecture remained as the standard by which his words must be interpreted. Accordingly, every member who dreaded the introduction of latitudinarian theology, hastened to record his protest against such a dangerous appointment. The professor's real or reputed principles were exposed, and the statements of revealed truth in his inaugural lecture were considered deficient in the very places where former suspicions required that they should be full. Yet it was not against any set of propositions, each of which might be ingeniously explained away, but the style and spirit of his works that this protest was directed. The statute was so worded as to express general want of confidence without condemning specific phrases, "*quum vero qui nunc professor est, scriptis suis publici juris factis, ita res theologicas tractaverit ut in hac parte nullam ejus fiduciam habeat universitas,*" &c.

Against such a preamble Dr. H. had reasonable grounds of complaint. It scarcely became a grave body of divines to generalize in this way, although they doubtless intended it as the gentlest possible proceeding. But no man should have had it in his power to say, in the eloquent

words of Mr. Vaughan Thomas, "Noluit Academia majorum vestigiis insistere, *decernendo*—Noluit statuti verbis inherere, concionum sphalmata (nondum impressarum), septenis Doctorum judiciis *subjiciendo*; sed viâ novâ et ad ea usque tempora inauditâ, Convocatio nostra sententiam non (more majorum), palâm et apertè declaravit (quod et mali ipsius ratio, et periculi magni postulabant), sed voce summissâ (ad instar susurriantis, potius quam edicentis)—*nonnulla de fiducia, de Fide nihil* statuit munerumque unum atque alterum ab officio professorio detrahendo, sententiam suam via, et ne vix quidem significavit. Exinde statim feracissima accusationum seges profecta est undique conclamatum est, 'nos *academicos nos verbi divini Economos*, Theologo, non Theologiæ ejus; Personæ, non doctrinæ; Professoris, officio, non concionatoris erroribus bellum intulisse;' quæ quidem opprobria nulla fuissent omnino neque locum ullum invenissent, si ea quæ temerè, audaciter, prave dicta essent (ad veterem academiciæ normam), expressis verbis, Decreti stigmate academici, notata fuissent."

Bold, rash, and untoward passages might assuredly have been found; and many were found and circulated, which, after every apology that could be drawn from the context, would have justified censure. Time passed on, however; Dr. Hampden avoided giving fresh offence; made friends with the heads of houses; was known as a lover of the great principles of the Reformation; grieved only that they were standing still. Meanwhile, some of the persons who had been prominent as his opponents, became obnoxious to the same individuals, partly by reviving old and disagreeable truths, partly by strong tendencies in an opposite direction to the professor's; latitudinarians of every grade were unconsciously uniting against them; high churchmen, who stood aloof from their peculiarities, on the other hand, remained ready to coalesce with them against such a mode of teaching as Dr. Hampden had adopted in the Bampton lecture. At length, parties came into collision; the professorship of poetry was sought by one who had been reputed to hold, generally, obnoxious tenets; a large majority was ready to appear against him, and his rival was elected. In such enterprises as these Dr. Hampden had always marched in the van, and, in the hour of victory, naturally looked for his reward. How could the heads of houses doubt his orthodoxy? was he not one of the most energetic foes of scholastic theology, and was it not high time for the university to say, the teaching of your Bampton lecture, as qualified by your inaugural lecture, gave us just reason for suspending you from your functions; but your hatred to that reserve, which the recollection of your Bampton lecture makes suspicious people think you have been practising ever since you delivered it, atones for all past errors, and renders such teaching unexceptionable?

That such was the spirit of the statute proposed to the Convocation House it is impossible to doubt. In that lecture he had said, "May God forbid that anything I may say or do in the discharge of this trust should have any other effect but to strengthen and extend the knowledge of the revelation of God through Christ Jesus—the mystery of the Trinity—God the Father—God the Son—and God the



Holy Ghost. One God blessed for evermore," (p. 11;) but he had not withdrawn the Bampton lecture. In the eleventh lecture in the divinity school, (p. 36) dated June 4th, 1842, he used equally emphatic language, but referred his pupils for one branch of their studies to the Bampton lecture. If in the blindness of party the university, in the former case, persecuted an orthodox professor, it is right—it is just—to retract the imputations; and, three months ago, such a measure might have been listened to with more patience than at present. But what has been the course pursued? While the censure was yet unrevoked—a censure delivered with no common emphasis—which declared that the university had no confidence in Dr. H., the heads of houses confide to him a most important theological trust—make him chairman of the new theological board,—and *then* ask the Convocation to withdraw its censure. Resident members of the university know (such is the state of conventional feeling) that this may have taken place without any deliberate intention to insult and exasperate; but members long non-resident have forgotten this, and the other people cannot conceive it.

#### ANNIVERSARIES OF RELIGIOUS SOCIETIES.

THE religious meetings of another year, extending through May and a part of June, have now been held; the accounts rendered by their secretaries passed. The speeches have been spoken, the speakers complimented, and no such glorious scenes will occur again for another twelvemonth.

Many of these have been conducted with as much propriety, at least, as usual; some most unexceptionably. It would appear, however, that they have not generally given all the satisfaction and amusement that they have been accustomed to give. Strange as it may seem, the want of a calmer and wiser temper, better preparation for the platform, more connexion of thought, and unity of effect in these annual festivals has been deplored in the Record newspaper, and the system of mutual complimenting has called forth a censure in which the readers of this Magazine for once will heartily coincide.

The change, indeed, is not imaginary. He who has been familiar with that curious body generally called, by the antagonist names of the RELIGIOUS WORLD, knows that a very few years since the orators did not evidently labour under any alarm at the restlessness of their audience; their souls were on their lips, and the multitude felt every mental throb of each speaker's eloquence, as the pulse of the hand answers to the heart. Few persons came with any intention of leaving while any one could be listened to, and there was something sublime in the death-like stillness and the irrepressible thunder of applause which every man who had a heart to feel and a tongue capable of expressing his feelings, might calculate upon as the reward of his oration.

On such scenes the dignitaries of the church have always looked with mingled feelings, and have acted according to the predominating ingredient. Some have been attracted by the earnestness of professedly Christian men, assembling for the purpose of diffusing knowledge or counteracting error, and though not insensible to the mischief that was going forward, and the amount of secular motive in action, have thought it right by their presence to encourage the good, repress the evil, and not incur the odium of standing unmoved spectators, when so many men of note seemed to exist in a storm of bustle and usefulness. Others have thought that the bad consequences of such associations were not effectually counteracted by the professed excellence of their objects, and been content to endure the obloquy of absenting themselves, as well as run the risk of greater aberrations from sound principles, by leaving the leaders of each society to act as they might choose.

Latterly, however, the idea of a church seems to have become more familiar with those who take interest in the diffusion of Christianity. The consequence has been that the taste for an annual glorification of themselves has evidently declined. Meanwhile, the funds of the more orthodox societies have either remained nearly stationary or have advanced, and, if it might be said without invidiousness, their progress has been greatest who have kept the church most steadily in view throughout their operations.

Still the tendency to romance, which has had a large share in originating and keeping up many schemes of usefulness which have conferred real benefits upon mankind, is too visible; while thousands have been wasted on the Niger expedition, the National Society for Educating the Children of the Poor throughout England and Wales in the fear of God, accepts as prosperity what she ought to mourn over as starvation. And this alone, were it borne out in no other instance, will be seen by the intelligent Christian with regret. Temperance societies, Lord's-day societies, reformation societies, &c., combinations of individuals to correct single vices by nostrums of their own, and enlighten the world on matters which some think they see themselves with great obscurity, may create in him no very fervent interest. Missionary societies, although deserving cordial support, and professing due reverence for his church when acting in their corporate capacity with that prudence and candour which would become private individuals, he may also look upon as advocates of a cause he would admire and encourage, rather than one to which it is his especial business to devote all his means and energies. He has not learned Christianity in the style of the philanthropists, whom Canning so happily described as the creatures of inverse affections,—nearest to their hearts was the black beetle and the toad; then came the brute creation, next savage man, until their last sympathies died away upon their own country, their friends and kindred. His feelings will find their stated employment on the physically and spiritually destitute, who dwell about our paths and homes, and he will not cast from him the temporal reward which God's providence has assigned to man's

kindness and generosity, the blessing of him that was ready to perish.

In the progressive development of such habits of thought, and such feelings, such a man will see the brightest feature of the age in which he lives. If missions to the heathen have not received any great accessions of attention, our own countrymen and fellow subjects in distant lands have. If the wants of these last (the penalty of their wanderings) are still insufficiently felt, the wants of our domestic population are looked upon with deep compassion. Churches are built and endowed by hundreds, and schools erected and taught with increasing diligence; while the increased demand which the New Poor Law has created on private charity, (one of its happiest effects,) and the larger amounts applied to charitable purposes, which more frequent communions now procure from improving congregations, all tend to that concentration of the virtue which may make it appear, in some instances, to be growing colder, while it only becomes less diffusive. It would be well, however, if each one were to ascertain from his account book whether it gave any evidence of his matured and systematic self denial in the year concluded by the anniversaries.

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#### CHURCH MONUMENTS.

If any angry reformer were to attack the church on account of its culpable facility in permitting a commemoration of the dissolute and bad in churchyards and consecrated places, it might not be very easy to defend the present practice with success. It is part, we would answer, of a general relaxation of discipline. We deplore it: we will endeavour to correct it; but the painfulness of refusing anything to relatives of the dead, our wish to foster every kindly feeling, and extend the arms of the church, wherever there is any willingness to accept of her embrace, must be our apology.

"Nay," says the objector, "talk not of respect for the dead. With an irreverence for departed genius almost suicidal, you have deformed with every kind of incongruous monument the holy precincts of Westminster Abbey. Your discipline I care nothing about, but to see such a noble edifice as that crammed with statues and tablets like an ill-arranged curiosity shop, I cannot suppress my indignation against those who permit, when they might prevent such blasphemy against the religion of taste and talent." So at least he might well enough be supposed to say, but in fact he said very differently.

It appears that some time since, an officer having been challenged in consequence of some intrigue with a lady at Montreal, fell in a duel. A monument was erected in the church there, which bore an inscription stating that he had "died as he lived, a gallant soldier, and an honourable man." It does not appear that this tablet has been *taken down*, but it awakened much solicitude in the Bishop of Quebec that henceforth nothing of the same kind should be put up. In August, 1840, therefore, he issued a circular to the clergy, laying down re-

gulations on this subject, one of which was, that no monument should be placed in any church, the inscription on which was not approved by the clergyman on the spot; a second was, that the privilege should be confined to persons who were habitually communicants of the church. The first attempt to violate this rule was made by officers of a regiment stationed in Quebec. It would seem from the rank, and perhaps the general character of the deceased, that the duty of enforcing it must have been particularly painful; yet the bishop did not shrink from it; and Lord Howden brings the matter before the House of Lords! The Bishop of London replied, by a plain statement of the circumstances above described, when Lord Brougham rose and said as follows:—

“ I listened with very great interest, and with some anxiety, to the explanation of the right rev. prelate, and when I consider the ability of the right rev. prelate, I can have but one feeling and one opinion with respect to the case which he has defended. The defence was, I have no manner of doubt, as powerful as the nature of the case permitted. (Hear, hear, and laughter.) The defence, notwithstanding the defence of the right rev. prelate, appears to me to have been feeble in the extreme. I can only explain that feebleness of defence in such hands from the badness of the case. My lords, I rejoice that we have not such regulations in this country as the Canadians appear to be under in their spiritual concerns. I rejoice that St. Paul's and Westminster Abbey are under other and better, more judicious, more charitable, and more liberal superintendence. I will go into no particulars, but of this I am absolutely certain, that if, instead of the most rev. prelate (the Archbishop of Canterbury), whose ability, whose admirable judgment, whose constant and charitable forbearance, whose forbearance is consistent with his duty, and that if, instead of the right rev. prelate to whom I am now replying, and who exercises his high functions with all those attributes which I have humbly taken leave to ascribe to his superior, and we had had a provincial superintendence of the erection of the monuments in St. Paul's or Westminster Abbey, many of those monuments which adorn and grace the inside of those great national cathedrals would not now have been found within their walls. And when I advert to the only precedent which the right rev. prelate has been able to cite on behalf of his absent brother, (hear, hear,) I must needs add, that that only precedent is the very one which ought to have been selected by the Bishop of Quebec in order not to follow it. (Hear, hear.)

“ The Bishop of London had certainly thought that the tone he had adopted, on this occasion, confining himself, as he had done, simply and strictly to a statement of facts, would have precluded the animadversions which had fallen from the noble and learned lord. He had thought, and he still was of opinion, that a simple statement of the facts was a sufficient defence of the right rev. prelate, because those facts shewed most clearly that it was from no want of charity that he had been led to make those regulations, but from what he considered at least to be a due regard to the just interests of the church under his superintendence. He (the Bishop of London) did not hold that where no personal feelings entered into the conduct of men, that any want of charity could be imputed. After what the noble and learned lord had said, it became an act of justice on his (the Bishop of London's) part to go a little further, and to state that, although he might have considerable difficulty in looking to the circumstances of society in this country at the present moment, in framing regulations in contravention of long-established custom, yet he approved of the conduct of the Bishop of Quebec in making the regulations which had given occasion to this discussion, supposing the circumstances of the case

to be such as he had stated them to be. And he (the Bishop of London) must go further still, by saying that, if the noble and learned lord grounded his attack on the right rev. prelate upon the unquestionable facility with regard to the monuments erected in our churches, he (the Bishop of London), on the contrary, looked rather with shame at the fact, and pleaded guilty to the accusation, rather than adopt the fact as a ground of attack upon the right rev. prelate for not having adopted that course. He thought the regulations of the Bishop of Quebec were more consistent with the spirit and regulations of our church. He never could go into a church without feeling a sense of shame at seeing monumental inscriptions in memory of persons who, neither by their lives nor their deaths, shewed that they valued the high privilege of being members of that church. In this country he was aware it might be difficult to prevent this practice; but if the Bishop of Quebec thought it possible, in what might almost be called a nascent church and an infant congregation, to establish those regulations, he (the Bishop of London) would say that the right rev. prelate had done it in strict accordance with the legal discipline of the church, and also in strict accordance with the most genuine Christian charity. It was a violation of Christian charity to extend posthumous religious honours in our churches to those who had lived without God in the world, or to those who had not been baptized in the faith, and been the efficient and constant communicants in the church. He should not have ventured to hold this language had the point in question the least reference to the person in whose memory the tablet was required to be erected. It was a general regulation; and, looking entirely at the principles of our church, it was a wise and charitable regulation; and he again insisted upon it, that it was strictly consistent with the policy of our church and the dictates of pure Christian charity. Having said thus much, he felt bound to mention one instance which had more immediately led to these regulations, and which he believed would have led him (the Bishop of London), under similar circumstances, to have acted as the Bishop of Quebec had done."

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#### DEBATE OF 16TH OF JUNE.

THERE were interesting features in the debates of the House of Commons on the 16th of June. Mr. Easthope having introduced his motion for abolishing church-rates, and providing a substitute from pew-rents, he was answered with his usual clearness and ability by Sir R. Inglis. Mr. Crawford considered the real question at issue to be the union of church and state. Mr. Knight objected to any legislation on a matter which was rapidly settling itself; and Mr. O'Connell referred to the Romish church in Ireland as evidence how little aid could be needed. The division, however, in favour of existing laws—laws which it is to be hoped will soon vindicate their own authority—was 162 to 80.

Still more satisfactory was the division on the Dean Forest Ecclesiastical Districts' Bill. In this destitute tract of country, the proceeds of which were given up by the crown, in consideration of the Civil List, three clergymen are at present labouring in a population dispersed over 25,000 acres. It was proposed to raise their very limited incomes to 150*l.* each; to add a fourth to their number, with the same salary, and advance a sum towards the endowment of a new church. This "church extension" was opposed with (literally) inebriated fury

by Mr. Hume; and no wonder, for the measure was confessed to be an avowal by the government that, as owners of the land, they felt themselves bound to provide for the spiritual wants of the people; that they felt the relationship between the producers and the receivers of wealth as one fraught with high responsibilities; and, setting the question of church extension aside, they were determined to regard their own position in this light. Mr. Hume estimated the projected outlay at 10,800*l*. The majority in favour of the measure was 101 to 13.

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Archbishop of York, Bishopthorpe .....	June 12
Lord Bishop of St. Asaph, St. Asaph Cathedral .....	June 5
Lord Bishop of Ely, St. George's Church, Hanover Square .....	—
Lord Bishop of Exeter, Exeter Cathedral.....	—
Bishop of Chichester, Chichester Cathedral .....	June 19

### DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Allen, Richard .....	B. A.	Catherine Hall	Camb.	Abp. of York
Arden, G. ....	B. A.	Wadham	Oxford	Exeter
Atlay, James .....	B. A.	St. John's	Camb.	Ely
Bowden, R.....	B. A.	Wadham	Oxford	Exeter
Boyce, Thos. White ...	B. A.	Sidney Sussex	Camb.	Chichester
Bright, Meynons .....	B. A.	Magdalen	Camb.	Ely
Brown, S. ....	M. A.	Jesus	Camb.	Exeter
Chadwick, R. (Literate)		St. Bees		{ Abp. of York, by l.d. { from Bp. of Ripon
Cooke, John .....	B. A.	Balliol	Oxford	{ Ely, by l.d. from { Bp. of Bath & Wells
Drake, Chas. Styles ...	M. A.	Jesus	Camb.	Ely
Edgell, Edw. Betenson		Balliol	Oxford	{ Ely, by l.d. from { Bp. of Bath & Wells
France, Francis .....	B. A.	St. John's	Camb.	Ely
Gream, Nevill.....	B. A.	Magdalen	Camb.	Chichester
Guy, H. Wills .....	B. A.	Exeter	Oxford	{ Ely, by l.d. from { Bp. of Bath & Wells
Harris, J. ....	B. A.	Pembroke	Oxford	Exeter
Hughes, Edward .....	B. A.			St. Asaph
Hughes, Joseph .....	B. A.			St. Asaph
Hutchinson, George ...	B. A.	St. John's	Camb.	{ Ely, by l.d. from { Bp. of Bath & Wells
Johnson, John Barham	B. A.	Corpus Christi	Camb.	{ Ely, by l.d. from { Bp. of Bath & Wells
Jukes, Andrew .....	B. A.	Trinity	Camb.	Abp. of York
Kingale, Wm. Fowler	M. A.	Sidney Sussex	Camb.	Ely
Kirkham, John Wm. ...	B. A.			St. Asaph
Merry, Robert .....	M. A.	Jesus	Camb.	Ely
Mitchell, Henry .....	B. A.	Lincoln	Oxford	Chichester
Morris, James.....	M. A.	Brasenose	Oxford	Chichester
Pattinson, Wm. ....	B. A.	St. Peter's	Camb.	Ely
Radford, W. T. A.....	B. A.	Exeter	Oxford	Exeter
Ridout, John Dowell...	B. A.	Christ's	Camb.	Ely
Robinson, John Farrer	B. A.	St. Peter's	Camb.	Ely
Stuart, Alfred.....	B. A.	Sidney Sussex	Camb.	Chichester

DEACONS.				
<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Sweeting, William ...	B.A.	Trinity	Dublin	{ Abp. of York by l.d.
Templer, H. S. ....	B.C.L.	New Inn Hall	Oxford	{ from Bp. of Ripon
Thomas, Geo. Robinson		St. David's, Lampeter		{ Exeter
Vivian, J. V. ....	B.A.	Trinity	Camb.	{ Ely, by l.d. from
Watt, Frederick ....	B.A.	University	Oxford	{ Bp. of Bath & Wells
Whalley, Jas. Park ...	B.A.	University	Oxford	{ Exeter
Wigan, Alfred ....	B.A.	St. John's	Oxford	{ Abp. of York
Williams, Thos. ....		St. David's, Lampeter		{ Ely, by l.d. from
Woolcombe, G. ....	B.A.	Christ's	Oxford	{ Bp. of St. David's
Wollaston, Thos. Saml.	B.A.	St. Peter's	Camb.	{ Exeter
				{ Ely
PRIESTS.				
Allnutt, Richard Lea...	B.A.	St. Peter's	Camb.	Chichester
Andrew, Thomas ....	B.A.	Pembroke	Camb.	Ely
Barnes, Henry Fredk...	B.A.	Clare Hall	Camb.	{ Ely, by l.d. from
Blackall, Samuel ....	M.A.	St. John's	Camb.	{ Bp. of Rochester
Boothby, Henry ....	B.A.	University	Durham	{ Ely
Burrowes, Thos. Robt..	B.A.	Trinity	Dublin	{ Abp. of York
				{ Ely, by l.d. from
Colly, James ....	B.A.	Christ Church	Oxford	{ Bp. of Rochester
Colson, Charles.....	B.A.	St. John's	Camb.	{ Ely
Davies, Augustus ....	B.A.	Queens'	Camb.	{ Ely
Dorville, Thos. Edward	B.A.	Worcester	Oxford	Chichester
Drury, H. J. ....	B.A.	Worcester	Oxford	Exeter
Du Pré, Henry Kamus		Exeter	Oxford	Chichester
Elliott, William.....	M.A.	University	Durham	Abp. of York
Ellis, S. A. ....	M.A.	St. John's	Camb.	Exeter
Empson, William.....	B.A.	Trinity	Camb.	Abp. of York
Fanshawe, John F.....	B.A.	Corpus Christi	Camb.	Ely
Farrand, John ....	B.A.	Clare Hall	Camb.	Abp. of York
Gane, B. M. ....	B.A.	St. Mary Hall	Oxford	Exeter
Giraud, Henry.....	B.A.	Worcester	Oxford	Abp. of York
Goodden, Charles C....	B.A.	Exeter	Oxford	{ Ely, by l.d. from
				{ Bp. of Rochester
Harne, Richard.....	B.A.	Pembroke	Camb.	Abp. of York
Hopkins, Frederick ....	B.A.	Corpus Christi	Camb.	{ Ely, by l.d. from
				{ Bp. of Rochester
Illingworth, H. B.....	B.A.	Trinity	Dublin	Exeter
Lloyd, Richard ....	B.A.	Merton	Oxford	{ Ely, by l.d. from
				{ Bp. of Rochester
Luscombe, E. K.....	B.A.	Trinity Hall	Camb.	Exeter
Main, Thomas John ...	M.A.	St. John's	Camb.	Ely
Martyn, J. ....	B.A.	St. John's	Camb.	Exeter
Mason, Abraham ....	B.A.	Trinity	Dublin	Abp. of York
May, E. T. ....	M.A.	Jesus	Camb.	Exeter
Montagu, James.....	B.A.	Magdalen Hall	Oxford	Abp. of York
Moorsom, Richard ....	B.A.	University	Oxford	Chichester
Patch, Joseph.....	B.A.	Queens'	Camb.	Abp. of York
Pedder, Wilson ....	B.A.	Brasenose	Oxford	{ Ely, by l.d. from
				{ Bp. of Rochester
Pope, A. ....	B.A.	Queens'	Camb.	Exeter
Pownall, Wm. Lowe...	B.A.	St. John's	Camb.	Chichester
Quant, William ....	B.A.	Catharine Hall	Camb.	Abp. of York
Raw, Joseph ....	B.A.	Queens'	Camb.	Abp. of York
Reyner, Geo. Fearn...	M.A.	St. John's	Camb.	Ely

## PRIESTS.

<i>Name.</i>	<i>Deg.</i>	<i>Colleg.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Raynolds, E.....	B.A.	Wadham	Oxford	Exeter
Rogers, W.....	B.A.	Exeter	Oxford	Exeter
Rose, C. S.....	M.A.	{ St. Mary Mag- dalen Hall }	Oxford	{ Exeter, by l. d. from Bp. of Bath & Wells Ely, by l. d. from Bp. of Rochester
Scott, Thomas.....	M.A.	New Inn Hall	Oxford	{ Exeter Ely, by l. d. from Bp. of Rochester
Sbarpe, S. C.....	B.A.	Christ's	Camb.	{ Ely, by l. d. from Bp. of Rochester
Smith, John Foster.....	B.A.	Pembroke	Camb.	{ Ely, by l. d. from Bp. of Rochester
Smythies, Wm. Y.....	B.A.	Trinity	Oxford	{ Ely, by l. d. from Bp. of Rochester
Sweet, Wm. Fort.....	B.A.	Pembroke	Oxford	{ Ely, by l. d. from Bp. of Rochester
Symonds, J.....	B.A.	Clare Hall	Camb.	Exeter
Taylor, F. J.....	B.A.	Christ Church	Oxford	Exeter
Thompson, H. T.....	B.A.	Magdalen	Camb.	Exeter
Toms, H. W.....	B.A.	Exeter	Oxford	Exeter
Upton, William.....	B.A.	New	Oxford	Ahp. of York
Walkin, J. W. S.....	B.A.	St John's	Camb.	Exeter
Wawn, Charles.....	B.A.	St John's	Camb.	Ahp. of York
Williamson, William...	M.A.	Clare Hall	Camb.	Ely
Wilson, Geo. Leroux...	B.A.	Christ's	Camb.	Chichester
Woolley, Joseph.....	M.A.	Emmanuel	Camb.	Ely
Wright, Walter Melvill	B.C.L.	Caius	Camb.	Ely

## IRELAND.

The following were ordained by the Lord Bishop of Down, Connor, and Dromore, on Trinity Sunday, May 22 :—

*Deacons*—Humphrey Davy Millett, B.A., Clare Hall, Cambridge. Dublin: John Bridge, B.A., diocese of Ossory; Augustus C. L. Cogblan, B.A., diocese of Ross; John Nesh Griffin, B.A., diocese of Connor; John A. Kerr, B.A., ditto; John Marchbank, B.A., diocese of Kilmore; William Edward Marshall, B.A., diocese of Ardagh.

*Priests*—Dublin: Reginald Courtenay, M.A., diocese of Dublin; James Gulley, B.A., diocese of Elphin; John Meade Hobson, B.A., ditto; Hartley Hodson, B.A., diocese of Connor; Richard Jeffures, B.A., ditto; Abraham Oulton, B.A., ditto; Horace J. Townsend, B.A., diocese of Dromore; John Wrisson, B.A., diocese of Connor; Francis C. Young, B.A., ditto.

## ORDINATIONS APPOINTED.

The Lord Bishop of Winchester will hold his next Ordination at Farnham, on Sunday, July 10.

The Lord Bishop of Durham will hold his next Ordination at Durham, on Sunday, July 10.

The Lord Bishop of Worcester will hold his next Ordination at Worcester, on Sunday, July 10.

The next Ordination for the Diocese of Lichfield is intended to be held at Hereford, on Sunday, the 17th of July. The examination by the Lord Bishop of Lichfield's chaplain will commence on Thurs-

day morning, the 14th of July, at ten o'clock, at the palace, Hereford.

The Lord Bishop of Norwich will hold his next Ordination at Norwich, on Sunday, August 7.

The Bishop of Lincoln's next Ordination will be held in Lincoln cathedral on Sunday, the 25th of September. Candidates are required to send their papers to his lordship, at Willingham House, near Market Rasen, before the 14th of August next.

The Lord Bishop of Killaloe purposes holding an Ordination at Killaloe cathedral in August.



The Lord Bishop of Salisbury will hold his next Ordination at Salisbury, on Sunday, September 25.

The Lord Bishop of Peterborough will hold his next Ordination at Peterborough Cathedral, on the 25th of September next.

The Lord Bishop of Oxford will hold his next Ordination at Oxford, on Sunday, December 18.

#### VISITATIONS APPOINTED.

The Venerable Archdeacon R. J. Wilberforce will hold his Visitation at Scarborough, on the 19th, at Beverley the 13th, and at Hedon the 14th of July next.

The Lord Bishop of Exeter during his Visitation tour will hold confirmations at the times and places following: July 12, Samyford Courtenay; 14th, Lifton; 16th, Callington; 18th, Launceston; 19th, Camelford; 20th, Padstow; 21st, Eglos-hayle; 22nd, St. Columb; 23rd, Redruth; 26th, Lelant; 29th, Penzance; August 2nd, Helston; 3rd, Mawgan; 4th, Penryn; 6th, St. Just; 9th, Truro; 11th, Probus; 19th, St. Austell; 13th, Fowey; 15th, Lostwithiel; 16th, Bodmin; 19th, Liskeard; 20th, St. Martin's; 22nd, St. German's; 23rd, Maker; 24th, Plymouth; 29th, Bickleigh; 30th, Plymton; 31st, Modbury; Sept. 1st, West Alvington.

The Archdeacon of Bristol will hold his Visitation in the month of July; viz., at Bristol, on Thursday, the 21st; at Chipping Sodbury, on Friday, the 22nd; at Cirencester, on Tuesday, the 26th; at Cricklade, on Wednesday, the 27th; at Malmesbury, on Thursday, the 28th; and at Chippenham, on Friday, the 29th.

The Bishop of Salisbury purposes holding a Visitation throughout his diocese at the end of August or the beginning of September.

The ordinary Visitation for the diocese of Waterford will be held on Tuesday the 5th of July.

The Bishop of Worcester purposes holding his Visitations and Confirmations at the following times and places:—Tuesday, August 9th, at Bromagrove; Wednesday, August 10th, at Stratford-on-Avon; Thursday, August 11th, at Evesham; Friday, August 12th, at Worcester; Tuesday, August 16th, at Cole-shill; Wednesday, August 17th, at Coventry; Thursday, August 18th, at Southam.

#### CLERICAL APPOINTMENTS AND PREFERMENTS.

Rev. T. Adair, to the Chapelry of Gartree, diocese of Connor, Ireland.

Rev. E. Alcock, V. of Durrus, to the R. of Kilmeen, diocese of Ross, vacant by the death of the Rev. E. Kenney.

Rev. G. Archdall, D.D., Vice Chancellor of the University of Cambridge, to be a Canon of the Cathedral Church of Norwich.

Rev. H. G. Bailey, to be Minister of Hurdfield, Prestbury, Cheshire.

Rev. J. F. Benwell, to the R. of Neenton, in Bridgenorth; pat., R. Lyster, Esq.

Rev. M. Biggs, to be Chaplain of the King's College Hospital.

Rev. C. Hippuff Bingham, to the C. of Kettering, Northamptonshire.

Rev. J. V. Brabazon, to the C. of Auchnacloy, Ireland.

Rev. J. Bridge, to the C. of Castlecomer Colliery, Ireland.

Rev. A. H. Bridges, to be Minister of St. Mark's Church, Horsham, Sussex.

Rev. J. Brothers, to the C. of Brabourne, Kent.

Rev. H. V. Broughton, to the V. of Wellingborough, Northamptonshire; pat., Quintus Vivian, Esq.

Rev. W. G. Burroughs, late C., to the V. of Kilbeacon, vacant by the death of the Rev. Dr. Pack.

Rev. J. Butler, to the Head-Mastership of the Grammar-School, Burnley, Lancashire.

Rev. C. Clarke, to the C. of Daventry, Northamptonshire, and Chaplain to the Daventry Union.

Rev. P. C. Claughton, to the R. of Elton, Huntingdonshire; pat., University Col., Oxford.

Rev. C. J. Collier, Head-Master of Henley Grammar-School, to be a Surrogate for the diocese of Oxford.

Rev. T. Corfe, to be Minister of Bethel Episcopal Chapel, Guernsey.

Rev. W. M. Crosthwaite, V. of Kilcoe, to the V. of Durrus, diocese of Cork.

Rev. J. O. Dekeyne, to be Evening Lecturer of St. Mark's, Lincoln.

Rev. C. Deedes, R. of West Camel, to a Prebendal Stall in the Cathedral Church of Wells.

Rev. E. S. Dixon, to the R. of Intwood with Keswick, Norfolk; pat., J. Dixon, Esq.

Rev. J. Dodsworth, to the V. of Bourne, Lincolnshire; pat., Hon. W. Cavendish.

- Rev. J. A. Dunnage, to be Assistant Chaplain of the Tower of London.
- Rev. W. Duthy, R. of Sudborough, to be one of the Rural Deans of the Deanery of Oundle, Northamptonshire.
- Rev. W. C. Edgell, to the R. of Uggeshall cum Sotherton, Suffolk; pat., the Earl of Stradbroke.
- Rev. E. Elliott, late Assistant C. of Cockermouth, to be Minister of St. John's, St. Christopher's, in the West Indies.
- Rev. G. Evans, to the V. of Verwick, Cardigan; pat., Lord Chancellor.
- Rev. J. F. Fanshawe, to the P. C. of Lancaster, Durham; pat., the Bishop of Durham.
- Rev. J. Fisher, to be one of the Rural Deans for the Sparkenhoe Deanery, Leicestershire.
- Rev. J. Fletcher, to be Master of the King's College School at Nassau, New Providence, Bahamas.
- Rev. R. Foley, to the R. of North Cadbury, Somersetshire; pats., Emmanuel Coll., Cambridge.
- Rev. W. Fox, to the Chaplaincy of the County Gaol of Leicester.
- Rev. J. F. Franklin, P. C. of New Buckenham, Norfolk, to the R. of West Newton, in that county; pat., the Lord Chancellor.
- Rev. G. F. Gataker, to be Minister of St. Paul's, Jersey.
- Rev. W. Gee, to the Archdeaconry of West Cornwall.
- Rev. G. Goodhall, D.D., Master of Emmanuel College, Cambridge, has been installed a Canon of the Cathedral of Norwich.
- Rev. Dr. Griffith, to be Rural Dean of the Deanery of Sutton.
- Rev. A. Hackman, to the P. C. of Cowley, Oxfordshire; pats., Christ Church, Oxford, void by the resignation of the Rev. T. Chamberlain.
- Rev. J. Hanbury, to the V. of Thatcham, near Newbury, Berks, on his own petition.
- Rev. J. Harris, to be C. of Yarncombe, Devon.
- Rev. J. Heale, to the R. of Pointington, Somerset; pat., Lord Willoughby de Broke.
- Rev. H. S. Hildyard, to the Living of Lofthouse, Yorkshire; pat., the Lord Chancellor.
- Rev. J. Horner, R. of Mells, to a Prebendal Stall in the Cathedral Church of Wells.
- Rev. E. J. Howman, to the P. C. of West Dereham, Norfolk, on the nomination of the Rev. G. L. Senyngs.
- Rev. W. Hughes, late C. of Llanbadarn Fawr, Cardiganshire, to be the Welsh Minister of St. Paul's, Liverpool, in the room of the Rev. J. N. Peill.
- Rev. A. P. Hughes, to be Minister of St. Peter's, Coventry.
- Rev. W. Hurst, to the V. of St. Martin's, Shropshire, vacant by the resignation of the Rev. R. Bickerstaff; pat., Bishop of St. Asaph.
- Rev. J. Irvin, V. of Brompton, Yorkshire, to the Living of Hackness-cum-Harwood, Dale; pat., Sir J. V. B. Johnstone, Bart., M. P.
- Rev. R. Jones, C. of Barmouth, to the P. C. of All Saints, Deptford, Lower Road.
- Rev. J. Kenworthy, to the R. of Langton Matravers, Dorset; pat., Rev. J. Dampier.
- Rev. D. Lang, to be the Dean Rural of the Deanery of Barnstaple.
- Rev. S. H. Langston, to be Incumbent of St. James's, Jersey.
- Rev. M. Lloyd, to the P. C. of Bettws Garmon, Carnarvon; pat., Bishop of Bangor.
- Rev. R. G. Lucas, to the R. of Mulbarton, Norfolk; pat., G. Lucas, Esq.
- Rev. F. W. Mant, C. of Carrickfergus, son of the Lord Bishop of Down, Connor, and Dromore, to the R. of Ballintoy, vacant by the death of the Rev. Dr. Trail.
- Rev. D. Melville, to be one of the Tutors of Durham University.
- Rev. T. M. Neece, to the R. and V. of Arboe, vacant by the promotion of the Rev. Dr. O'Brien to the See of Ossory.
- Rev. W. E. N. Molesworth, to the P. C. of St. Andrew's, Manchester; pats., Manches. Coll. Ch.
- Rev. T. Moore, to the V. of West Hamptree, Somerset; pat., the Queen.
- Rev. D. Morgan, late C. of Amport, to the R. of Weeke, Hampshire; pat., Bishop of Winchester.
- Rev. R. Mosley, of Ipswich, to the V. of Rotherham, Yorkshire; pat., Lord Howard, of Effingham.
- Rev. A. Murray, to be Minister of St. John's, Clapham.
- Rev. J. Parker, late Incumbent of St. Mary's, Preston, to the V. of Ellerburne, vacant by the cessation of the Rev. J. W. Watson.
- Rev. H. Pinder, to be Rural Dean of the Deanery of Sirwell, in the Archdeaconry of Barnstaple.
- Rev. S. Pope, to the R. of Christon, Somerset, pats., Sir J. Smyth, Bart., and Rev. C. Gore.
- Hon. and Rev. A. L. Powys, to the R. of

Titchmarsh, Northamptonshire; pat., Lord Lilford.

Rev. J. C. Prattent, to the R. of Steepleton Iwerne, Dorset; pat., Lord Rivers.

Rev. J. C. Pring, V. of Headington, to be Chaplain to the Union in that parish.

Rev. G. A. Proctor, to the C. of Castle-comer.

Rev. W. C. Rawlinson, to the C. of Bunwell, Norfolk.

Rev. W. F. Raymond, to be Archdeacon of Northumberland.

Rev. J. Reed, to the R. of Rallee, vacant by the death of Rev. W. Bond.

Rev. E. Reynolds, to the P. C. of Appledore, Devon; pat., Rev. T. H. V. Mill.

Rev. W. Rogers, to the R. of Mawnan, Cornwall; pat. Rev. J. Rogers.

Rev. W. S. Salman, P. C. of Shire Oaks, to the V. of Elmtou, Derbyshire; pat., Rev. C. H. R. Rhodes.

Rev. J. W. Saunders, to be Chaplain to the London Hospital.

Hon. and Rev. P. Y. Savile has been appointed by his father, the Earl of Mexborough, P.G.M. for the Province of the West Riding of Yorkshire, one of the Provincial Grand Chaplains of the Order of Freemasons, vice the Rev. Brother Clapham.

Rev. H. R. Slade, Incumbent of Kenley, to be one of the Domestic Chaplains to the Earl of Clarendon.

Rev. W. H. Smith, to the Incumbency of St. Simon and St. Jude's Church, Granby-row, Manchester.

Rev. C. Spencer, to be C. of Cawston, Norfolk.

Rev. J. R. Stock, to the P. C. of Cornish Hale End, near Finchingham, Essex.

Rev. C. W. Stocker, D.D., to the R. of Draycott le Moors, Stafford; pat., Dow. Lady Stourton.

Rev. T. Storer, M.A., late C. of St. John's, Deritend, to be Assistant Minister of St. Peter's, Dale-End.

Rev. F. J. Taylor, to the R. of East Alington, Devon; pat., Mrs. Fortescue.

Rev. H. W. Toma, to the R. of Combe Martin, Devon.

Rev. W. Valentine, to the Incumbency of St. Thomas's, Arbour-square, Stepney; pat., Brasenose College, Oxford.

Rev. W. K. Walter, to the R. of Rochbeare, Devon, on his own petition.

Rev. D. C. Whalley, to the R. of Wenhams Magna, Suffolk.

Rev. R. C. Wolfe, to the V. of Braithwell, Yorkshire; pat., the Lord Chancellor, void by the resignation of the Rev. C. A. Stuart.

Rev. W. Worsley, to the R. of Braytoft, near Spilsby; pat., the Lord Chancellor.

Rev. T. D. Young, to the P. C. of St. Nicholas Chapel, Long Sutton, Lincolnshire.

#### CLERGYMEN DECEASED.

Rev. W. Arnold, Regius Professor of Modern History in the University of Oxford, and Head Master of Rugby School.

Rev. J. Bailes, C. of Kilpertou, Wiltshire.

Rev. F. J. Ball, C. of Carlton Rode, Norfolk.

Rev. J. Bampfild, R. of Bradford, Devonshire; pat., R. of East Down, Bratton, Fleming, Goodleigh.

Rev. T. Barneby, R. of Stepney; pats., Brasenose College, Oxford, and of the united parishes of Edwin Loach and Tedstone-Wafer, Herefordshire; pat., E. Higginson, Esq.

Rev. W. O. Bartlett, V. of Great Canford, and P. C. of Kinson, and V. of Worth Matravers, Dorset; pat. Lord de Maulay.

Rev. J. Brown, R. of Fenney Bentley, Derbyshire; pat. the Dean of Lincoln.

Rev. C. S. Colman, R. of Rushmere, Suffolk; pat., C. Gurney, Esq.

Rev. W. Cowley, V. of Rushall, Staffordshire; pats., W. Mellish and B. Gurdou, Esq.

Rev. T. Dee, Head Master of the School for the Sons of the Irish Clergy at Lucan.

At Kurnaul, in Upper India, the Rev. T. Dunkin, M.A. Trinity College, Cambridge, one of the Chaplains of the East India Company, and formerly of Pilham, near Gainsborough.

Rev. G. Egermont, R. of Welton le Wold and Crowle, Lincoln; pat., the Lord Chancellor.

Rev. C. Greene, R. of Terwick, and V. of Rogate, Sussex.

Rev. J. Ind, R. of Wivenhoe, Essex; pat., N. C. Corsellis, Esq.

Rev. Dr. Lawson, R. of Heversham, Westmoreland, and formerly Fellow of Trinity College, Cambridge; pats., Trinity College, Cambridge.

Rev. G. Lee, Hull.

Rev. W. Lipscombe, Master of St. John's Hospital, Barnard Castle.

Rev. T. S. Lys, Minister of the Island of Alderney.

Rev. F. Marendaz, Minister of Saint

Luke's, Berwick-street, St. James's, London.  
 Rev. J. M'Crea, M.A., Curate of Lynn, Norfolk.  
 Rev. S. R. Moe, R. of St. John's, in the Island of Grenada.  
 Rev. W. Rhys, P. C. of Ystrad-y-fodwg, and St. John's Chapel, Llantrissaint, Glamorganshire.  
 Rev. T. Sheriffe, R. of Uggeshall, and Sotherton, Suffolk.  
 Rev. B. Smith, Master of the Drax Free Grammar School, Yorkshire.  
 Rev. H. Y. Smythies, B.D., formerly Fell. and Bursar of Emmanuel College, Cambridge, V. of Stanground with

Farcet, Huntingdonshire; pats., Emmanuel College, Cambridge.  
 Rev. E. Spencer, R. of Winkfield, Wiltshire.  
 Rev. R. Spurgeon, R. of Mulbarton w. Keningham, Norfolk; pat., Rev. J. H. Steward.  
 Rev. H. Taylor, R. of Stoke, Lincolnshire; pat., Preb. of South Grantham.  
 Rev. J. Thompson, P. C. of Lanchester, Durham; pat., Bishop of Durham.  
 Rev. W. Wharton, V. of Gillling and St. John's, Stanwick, Yorkshire.  
 Rev. J. Whittington, R. of Cold Ashton, Gloucestershire; pat., W. Batchelor, Esq.

## UNIVERSITY NEWS.

### OXFORD.

May 23, 1842.

THE names of those candidates who, at the Examination in Easter Term, in *Disciplinis Mathematicis et Physicis*, were admitted by the Public Examiners according to the alphabetical arrangement prescribed by the statute, are as follows:—

CLASS I.—Binney, H., Scholar of Worcester; Buckle, G., Scholar of Corpus Christi; Heatley, H. D., Commoner of St. John's; Pedder, E., Hulme Exhibitioner of Brasenose; Temple, F., Scholar of Balliol; Wayte, S., Fellow of Trinity.

CLASS II.—Bernard, M., Scholar of Trinity; Lewthwaite, G., Commoner of University.

CLASS III.—Fenshawe, F., Scholar of Balliol; Stanton, R., Hulme Exhibitioner of Brasenose.

CLASS IV.—Darling, J., Commoner of Christ Church; Jessep, J. G., Queen's; Ruskin, J., Christ Church; Swayne, R., Commoner of Wadham.

R. WALKER,  
 W. F. DONKIN, } Examiners.  
 E. B. SMITH.

Number in the Fifth Class, 99.

In a Convocation holden on Thursday last, the Rev. Jacob George Wrench, Doctor in Civil Law, of Trinity Hall, Cambridge, was admitted *ad eundem*.

In a Congregation holden at the same time, the following Degrees were conferred:—

*Masters of Arts*—Rev. H. Smith, Queen's, grand comp.; Rev. R. Cham-

pernowne, Christ Church, grand comp.; Rev. W. Linwood, Student of Christ Church; Rev. J. Meyrick, Michel Scholar of Queen's; Rev. G. Arden, Wadham; H. S. R. Matthews, Lincoln; E. D. Bucknall-Estcourt, Balliol; Rev. E. Hobhouse, Fellow of Merton; Rev. E. M. Goulburn, Fellow of Merton; Rev. T. C. Price, Merton; J. T. B. Landon, Scholar of Worcester.

*Bachelors of Arts*—T. G. Smyth, Trinity, grand comp.; H. Parry, New Inn Hall; J. Prosser, St. Edmund Hall; A. Kinloch, St. Mary Hall; A. Cowburn, Scholar of Exeter; R. Garth, Student of Christ Church; F. W. Ryle, Christ Church; J. Marshall, Christ Church; R. C. Dickerson, Scholar of Worcester.

In the afternoon of the same day, the Prizes were decided by the Judges as follow:—

*Latin Essay*—"De re frumentaria apud Athenienses." Wm. George Henderson, B.A., Demy of Magdalene.

*English Essay*—"The Influence of the Science of Political Economy upon the Moral and Social Welfare of a Nation." James Anthony Froude, B.A., Oriel.

*English Verse*—"Charles the Twelfth." John Campbell Shairp, Commoner of Balliol.

*Latin Verse*—Not awarded.

The Rev. W. R. Sibthorp was on Saturday admitted to Priest's Orders at the Roman-catholic College at Oscott.

The Rev. William Marsh, D.D., Rector of St. Thomas's, Birmingham, has intimated to the officers of the parish his intention to vacate the living in July next. It is thought that either the Rev.

Mr. Collinson, his present Curate, or the Rev. Robert Montgomery, of Glasgow, will succeed him.

It is rumoured in the Court circle, that the Venerable Archdeacon Wilberforce, M.A., and formerly Fellow of Oriel, has been selected by Her Majesty to fill the highly honourable and responsible office of tutor to his Royal Highness the Prince of Wales.

On Monday last, Samuel William Wayte, B.A., and Scholar of Trinity, was elected and admitted Probationary Fellow of Trinity; Henry Musgrave Wilkins, Blount Scholar of Trinity, was elected and admitted a Scholar on the old foundation of the same society; and Wm. George Tupper (from Winchester School) was elected Blount Scholar.

The Examiners of the Dyke foundation of St. Mary Hall have recommended to the Trustees Mr. Frederick Charles Lascelles Wraxall, of Bath, to be elected a Scholar on the foundation of Dr. Dyke.

On Thursday last, Mr. Robert Dangerfield, Commoner of St. Mary Hall, was elected an Exhibitioner on the foundation of Dr. Nowell.

#### June 4.

In a Convocation holden on Thursday last, the Rev. A. Thurtell, M.A., of Caius and Gonville College, Cambridge, was admitted *ad eundem*.

In a Congregation holden at the same time, the following degrees were conferred:—

*Bachelor and Doctor in Divinity*—C. A. Ogilvie, late Fellow of Balliol College, Regius Professor of Pastoral Theology, grand comp.

*Doctor in Civil Law*—Rev. A. Grant, late Fellow of New College, Bampton Lecturer for the year 1843.

*Bachelor in Medicine, with Licence to Practise*—T. King Chambers, Christ Church.

*Masters of Arts*—G. S. Harding, Brasennoose, grand comp.; R. Eddie, Brasennoose; Rev. C. J. Quartley, St. Edmund Hall; Rev. A. R. Harrison, Queen's; Rev. C. W. Bagot, All Souls'; Rev. G. W. Hutchins, Magdalene Hall; Rev. D. Jones, Jesus; Rev. H. W. Plumptre, University; W. S. W. Vaux, Balliol; Rev. E. B. Knottesford-Fortescue, Wadham; Rev. H. N. T. Busfield, Worcester.

*Bachelors of Arts*—Rev. E. B. James, Queen's; R. Roope, Wadham; B. C. Kennicott, Oriel; R. M. Richards, Merton; H. J. Sawyer, Merton; G. S. Munn, Trinity; H. Nethercote, Balliol.

In a Convocation holden in the afternoon, for the purpose of electing a Perpetual Curate for Holme Cultram, in the county of Cumberland, the Rev. J. Simpson, M.A., of Queen's College, was unanimously chosen.

In a Congregation holden on the 20th ult., James Morris, Esq., of Trinity College, Dublin, M.A., was incorporated of Brasennoose College.

The Theological Essays, known as Mrs. Denyer's Prizes, have been awarded—1st. On the necessity of the Two Sacraments retained in the Church of England, and that they only are necessary to be retained—Rev. G. Rawlinson, M.A., Fellow of Exeter. 2nd. On Original, or Birth Sin; and the necessity of New Birth unto Life—Rev. M. Pattison, M.A., Fellow of Lincoln, who will read their respective dissertations in the Divinity School this day, at two o'clock.

The judges appointed to decide Dr. Ellerton's Theological Prize, have adjudged the English Essay, "On the Concession of Constantine," to John Rendall, B.A., Fellow of Exeter College.

On Thursday last, Mr. E. B. James was elected a Taberdar, and Mr. George Henry Heslop a Scholar, of Queen's College.

#### June 11.

In a Convocation holden on Thursday last, the Rev. E. H. E. Goddard, M.A., of Sidney Sussex College, Cambridge, was admitted *ad eundem*.

In a Congregation holden at the same time, the Rev. R. Coulthard, M.A., Fellow of Queen's College, was nominated by the Senior Proctor, and admitted a Pro-Proctor for the present academical year, in the room of the Rev. T. Dand, resigned, and the following degrees were conferred:—

*Bachelor and Doctor in Divinity by Accumulation*—Rev. A. P. Saunders, late Student of Christ Church, Head Master of the School of Charter-house, grand comp.

*Doctor in Civil Law*—G. K. Morrell, Fellow of St. John's.

*Bachelor in Medicine, with Licence to Practise*—A. D. Campbell, St. John's.

*Masters of Arts*—W. Kay, Fellow of Lincoln; Rev. C. Benson, Queen's; Rev. C. A. Griffith, Fellow of New; Rev. W. G. Hautayne, Magdalene Hall; Rev. H. G. Coope, Christ Church; Rev. W. Pedder, Brasennoose; Rev. J. Compton, Merton; Rev. W. D. Jackson, St. John's; Rev. W. E. Heygate, St. John's; H. Nelson, St. John's; Rev. W. Skirrow, Scholar of University; Rev. H. E. Crutt-

well, Worcester; Rev. J. Gibbs, Worcester; Rev. C. R. Knight, Scholar of Wadham; Rev. W. R. Ogle, Trinity Bachelors of Arts—W. Hamilton, New Inn Hall; G. E. Symonds, Lincoln; A. H. Ashworth, Oriel.

In the Convocation holden on Thursday last, it was unanimously agreed to affix the University Seal to a humble and dutiful Address of Congratulation to the Queen on her Majesty's providential preservation from the late treasonable attempt upon her life.

The election of a Principal of Brasenose College, in the room of the Lord Bishop of Chichester, Dr. Gilbert, has terminated in favour of the Rev. R. Harrington, M.A., formerly Fellow of that Society, and Rector of Oulde, in Northamptonshire. Mr. Harrington is uncle of the present Sir John Harrington, and was elected to Brasenose from Christ Church.

On Monday last, William Kay, M.A., Fellow of Lincoln College, was elected Pusey and Ellerton Hebrew Scholar.

#### THE COMMEMORATION.

The Annual Commemoration of the Founders and Benefactors of this University took place in the theatre on the appointed day, viz., Wednesday last. There were perhaps more than an ordinary number of strangers present, owing in some degree to the contest the preceding day. The Undergraduates' gallery was rather thinly attended, and we never recollect the Commemoration going off so flat, as far as they were concerned. Soon after they got into the theatre, they made use of the customary licence, to hoot and applaud whom and what they pleased. The Queen, the Queen Dowager, Prince Albert, the Prince of Wales, and the Princess Royal, were right loyally applauded; while the leading church dignitaries and Conservative statesmen met with those hearty cheers with which the Undergraduates annually, on this occasion, shew their love for "Church and State." Not so the members of the late ministry, and their patron, Mr. O'Connell, who were met with the most discordant yells and groans. The chancellor, vice-chancellor, and proctors, are evidently most popular; but the pro-proctors, with the exception of Mr. Heming, do not appear to be particularly liked. The names of Dr. Hampden and Mr. Newman created great sensation, and met with, as might be expected, a storm of mingled cheers and groans. Three cheers for "The Duke," "The Ladies," "The majority of 344," were duly given, but all was soon hushed

on the appearance of the procession, till, the vice-chancellor having entered, he was greeted with very loud applause, when having opened the Convocation, and taken his seat, the honorary degree of Doctor in Civil Law was conferred upon Sir R. B. Comyn, M.A., of St. John's College, and lately Chief Justice at Madras, and on F. Theisger, Esq., M.P. for Woodstock, and one of her Majesty's counsel. They were presented by the Rev. Dr. Bliss, Deputy Professor of Civil Law, in laudatory addresses, and were most favourably received; particularly Mr. Theisger, whose well-known talents and strictly Conservative principles were sure to be properly estimated and highly applauded by the Undergraduates, who were not sparing in the responses to the Professor's commendations.

In the same Convocation, the Rev. C. Lane, M.A., of Jesus College, Cambridge, was admitted *ad eundem*.

The Crewian Oration was delivered by the Public Orator, the Rev. Dr. Cramer, Principal of New Inn Hall; after which the following prize compositions were read or recited by the successful candidates:—

*Latin Essay*—"De re frumentaria apud Athenienses." W. G. Henderson, B.A., Demy of Magdalene College.

*English Essay*—"The Influence of the Science of Political Economy upon the Moral and Social Welfare of a Nation." J. A. Froude, B.A., Oriel College.

*English Verse*—"Charles the Twelfth." J. C. Shairp, Commoner of Balliol College.

The Convocation was then dissolved, all things passing off well, and in order.

On Monday evening the Hall of Queen's College was crowded to hear the Amateur Concert given by the members of that society to their friends. 630 were present.

June 18.

On Wednesday the Queen received the University address of congratulation on her recent escape from assassination, on the throne, at Buckingham Palace.

After the reading of the Address by the Duke of Wellington, the Queen was pleased to return a most gracious answer.

The Duke of Wellington then presented to Her Majesty to kiss hands, the Vice-Chancellor, (the Rev. Dr. Wynter, President of St. John's College,) and the Rev. Dr. Hawkins, Provost of Oriel College. His Grace also presented to the Queen the other members forming the deputation from the University, viz. the Rev. Dr. Plumtre, Master of University. Rev. Dr. Jelf, Canon of Christ Church; Rev.

Dr. Richards, Rector of Exeter; Dr. Marsham, Warden of Merton, Rev. Dr. Williams, Warden of New College; Dr. Gooden, of Queen's College; Rev. N. Pocock, Queen's College, Senior Pro-  
 Proctor; Rev. J. S. Pinkerton, St. John's College, Jun. Proctor; Rev. G. A. S. Johnson, Queen's College; Rev. W. F. Audland, Queen's College; Rev. W. W. Stoddart, St. John's College; Rev. H. Heming, St. John's College, Pro-Proctor; and the Rev. Dr. Bliss, Registrar of the University.

Among the Members of the University accompanying the presentation of the address were, the Earl of Eldon; Rev. Dr. Hook, Christ Church; Rev. Dr. Saunders, Christ Church; Sir R. H. Inglis, and T. G. B. Estcourt, Esq., Burgesses in Parliament; Rev. Dr. Chandler, Dean of Chichester; Rev. Francis Litchfield; Mr. Thomas Fletcher Twemlow, Christ Church, M.A.; Mr. Middleton Berry, M.A., of Brasenose College; and Mr. Serjeant Ludlow.

In the Convocation on Wednesday, the 8th of June, the Rev. Charlton Lane, M.A., of Jesus College, Cambridge, was admitted *ad eundem*.

#### June 25.

The following subjects are proposed for the Chancellor's Prizes, for the ensuing year, viz. :—

*For Latin Verse*—"Venetia."

*For an English Essay*—"The advantages and disadvantages of the Feudal System."

*For a Latin Essay*—"Quænam fuerit publicorum certaminum apud antiquos vis et utilitas."

The first of the above subjects is intended for those gentlemen who, on the day appointed for sending the exercises to the Registrar of the University, shall not have exceeded four years, and the other two for such as shall have exceeded four, but not completed seven years, from the time of their matriculation.

*Sir Roger Newdigate's Prize*; for the best composition in English verse, not limited to fifty lines, by any undergraduate who, on the day above specified, shall not have exceeded four years from the time of his matriculation—"Cromwell."

In every case the time is to be computed by calendar, not academical years, and strictly, from the day of matriculation to the day on which the exercises are to be delivered to the Registrar of the University, without reference to any intervening circumstances whatever.

No person who has already obtained a prize will be deemed entitled to a second prize of the same description.

The exercises are all to be sent under a sealed cover to the Registrar of the University on or before the first day of April, 1843. None will be received after that time. The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

The exercises to which the prizes shall have been adjudged will be repeated (after a previous rehearsal) in the Theatre, upon the Commemoration-day, immediately after the Crewian oration.

*Theological Prizes*—"The Style and Composition of the writings of the New Testament are in no way inconsistent with the belief that the Authors of them were divinely inspired."

The subject above stated, as appointed by the judges, for an English Essay is proposed to members of the University on the following conditions, viz. :—

I. The candidate must have passed his examination for the degree of B.A. or B.C.L.

II. He must not on this (June 22) have exceeded his twenty-eighth term.

III. He must have commenced his sixteenth term eight weeks previous to the day appointed for sending in his essay to the Registrar of the University.

In every case the terms are to be computed from the matriculation inclusively.

The essays are to be sent, under a sealed cover, to the Registrar of the University, on or before the Wednesday in Easter week next ensuing. None will be received after that day.

The candidate is desired to conceal his name, and to distinguish his composition by what motto he pleases; sending, at the same time, his name, sealed up under another cover, with the motto inscribed upon it.

The essay, to which the prize shall have been adjudged, will be read before the University in the Divinity School on some day in the week next before the Commemoration; and it is expected that no essay will be sent in which exceeds in length the ordinary limits of recitation.

*Mrs. Denyer's Theological Prizes*—The subjects for the year 1843 are—

"On the Divinity of the Holy Ghost."

"On the Influence of Practical Piety in promoting the temporal and eternal Happiness of Mankind."

Persons entitled to write for the above-mentioned prizes must be in deacon's orders at least, and on the last day appointed for the delivery of the compositions to the Registrar, have entered on the eighth, and not exceeded the tenth year, from their matriculation.

The compositions are to be sent under a sealed cover to the Registrar of the University on or before the 1st day of April, 1843. None will be received after that day. The author is required to conceal his name, and to distinguish his composition by what motto he pleases; sending at the same time his name, and the date of his matriculation, sealed up under another cover, with the motto inscribed upon it.

## CAMBRIDGE.

May 28.

Messrs. Rundle, Bridge, and Co., the extensive gold and silversmiths, Ludgate Hill, whose intention of retiring from business has been announced, have presented to this university (and to that of Oxford also) a valuable cast, in bronze, of the far-famed shield of Achilles, the composition of our late great sculptor, John Flaxman, R.A.

Yesterday the Chancellor's Medal for the best English Poem, subject, "The Birth of the Prince of Wales," and the Camden Medal, subject, "Cæsar ad Rubiconem constitit," were both adjudged to Henry James Sumner Maine, scholar of Pembroke college.

The Downing Professor of Medicine has announced his intention of commencing a course of lectures on medical jurisprudence in the Michaelmas Term, on Wednesday, November 16.

At a Congregation on Wednesday last, the following grace passed the Senate:—

To appoint Mr. Edleston, of Trinity College, Deputy Proctor, in the absence of Mr. Thompson.

At a Congregation on Wednesday last the following Degrees were conferred:—

*Honorary Master of Arts*—W. Beamish, Trinity.

*Masters of Arts*—G. Jackson, Caius; W. Nagle, Caius; T. S. Egan, Caius; J. Dobie, Corpus Christi; J. Chadwick, Corpus Christi.

*Bachelors of Arts*—C. Rashleigh, Trinity; T. O. Feetham, Trinity; J. Spencer, Trinity; F. G. Hughes, St. John's; W. Bennet, St. John's; E. K. Brenchley, St. John's; R. D. Jones, St.

John's; W. L. Fowke, Queens'; W. Morgan, Queens'; D. Waller, St. Peter's; J. H. Roberts, Clare Hall; E. M. Muriel; R. Musgrave, Caius; W. Rowe, Caius; K. E. A. Money, Corpus Christi; W. Middleton, Corpus Christi; E. Hut-ton, Catharine Hall; R. Belaney, Catharine Hall; C. W. Francken, Catharine Hall; J. Appleton, Catharine Hall; C. Macgregor, Catharine Hall; J. W. Markwell, Christ's; W. Twyne, Magdalene; G. L. Allsop, Emmanuel.

*Bachelor in Civil Law*—T. L. Edwards, Trinity.

*Licentiate in Physic*—J. H. Simpson, Caius; C. H. Hare, Caius.

At the same congregation, the following gentlemen were admitted *ad eundem* of this university:—

J. F. D. Maurice, M.A., Exeter, Oxon.; L. W. Jeffray, M.A., Balliol, Oxon.

June 4.

On Wednesday last two of Sir William Browne's gold medals, one for the best Greek Ode, subject—"Ad dextram de viâ declinavi, ut ad Periclis Sepulchrum Accederem," and one for the best Greek and Latin epigrams, subjects—"Is solus nescit omnia," and "Pari incepto Eventus dispar," were adjudged to William George Clarke, of Trinity College.

At a meeting of the Master and Fellows of Gonville and Caius College, held on Friday the 27th ult., the following students (freshmen) were elected to scholarships and exhibitions:—

*Scholars*—Murphy, Hutt, Collett, Ormerod, Burrows, Goodwin, Mann, T. J. White, Lewis (Mickleburgh Scholar in chemistry.)

*Exhibitioners*—Hopkins (Wortley Exhibition for Moral Philosophy); Henry (College Exhibition for Anatomy and Physiology); Suffield, B.A., and Collett (Belward Exhibition); Hutt and Woodhouse (Peters Exhibition). Hopkins was appointed to succeed to the chapel clerkship.

In a convocation holden at Oxford on the 26th ult., the Rev. John George Wrench, Doctor in the Civil Law, of Trinity hall, was admitted *ad eundem*.

June 12.

At a Congregation on Monday last, the 6th inst., an address to her Majesty, on the subject of the late atrocious attempt upon her Majesty's life, was voted by the senate.

Yesterday Sir William Browne's medal for the best Latin Ode, subject—"Navis ornata atque Armata in Aquam deducitur,"



was adjudged to Henry John Sumner Maine, Foundation Scholar of Pembroke College. The Chancellor's medal and the Camden medal, it will be remembered, were adjudged to the same gentleman on the 28th ult.

On the 31st ult., J. F. I. Herschell, of Queens' College, was passed S.C.L.

In a Convocation holden at Oxford on Wednesday last, the Rev. Charlton Lane, M.A. of Jesus College, was admitted *ad eundem*.

June 18.

At the Congregation on Saturday last, the 11th inst., the following grace passed the Senate:—To appoint Mr. Naylor deputy taxor in the absence of Mr. Townson.

At the same congregation the following Degrees were conferred:—

*Bachelors in Divinity*—Simpson, Rev. J. D., Fellow of Sidney Sussex (compounder); Thorp, the Ven. T., Fellow and Senior Tutor of Trinity, and Archdeacon of Bristol.

*Masters of Arts*—Osbourne, C. T., Sidney Sussex; Paget, Rev. A. T., Gouville and Caius.

*Bachelors in Medicine*—Drosier W. H., Gonville and Caius; White, A.D., Pembroke.

*Bachelors of Arts*—Balderston, W., scholar of St. John's; Carew, R. P., Downing; Laing, F. H., Queens'; Lee Warner, S. H., St. John's.

Saturday last, being St. Barnabas' day, the following gentlemen were appointed Barnaby lecturers for the present year:

*Mathematics*—D. T. Ansted, M.A., Fellow of Jesus.

*Philosophy*—J. Edleston, M.A., Fellow of Trinity.

*Rhetoric*—Rev. R. Birkett, B. D., Fellow of Emmanuel.

*Logic*—Rev. R. Buston, B.D., Fellow of Emmanuel.

In a convocation holden at Oxford on Thursday week, the Rev. Edward Henry Emilius W. Goddard, M.A., of Sidney Sussex College, was admitted *ad eundem*.

On Friday, the 10th inst., the following gentlemen of this university were called to the degree of Barrister-at-law by the Hon. Society of Lincoln's Inn:—J. B. Hume, Esq., B.A., Trinity; R. H. Tillard, Esq., B.A., St. John's; T. Humphreys, Esq., B.A., St. John's; A. A. Doria, S.C.L., formerly of Trinity Hall.

On Wednesday last the Queen received the university address of congratulation on her recent happy escape from assassina-

tion, on the throne at Buckingham Palace. The deputation, attended by the usual officers of the university, arrived shortly before two o'clock, having walked in procession from the Thatched House Tavern, St. James's Street.

His Grace the Duke of Northumberland, K.G., wore his robes as chancellor, and was accompanied by the following deputation: the Vice-Chancellor Rev. Dr. Archdall, Emmanuel College; the Hon. and Rev. Neville Grenville, Master of Magdalene College; the Rev. Dr. French, Master of Jesus College; the Rev. Dr. Graham, Master of Christ's College; the Rev. Dr. Tatham, Master of St. John's College; the Rev. Prof. Whewell, B.D., Master of Trinity College; Dr. Fisher, M.D., Dr. Blake, LL.D., (deputy for Dr. Geldart), the Rev. R. Birkett, Senior Non Regent; the Rev. J. Smith, Christ's College, Non Regent; the Rev. T. Gaskin, Jesus College, Senior Proctor; D. F. Gregory, Esq., Trinity College, Deputy Proctor; and Rev. J. Romilly, Trinity College, Registrar, attended by H. Gunning, Esq., Senior Esquire Bedell, and Messrs. Geo. Leapingwell, and Wm. Hopkins, Esquire Bedells.

The following members of the university also attended at the presentation of the Address: The Marquis Camden, Earl of Powis, Right Hon. H. Goulburn, Hon. Mr. Clive, Colonel Sir. J. R. Eustace, St. Peter's College; Rev. G. A. Browne, Trinity College; Mr. E. F. Moore, Rev. T. Halford, Jesus College; Rev. C. R. Dicken, Corpus College; Rev. W. Webster, Queens' College; Mr. J. E. Blunt, Trinity College; Rev. Thomas Baker, St. John's College; Rev. L. Gwynne, Trinity College; the Rev. R. Collyer, Trinity College, Mr. T. H. Naylor, Queens' College, Deputy Taxor, &c.

The Duke of Northumberland read the address of congratulation from the Chancellor, Masters, and Scholars of the university; to which the Queen was pleased to return a most gracious answer.

June 25.

At a Congregation on Wednesday last the following Degrees were conferred:—

*Masters of Arts*—D. P. Caliphronas, Trinity; H. Bailey, St. John's; G. J. Pierson, Jesus; J. R. Brodrick, Trinity; H. L. Guillebaud, Trinity.

*Bachelors of Arts*—C. M. Vials, Trinity; A. B. Hill, Jesus.

At a Congregation on Wednesday last, the following graces passed the Senate:—

To affix the University Seal to a letter

of thanks written by the Public Orator to the Rev. Thomas Halford, M.A., for his munificent donation of Two Thousand Pounds towards the erection of a New Wing to the University Library.

To allow the creation of Masters of Arts at the ensuing Commencement to take place in the Law Schools.

To appoint the Vice-Chancellor; Dr. French, Master of Jesus College; Dr. Ainslie, Master of Pembroke College; Dr. Graham, Master of Christ's College; Professor Whewell, Master of Trinity College; Dr. Haviland, Professor of Physic, of St. John's College; and Dr. Paget, of Caius College, a Syndicate to watch the progress of a Bill which is about to be brought into Parliament for the regulation of the Medical Profession.

On Wednesday last the four prizes of fifteen guineas each, given by the Members of Parliament for the university to the two Bachelors of Arts not of sufficient standing to take the degree of M.A., and the two Undergraduates having resided not less than seven terms, who compose the best dissertations in Latin prose, were awarded as follow:—

*Bachelors*—subject, “Sanctiusque ac reverentius visum de Actis Deorum credere quam scire”—

C. J. Ellicott, B.A., St. John's College; and R. Walpole, B.A., Caius College:

*Undergraduates*—subject, “Argentum et Aurum propitii an irati Dii negaverint dubito”—

J. J. Stutzer, Trinity; and T. Ramsbotham, Christ's.

On Tuesday last the Porson Prize for the best translation of a passage in Shakspeare into Greek verse was adjudged to George Druce, of St. Peter's. The subject was the passage in Henry V., Act IV. scene 7, beginning “O ceremony,”

and ending “whose hours the peasant best advantage”: metre, Tragicum Iambicum Trimeterum Acatalecticum.

CAMBRIDGE PRIZE POEMS.—Mr. Henry James Summer Maine, scholar of Pembroke College, has been adjudged both the Chancellor's and the Camden Medals. The subjects were “The Birth of His Royal Highness the Prince of Wales,” and “Cæsar of Rubiconem constitit.”

## DURHAM.

The Rev. D. Melville, of Brasenose College, Oxford, has been appointed by the warden one of the Tutors of this University.

## DUBLIN.

May 23.—This being Trinity Monday, the successful candidates for the Fellowship and Scholarships were announced in the usual manner. Mr. George Longfield was elected to the Fellowship, and Messrs. Atkins, Roberts, and Stubbs, obtained respectively the first, second, and third premiums. Fourteen gentlemen obtained Scholarships, five of which number were pensioners, and the remainder sizars.

June 1.—In the Prerogative Court, this day, the Right Hon. Dr. Radcliffe pronounced judgment in the long-litigated case of the deanery of St. Patrick, for the vacancy in which there are two claimants—the Rev. Dr. Wilson and the Rev. Robert Daly. The point at issue was the admissibility of the votes of the Archbishop of Dublin and the Rev. Dr. Todd for Dr. Wilson. The judgment of Dr. Radcliffe was in favour of the Rev. Robert Daly, who is now Dean of St. Patrick.

## BIRTHS AND MARRIAGES.

### BIRTHS.

#### OF SONS—the Lady of

Aitkens, Rev. C. H., B.A., Oxford.  
Anderson, Rev. David, St. Bee's Lodge, near Whitehaven.  
Bartholomew, Rev. C. C., r. of Lympstone, Devon.  
Bell, Rev. J., v. of Rothwell, Yorkshire.  
Benson, Rev. R. L., at Southampton.  
Brereton, Rev. C., B.C.L., at Bedford.  
Burr, Rev. J. H. S., v. of Tidenham, Gloucester

Cholmely, Rev. J. M., p. c. of Lower Beeding, Sussex.  
Croft, Rev. R., r. of North Ockendon, Essex.  
Chair, Rev. F. De, Dover.  
Dixon, Rev. H. J., v. of Ogbourn, St. Andrew, Wilts.  
Foye, Rev. J. T., r. of St. Stephen's Heavitree.  
Hallett, Rev. J. H., r. of Bircholt, and v. of Petham, Kent.  
Kempson, Rev. W. B., r. of Stoke Lacy, Herefordshire.

Otter, Rev. W. B., v. of Cowfold, Sussex.  
 Ravenhill, Rev. E. H., v. of Leominster, Sussex.  
 Smith, Rev. S., at Camberwell.  
 Sharpe, Rev. S. C., Bishop's Tawton.  
 Symonds, Rev. A. R., Prin. of Bishop Corrie's School, Madras.  
 Toye, Rev. J. T., r. of St. Stephen's, Exeter.  
 Trevanion, Rev. F. W., v. of Wadworth, Yorkshire.  
 West, Rev. J. J., r. of Winchilea, Sussex.

#### OF DAUGHTERS—the Lady of

Borror, Rev. C. H., r. Hurstpierpoint, Surrey.  
 Braddon, Rev. E. N., at Milton V., Kent.  
 Burrough, Rev. J. W., v. of Totness, Devon.  
 Daniel, Rev. R., c. of Llandissilio-Gogo.  
 Deane, Rev. W. H., r. of Hintlesham, Suffolk.  
 Emerton, Rev. J. A., at Hanwell, Middlesex.  
 Evans, Rev. D., r. of Llanllwchaearn.  
 Gamson, Rev. R., v. of Haxey.  
 Guard, Rev. J., r. of Langtree, Devon.  
 Hildyard, Rev. F., r. of Swannington, Norfolk.  
 Irwin, Rev. J., v. of Brompton, Yorkshire.  
 Master, Rev. R. M., p. c. of Burnley, Lancashire.  
 Pidaley, Rev. S., r. of Uploman, Devon.  
 Pole, Rev. E., r. of Templeton, Devon.  
 Radcliffe, Rev. C. D., r. of Holwell, Beds.  
 Rowse, Rev. E. E., Edra-grove, Brixton.  
 Stoneham, Rev. T., c. of Ketley, Shropshire.  
 Stevens, Rev. H., v. of Watringbury, Kent.  
 Thomas, Rev. G., p. c. of Thornton, Yorkshire.  
 Vaughan, Rev. E. P., c. of Wroxhall, Somersetshire.  
 Williams, Rev. D., r. of Alton Barnes, Wiltshire.  
 Wilson, Rev. D., p. c. of Mungrisdale, Cumberland.  
 Wray, Rev. C., at Everton.  
 Wright, Rev. R. R., c. of Bridgerule, Devon.

#### MARRIAGES.

Alington, Rev. R. P., r. of Swinhope, Lincolnshire, to Emily, d. of W. Midland, Esq.

Appleton, Rev. R., Chaplain of the County House of Correction, Kirkdale, to Ellen, second d. of J. Wagstaff, Esq., of Grappenhall Lodge, Cheshire.  
 Browne, Rev. T. C., to Louisa M'Leod, d. of the late N. B. Edmonstone, Esq., of Portland-place.  
 Calcroft, Rev. J. N., r. of Haceby, Lincolnshire, to Marianne Sophia, only d. of Wm. Mansell, Esq., Fort Adjutant at Berwick-on-Tweed.  
 Edwards, Rev. E. J., p. c. of Trentham, to Elizabeth Anne, only d. of R. E. Heathcote, Esq.  
 Flint, Rev. C. R., r. of Bilsthorpe, to Frances, eldest d. of the Rev. R. H. Fowler, v. of Rolleston, Notts.  
 Graves, Rev. R. Percival, c. of Windermere, to Helen Hutchins, eldest d. of the late G. H. Bellasis, Esq.  
 Hyatt, Rev. G. T., to Catherine Harris, eldest d. of J. James Roach, Esq., of Glastonbury.  
 Legge, Hon. and Rev. H., v. of Lewisham, to Marian, d. of F. L. Rogers, Esq., of Blackheath.  
 Mant, Rev. F. W., to Isabella Connell, y. d. of J. T. Alston, Esq., of Liverpool.  
 Richardson, Rev. H., c. of Oneote, Staffordshire, to Harriet, y. d. of the late J. Booth, Esq., of Eccleshall.  
 Schneider, Rev. H., r. of Carlton Scroop, to Julia, only d. of the late Rev. B. Smith, r. of Great Ponton, Lincolnshire.  
 Torkington, Rev. C., to Anna, second d. of the late J. Powell, Esq., of Carey-street, Lincoln's-inn-Fields.  
 Worsley, Rev. T., Master of Downing-coll., and r. of Scawton, Yorkshire, to Katharine, eldest d. of S. Rawson, Esq., of Gledholt, near Huddersfield, and of Wasdale Hall, Cumberland.  
 Wright, Rev. W., r. of Healing, Lincolnshire, to Esther, second d. of the late Rev. H. Ingilby, of Ripley.

## EVENTS OF THE MONTH.

N.B. The Events are made up to the 32nd of each Month.

#### TESTIMONIAL.

PRESENTATION OF PLATE TO THE BISHOP OF CHICHESTER. On the elevation of Dr. Gilbert, Principal of Brasenose College, to the see of Chichester early in this year, and on his announcing his intention of resigning the Headship before the long vacation, a strong wish was expressed that he should not retire without receiving some lasting token of the esteem and affection of the Society. A subscription, therefore, was entered into by the fellows,

which it was thought right to extend to other members of the college, who might from personal considerations be not unwilling to join in this desirable object. This suggestion was most promptly and liberally met. The subscription amounted to six hundred guineas. Messrs. Rundell and Bridge were accordingly entrusted with the execution of a service of table-plate to that amount, consisting of the following articles: eight corner dishes and four covers, four oval dishes and two

covers, a rich tureen, and one large handsome salver, on which are engraved the arms of the College, the arms of the See of Chichester, and the Bishop's private arms, and the following inscription:—

Viro Admodum Reverendo  
Ashhurst Turner Gilbert, S.T.P.  
Ad Episcopatum Cicestrensem  
Nuperrime prorecto  
In Memoriam Principatus  
In Collegio Ænei nasi apud Oxonienses  
Per XX Annos Egregie Gestii  
Hoc Qualecunque  
Amoris et Reverentis Pignus  
D. D.  
Vice-Principalis Socii  
Aliiq: ex Eodem Collegio  
Quibus Mirum Reliquit  
Desiderium Sui  
A. S. 1842.

The Bishop having intimated that he should be in Oxford on Wednesday, June 1st, notice was given to as many subscribers as lived within a convenient distance, and on that day the fellows and others convened in the library of the college, when the same, accompanied by an address engrossed on vellum, with the names of the Subscribers appended, was presented to him, to which he made a most eloquent and feeling reply, expressive of his gratification and sense of their kindness.

#### TESTIMONIALS OF RESPECT

*Have been received by the following Clergymen:—*

Rev. Pelham Stanhope Aldrich, Curate of Hollesley, near Woodbridge, Suffolk.

Rev. S. Carr, Vicar of St. Peters, Colchester.

Rev. H. B. W. Churton, late Curate of St. Ebbies, Oxford.

Rev. H. Morris Cockshott, late Curate of Tibshelf, Derbyshire.

Rev. W. Huntington, Rector of Saint John's, Manchester.

Rev. J. Johnstone, late of All Saints', Rotherhithe.

Rev. T. H. Madge, by the Rector and congregation of Kettering.

Rev. T. R. Oldham, Perpetual Curate of St. Paul's Church, Huddersfield.

Rev. S. Oliver, Curate of Whaplode, Lincolnshire.

Rev. Francis Palmer, Rector of Alcester, Warwickshire.

Rev. Alleyne Rogers, late Curate of Wharton, Cheshire.

Rev. W. Wells, of Worlington, Suffolk.

#### BEDFORDSHIRE.

ALTERATIONS AT ST. MARY'S, BEDFORD.  
—Considerable alterations to this church

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having been suggested, and a design prepared by Mr. J. Tacey Wing, a vestry was held on Monday, 23rd May, for the purpose of taking the matter into consideration. The chair was taken by the Rev. E. J. Lockwood, who stated the objects of the meeting in a very able manner, explaining that the Committee contemplated removing the present heavy pillars and substituting light columns between the nave and the aisle, and also of taking down the present unequal pews, and putting up, instead of them, open benches or pews. A long debate ensued, but the report of the Committee was received and adopted by a large majority, and a rate was granted to meet the expense of 200*l.*, which is all that will be inflicted upon the parish, as the remainder of the sum required will be raised by subscription.—*Cambridge Chronicle.*

#### BUCKINGHAMSHIRE.

ETON FESTIVAL.—The anniversary dinner of the noblemen and gentlemen educated at Eton college took place on the 21st May, at the Thatched-house Tavern, St. James's-street. Mr. Hallam presided, and amongst the company were the Rev. the Provost, Dr. Hodgson, the Earl of Powis, Viscount Canterbury, Lord Denman, Lord John Manners, Lord Curzon, Hon. G. Smythe, M.P., Hon. Robert Otway Cave, M.P., Hon. Capt. Denman, Hon. T. Denman, Sir Horatio Townshend, Mr. A. B. Cockrane, M.P., Mr. Scott Murray, M.P., Lieut.-Col. Phillips, Capt. J. W. Roberts, R.N., Messrs. R. H. G. Foster Pigot, R.N. Cust, and H. Dupuis; Rev. Messrs. Oakes, R. S. Cosin, G. P. Reynardson, &c. During the evening, the chairman mentioned that there were no less than 643 boys there, a larger number than ever before known. The Provost of Eton (the Rev. Dr. Hodgson), said, that at no previous time was the religious instruction of the boys at Eton attended to with such care as at present—a fact clearly demonstrated by the competition for the Newcastle Scholarship. To obtain that scholarship it was essentially necessary that the candidates should undergo a strict theological examination. He had seen the examination papers for the last two years, and he could confidently say that, in his early days—and he might also say later days—many persons had been admitted into holy orders upon answering less searching questions. He had no hesitation in saying that any person who could answer those questions was fit to be admitted into any grade of the Church.

## CAMBRIDGESHIRE.

**MELDRETH CHURCH.**—The following petition has been presented to the Church Building Society, against the appropriation of sittings in Meldreth Church:—

"We the undersigned, being communicants, and other members of the Church at Meldreth, hearing that it is in agitation to petition the 'Incorporated Society for rebuilding and repairing Churches and Chapels' to agree to the appropriation of a number of seats in the church, beg without dictating to the Society to express a hope that it may not take place. For which we give the following reasons:—

"I. It appears from late charges of three Bishops at least, that appropriations of places in churches are illegal.

"II. They are inconsistent with the character of the church as a place of *common* worship, and as the house of God.

"III. They tend to dispossess Christians of their common spiritual privileges.

"IV. They foster pride and earthly-mindedness in the presence of God, and gave rise to many bad feelings and consequences.

"V. They tend to drive persons from the church, and thereby to promote schism, and to provide for the wealthy at the expense of the poor members of Christ's body.

"We further request that the Society will take into consideration that we are the whole of the regular communicants and all the other regular attendants except two or three persons at the church in this parish, and that we are as strongly averse to any appropriation for ourselves, as for others.

"That the only persons who desire any appropriation for themselves are non-communicants, irregular attendants, or dissenters.

"That it would be impossible from the limited extent of the church to make appropriations for all who might put in their claim.

"And that the Churchwardens in this as in all other cases have it in their power, by virtue of their office, to arrange the manner according to which parishioners shall be placed in the church."—*Cambridge Chronicle*.

**FIRE IN ELY CATHEDRAL.**—At eleven o'clock on Wednesday morning, the 8th of June, the city of Ely was thrown into the greatest consternation by the ringing of the fire bells, and the cry that the cathedral was on fire. With an alacrity beyond all praise, within ten minutes after the announcement, the whole of the in-

habitants, females as well as males, had assembled, and had formed themselves into double lines from the neighbouring wells, by which means a most amply supply of water was conveyed to the engines; and within half-an-hour, from the very great exertions of the people, all danger was entirely removed; and at three o'clock in the afternoon the fire was completely extinguished, with but trifling damage. The fire originated in some sparks from a temporary fire-place, carried up for the purpose of heating the irons of the plumbers who were at work on the roof at the time, and was first seen flaming through the interior by the vergers on duty, it having happened during the performance of divine service.

## DERBYSHIRE.

**DERBY.**—The Lichfield Diocesan Board of Education has decided on the establishment of a school at Derby, in immediate connexion with the board. The final arrangements were made on Tuesday the 14th, when the appointment of a headmaster of the institution took place. The school will be opened immediately after the usual midsummer vacation. Other schools of a similar character are in contemplation for this and the adjacent dioceses.

## ESSEX.

**BRAINTREE CHURCH-RATE.**—The churchwardens, Messrs. Veley and Joslin, have appealed against the judgment of Dr. Lushington. At the sitting of the Consistory Court on Friday, June 10th, the Registrar stated that he had been served with an inhibition. The appeal lies to the Court of Arches, over which Sir H. Jenner Fust presides.

## GLOUCESTERSHIRE.

**BAPTISM.**—The clergyman of Hanham, in this county, a parish in the neighbourhood of Bristol, on the 21st May baptized more than *fifty* children during the time of the afternoon service. We understand that after the passing of the Whig Registration Act, an impression prevailed in Hanham (we believe a similar belief is pretty general) amongst the humbler classes, that *registration* did away with the necessity of baptism. The Rev. incumbent has zealously and successfully endeavoured to remove this false and pernicious impression, and the result is as we have stated.

## HAMPSHIRE.

**RYDE, ISLE OF WIGHT.**—The Committee of the Diocesan Church Building Society have munificently made an addition

of 300*l.* to their former grant of 500*l.* in aid of the funds of the new church. Mrs. Lind and her family have also contributed 400*l.* in addition to their former noble donation of 600*l.*, besides the gift of a most valuable site of land.

#### HUNTINGDONSHIRE.

**ALCONBURY CHURCH.**—Through the munificence of James Rust, Esq., and by a grant from the Society for the Enlargement and Rebuilding of Churches, this fine old specimen of ecclesiastical architecture is about to be repaired, and otherwise restored. By a judicious arrangement of the plan, a considerable number of additional sittings (a large proportion of which are free seats) will be obtained; and the pulpit and reading desk will be placed in a situation more favourable for divine service than they are at present.

#### KENT.

The Archbishop of Canterbury consecrated the new church at East Peckham, on the 10th June, and preached an eloquent sermon to a numerous and respectable congregation;—collection, 190*l.*

#### MIDDLESEX.

The Rev. George Tomlinson, who was nominated to the bishopric of Gibraltar, has been accepted by her Majesty, on the recommendation of the Archbishop of Canterbury, and has tendered his resignation of the secretaryship of the Society for Promoting Christian Knowledge. The Rev. gentleman will also resign his appointment as minister of St. Matthew's chapel, Spring-gardens.

The hundred and forty-first anniversary of the Society for the Propagation of the Gospel in Foreign Parts, was held at St. Paul's cathedral. Amongst a great number of the clergy and high dignitaries of the church, there were present his Grace the Archbishop of Canterbury, the Archbishop of Armagh, the Bishops of London, Winchester, Chester, Norwich, Salisbury, Worcester, Bangor, Llandaff, Sodor and Man, the Bishop of Barbadoes, the Lord Mayor and Sheriffs, the Dean of Chichester, Archdeacons Hall, Wilberforce, and Manning; the Revs. Drs. Russell and Knapp, the Rev. J. V. Povah, &c. An eloquent sermon was preached by the Bishop of Salisbury. After divine service, a liberal collection was made.

His Grace the Duke of Buccleuch has laid the first stone of a new episcopal chapel in the Broadway, Westminster.

It has been agreed, by a vote of vestry, that the sum of 450*l.* be expended on the repairs of the church of the united parishes

of St. Mary Somerset and Mounthaw, Upper Thames-street.

**THE NATIONAL SOCIETY.**—The annual meeting of this society was held on the 25th of May, at the Central School-room, in the Sanctuary, Westminster, when there was an unusually numerous assemblage of all classes. His Grace the Archbishop of Canterbury presided.

**CLERGY ORPHAN CORPORATION.**—The annual examination of the children belonging to these schools, took place on the 18th of June, at the establishment, St. John's Wood, in presence of his Grace the Archbishop of Canterbury, the Bishop of London, the Ladies' Committee, and a large number of subscribers, who expressed themselves gratified at the proficiency the children had made, which was obviously the result of careful training and close application.

From a parliamentary paper just published, it appears that the total annual cost of the ecclesiastical establishment in the West Indies is 20,300*l.*, and that the aggregate amount since the passing of the Act 6th George IV. is 341,261*l.*

**COURT OF EXCHEQUER, Wednesday, April 27.**—(Sittings in Banco, before Lord Abinger.)—*Dakins, clerk, v. Leman, clerk.* This was an action in which the plaintiff sought to recover the sum of 150*l.* under the following circumstances:—The father of the plaintiff was the rector of St. James's parish, in Colchester, and at his death the plaintiff, who was then in holy orders, was requested by the sequestrators appointed by the Bishop of London, *ad interim*, until the living should be filled up, to undertake the cure of the parish. The rev. gentleman accordingly took upon himself the duties of curate, which he discharged from week to week for some time, until the defendant was appointed to the living. Having demanded remuneration from the defendant, which was refused, the plaintiff was obliged to bring this action. The defendant, in answer thereto, put on the record several special pleas, to which the plaintiff demurred as being insufficient in law to bar his claim, and the case now came on for argument, when Mr. Cowling appeared for the plaintiff, and Mr. E. V. Williams for the defendant.

Upon going at large into the argument of the learned counsel, it may suffice to state that the defence rested mainly on the fact that the plaintiff had not been regularly licensed to this duty by the Bishop of London, it being contended that such was a necessary condition to his right to recover; while it was further urged that the plaintiff's right, which was founded on

the Act of Uniformity of Henry VIII., was barred by the recent statute of 2 Vict. 106. On both these points, the court, at the close of the case, pronounced its unanimous opinion in favour of the plaintiff. As to the operation of the recent statute upon that of Henry VIII., it was enough to say that it could only bar the plaintiff by express enactments, of which there were none to be found in it, and as it did not appear that the plaintiff's appointment was of a permanent character, it was clear that no licence was necessary. His appointment by the sequestrators was evidently only of a temporary kind, and one which there needed no authority from the bishop to enable him to accept. Under these circumstances, the judgment of the court must be in favour of the plaintiff.—Judgment accordingly.

#### IMPORTANT DECISION ON CHURCH RATES.

—On the 31st May, the Lord Chief Justice of the Court of Queen's Bench, delivered judgment in the case of *Richards v. Dyke*. The question was, whether the seventh section of the 53rd Geo. III., cap. 37, took away the jurisdiction of the Ecclesiastical Court to enforce payment of church-rates, where the sum demanded was under 10*l.*, and the validity of the rate was not in dispute. In the case of *Bodenham v. Ricketts*, this court expressed a strong opinion on the subject. But the validity of the rate was in dispute in that case, so that it was clear that the jurisdiction there still remained. The same question was also in dispute in two other cases, so that in all of them it was unnecessary to determine the point now raised. The court, on fully reconsidering the question, adhered to the opinion expressed on the construction of the statute in *Bodenham v. Ricketts*, and for the reasons there stated. The provisions in the statute respecting cases in which the Ecclesiastical Court is still to have jurisdiction, shew distinctly the intention of the legislature that such jurisdiction should not exist, where the object is to enforce an undisputed rate, where the sum demanded is under 10*l.* The rule of construction is, that where a statute does not create a duty, but only gives an additional remedy in aid of one which existed before, such remedy is cumulative merely. But this rule itself must be applied in each particular case, with reference to the words of each act. The statute now under consideration adds a new remedy to that which existed before, under the statute of William III. The court was not called on, in this case, to say that the fact of the sum being in dispute should appear on the face of the proceedings. The Ecclesias-

tical Court had a general jurisdiction in the matter of church-rates. It was sufficient that the fact that the sum claimed was under 10*l.*, and that the liability was not in dispute, were shewn to the Ecclesiastical Court, and yet that the court continued its proceedings. This circumstance was sufficient; the defendant was bound by what was thus alleged, and not denied on the face of the pleadings, and the judgment of the court must, therefore, be for the plaintiff.

#### NORFOLK.

**HARLESTON.**—On Sunday afternoon (the 29th May last), a sermon was preached at Redenbale Church, by the rector, the Ven. Archdeacon Oldershaw, in aid of the funds of the Society for the Propagation of the Gospel in Foreign Parts, after which a collection was made, which amounted to 15*l.* 2*s.* 3*d.*

A society for the purpose of promoting the knowledge of Ecclesiastical Architecture is about to be established in West Norfolk. The bishop of the diocese, under whose sanction it has originated, has consented to become the president of the institution.

#### NORTHAMPTONSHIRE.

Her Majesty the Queen Dowager has given 20*l.* towards the building of the new church at Northampton.

#### OXFORDSHIRE.

**THE OXFORD CONVOCATION.**—July 7th, the question of the repeal of the statute of 1836, expressing a want of confidence in Dr. Hampden, the Regius Professor of Divinity, was brought forward in Convocation, when, after a debate, a division took place, the numbers were—

Placets . . . . .	219
Non-Placets . . . . .	334

#### Majority against Dr. Hampden 115

Among those present were the Bishops of Exeter, Llandaff, Sodor and Man, and Glasgow; Lord Kenyon and the Hon. Lloyd Kenyon, Sir T. D. Acland, M.P., and Mr. T. D. Acland, M.P., Dr. Lushington, Mr. Senior, &c. The speeches being in Latin, the debate was confined within limits rather more consistent with convenience than polemical discussions usually extend themselves to. But the heat was so excessive, the crowd so oppressive, and the posture of standing in such a crowd so unpleasant, that fatigue of body prevented a due appreciation of the Latin reasoning enunciated. With the *non-placets* voted the Bishop of Exeter; the Master of Balliol College, the Rector of

Exeter College, and the Principal of Jesus College. With the *plaquets*, among others, Bishops of Llandaff and Sodor and Man, and Sir Thomas Acland.

On Friday and Saturday, the 10th and 11th of June, the chapels of Ramsden and Finstock, in the forest of Wychwood, were consecrated by the lord bishop of this diocese. The buildings, though unpretending, are neat and substantial; and each of them supplies upwards of 300 free sittings. The communion plate, and usual decorations, the gifts of private beneficence, evinced no niggardly spirit in so holy a cause. The books were the liberal and valuable offering of the Society for Promoting Christian Knowledge. The attendance was very numerous, the whole neighbourhood appearing to sympathize in the blessings thus conferred on a population who had hitherto been placed at the distance of three and five miles from their respective churches of Shipton and Charlbury, and from consecrated ground in which to bury their dead. Sums exceeding 50*l.* were collected during the reading of the offertory.

**THE MARTYRS' MEMORIAL, OXFORD.**—The committee of the Martyrs' Memorial announce to those of the subscribers who live at a distance from Oxford, that the Martyrs' Aisle, attached to the north side of St. Mary Magdalene Church, is now completed, by which means additional accommodation has been provided for about three hundred persons. They have also to state that the works connected with the Memorial Cross are so far advanced as to give reason to expect that the whole will be finished within about two months, with the exception of some portion of the lower story, which being more elaborate in its ornamental detail, will require a longer period. The statues of Archbishop Cranmer, and of Bishops Ridley and Latimer, which have been executed by Mr. Weekes, to whose charge they were assigned by the late Sir Francis Chantrey, have been already placed in the niches prepared for them in the Cross. The total amount of subscriptions received to June 1, 1842, is 730*l.* 1*s.* 4½*d.* A sum of 900*l.* is still required in order to meet the engagements which the committee have found it necessary to enter into for the completion of the works.

#### SHROPSHIRE.

**ALREBURY.**—The burial-ground attached to Criggion Chapel in this parish was consecrated on Friday, the 10th June, by the Lord Bishop of Hereford; after which

his lordship confirmed upwards of one hundred young persons.

#### STAFFORDSHIRE.

We are happy to state that an improvement has recently taken place in the state of the Bishop of Lichfield's health; and that he has been permitted by his physicians to take a house a few miles out of London for the benefit of country air. We understand that hopes, which we fervently trust it may please God to realize, are entertained of his lordship's recovery. —*Birmingham Advertiser*.—His lordship last week directed his secretary, Mr. Burder, to send out the usual notices for holding ordinations throughout his diocese in the course of the ensuing month.—*Worcester Guardian*.

#### SOMERSETSHIRE.

**BATH AND WELLS DIOCESAN SOCIETIES.**—In order to make the objects of these societies better known, and to create a more general interest in their behalf, their future anniversary meetings will be held in the chief towns of the diocese, in rotation.

The Foundation Stone of the new district church for Hambridge and Westport, between Langport and Ilminster, was laid on Monday the 20th June.

#### SURREY.

St. John's district chapel, Clapham-rise, was consecrated on 28th May, by the Bishop of Winchester, with the usual ceremonies. Dr. Dealtry, the rector of the parish, and numerous other clergymen, were present.

The church-rate has been carried in St. Mary's, Stoke Newington, on a poll, by 184 votes against 104.

#### SUSSEX.

The beautiful new window at the east end of the south aisle of Chichester cathedral, which the very Rev. the dean has caused to be put in to the memory of his sister, the late Miss Chandler, was completed last week. The masonry is admirably executed by Robert Smart; and the stained glass with which it is filled is very beautiful. The design is from the 25th of Matthew, and represents the six acts of mercy, well executed by Mr. Weiles. We are glad to hear that several other painted windows are about to be executed for this cathedral.—*Hampshire Advertiser*.

Dr. Gilbert, Lord Bishop of Chichester, arrived at an early hour on Thursday morning, June 9, at the Episcopal Palace, Chichester; and at noon of the same day his lordship presided at the quarterly



meeting of the Diocesan Association, in the Assembly Room; and on the following day his lordship ascended the pulpit of the cathedral for the first time, for the purpose of making an appeal on behalf of two schools established in this city for clothing and educating twenty boys and twenty-two girls. The sermon was followed by a liberal collection.

#### WARWICKSHIRE.

Among the improvements that have been made, and are still in progress on the Earl of Aylesford's estates in the extensive parish of Bickenhill, we must not omit to notice that his lordship has just erected a school for boys and girls of the parish, and a house for the master and mistress at one end, situated at the back of the churchyard. The seminary was opened on the 20th inst. The children were afterwards regaled with tea, and a plentiful supply of cake. The Hon. and Rev. Charles Finch, in addition to an annual subscription, has presented the school with a clock.

#### WILTSHIRE.

**GREAT BEDWYN.**—The foundation stone has been laid of the intended new church of St. Nicholas at East Grafton, in this parish.

#### WORCESTERSHIRE.

**NON-LIABILITY OF AN INCUMBENT TO CHURCH-RATE.**—This morning the city magistrates gave their decision on a case which had at a former sitting been represented to them as to the liability of the Rev. A. Wheeler, rector of the parish of St. Martin, to be charged with church-rates in respect of that parish. After mature consideration and reference to precedents, the bench decided that Mr. Wheeler was not liable to pay church-rates, inasmuch as tithes were not subject; that his liability to repair the chancel must be governed by the custom of the parish; and that as to his right of voting on a church-rate question, such right was constituted by his payment of poor-rates.—*Worcester Guardian*.

**BROMSGROVE SCHOOL.**—On Monday, the 6th of June, the Provost of Worcester College, Oxford, accompanied by two of the fellows, arrived at Bromsgrove for the purpose of examining the young gentlemen educated at the Grammar School of King Edward the Sixth, and to elect a scholar to supply the vacancy which had occurred at Worcester College. The examination continued to the following day, when Mr. E. J. Smith was elected. These scholarships, which are six in number, with six

fellowships annexed, were founded by Sir Thomas Cooks, and are filled up from Bromsgrove School; any boy who has been educated at the school for two years being entitled to be a candidate when a vacancy occurs.

#### YORKSHIRE.

On Wednesday June 15th, the Venerable Archdeacon Musgrave held his visitation of the clergy in Leeds parish church. An energetic sermon, or rather exhortation, was previously delivered by the Rev. W. Sinclair.

Owing to the sudden and severe indisposition of the Ven. Stuart Corbett, D.D., Archdeacon of York, the Rev. Doctor was unable to attend the Visitation at York. His official, the Rev. Robert Sutton, M.A., Rector of Fulford, received the declarations of the churchwardens, and very briefly addressed the clergy after the service in the church of All Saints', Pavement.

Of the eight churches in the borough of Hull, four have been built and a fifth rebuilt by the present generation, and the whole of the remainder have in the meantime undergone extensive renewals. A ninth is erecting in the Groves, and a few days ago the foundation of another church was laid in Myton, making ten in Hull.

**CLERGY DAUGHTERS' SCHOOL AT CASTERTON.**—The report for the past year of this institution exhibits a satisfactory state of its affairs. It is under the patronage of her Majesty the Queen Dowager; the Archbishop of York is the patron, the Bishop of Chester the president, and ten other prelates, vice-presidents. The Hon. Mrs. Howard is the patroness, and the vice-patronesses number many ladies of noble and distinguished families.

The interesting ceremonial of consecrating the new church at Clifford, near Thorp Arch, took place on Wednesday, June 8. The edifice is neatly but plainly built, and is well finished within; the ceiling being finished in imitation of oak. There is accommodation for a congregation of 400. The morning service was read by the Rev. Thomas Myers, of York; and the sermon was preached by the Rev. Dr. Hook.—*Leeds Conservative Journal*.

The anniversary of the Church Missionary Association for Leeds and its neighbourhood was held early in June. The Rev. A. Dallas, M.A., rector of Woston, Hants, and the Rev. J. E. White, M.A., of Liverpool, Association Secretary for the North Western District, attended as a deputation from the Parent Society.

The Annual Visitation of the Venerable

Archdeacon Stuart Corbett took place in the Parish Church, Doncaster, on Thursday, June 9th.

#### WALES.

The Rev. W. Bruce Knight, chancellor of the diocese of Llandaff, at his late vernal visitation, made some reference to the recent surprising decision of Dr. Lushington alone on the Braintree case, and quoted with most reasonable effect the following judgment of all the judges in the Court of Exchequer, delivered by Sir Nicholas Tindal:—"The repair of the fabric of the church is a duty which the parishioners are compellable to perform, not a mere voluntary act, which they may perform or decline at their own discretion: the law is imperative on them, absolutely, that they do repair the parish church, not binding on them in a qualified limited manner only, that they may repair or not as they think fit; and where it so happens that the fabric of the church stands in need of repair, the only question upon which the parishioners, when convened together to make a rate, can by law deliberate and determine is, not whether they will repair the church or not (for on that point they are concluded by law), but how and in what manner the common law obligation may be best, and at the same time most conveniently, performed and carried into effect. The parishioners have no more power to throw off the burthen of the repair of the church than that of the repair of bridges and highways." An appeal has been entered against the decision of Dr. Lushington.

#### IRELAND.

After many painful trials, difficulties, and annoyances, a school-house has been erected in the town of Carnew, for the scriptural education of the children in that parish. It will be in the recollection of the readers of this journal, that, in consequence of the system introduced into the schools on Lord Fitzwilliam's estate, and under his lordship's patronage, the Rev. Henry Moore, rector of Carnew, felt it to be his duty to withdraw from them. As Lord Fitzwilliam is proprietor of the whole territory, a memorial was addressed to his lordship, begging for a spot of ground sufficiently large whereon to erect a school-house, and offering to purchase it, if it could not be granted freely. The prayer of this memorial, though signed by 177 heads of Protestant families out of 208 in the parish, was refused. In one corner of the churchyard, however, was a rock, or a quarry of stones, from its nature useless

as a burial ground. Here, then, as a spot sufficiently large and unoccupied, the clergyman and his parishioners determined to build a school-house. Lord Fitzwilliam, however, brought Mr. Moore into the Court of Chancery, and compelled him to defend a heavy *latus* suit, in order to prevent the erection of the building in the churchyard. The cause was tried before the Master of the Rolls, and dismissed with costs. The building was forthwith commenced, and an appeal to the public was liberally responded to. A mandate was then issued to prevent any person on Lord Fitzwilliam's property from supplying stones, sand, or slates, for the erection of this school-house, but materials were procured from other counties, Carlow and Wexford, though with great expense and trouble. On Tuesday, the 3rd of May, the school-house was opened in the presence of an assembly of about 500 persons of all ages; and in the evening the children, to the number of 250, were regaled with a tea party. On account of the peculiar difficulties and expenses connected with the building of this school-house, there is still wanting the sum of 60*l.* to clear off debt, and to supply the necessary furniture.—*Church Intelligencer.*

DUBLIN.—*Converts from Popery.*—On Sunday, the 12th June, two persons publicly renounced the errors of Romanism, in St. Audson's church, and subscribed the roll. The Rev. Thomas Scott preached on the occasion from Hebrews, ii. 3—"How shall we escape if we neglect so great salvation?"

#### SCOTLAND.

A site north of the Frith of Forth, near Perth, has been selected for the Episcopal College in Scotland. The town council of Perth have voted 500*l.* towards the establishment.

#### COLONIAL.

Committees have just been formed for the purpose of taking the proper steps for the establishment of bishoprics in two other colonies of Great Britain—New Brunswick and South Australia. The former of these is at present included within the see of Nova Scotia, but the bishop has long felt, and urged upon the authorities at home, the necessity of dividing the diocese, and placing New Brunswick under a distinct ecclesiastical head. The province in extent is about 26,000 square miles (nearly the size of Ireland), and its population, a rapidly increasing one, is now 156,000. The distance between place and place, and

the difficulty and uncertainty of communication, from the state of the roads, the modes of conveyance, and the severity of the climate, during a very considerable portion of the year, contribute to separate the clergy from each other, and will, of course, render their mutual intercourse, even with a resident bishop, less frequent and regular than would be the case under any other circumstances. The difficulties adverted to are seriously augmented by the fact, that the Bishop of Nova Scotia and New Brunswick resides at Halifax, and that, with the claims that Nova Scotia has on his time, it is impossible for him to visit New Brunswick as frequently or so thoroughly as is desirable. The endowment of the bishoprics is estimated at 1200*l.* per annum, which will arise from a capital investment in permanent securities. The archbishops and bishops have appropriated for this object a sum of 10,000*l.* from the general fund placed at their disposal. It is expected that from the colony itself some considerable contributions will be transmitted. For South Australia a

bishop will also be appointed. It contains an area of 300,000 square miles. The progress in the colony since its foundation in December, 1836, has been singularly rapid, the population having in the course of that time increased from a few labourers to the number of 16,000. Some churches have been built in and near Adelaide, and others are in progress. But the want of episcopal control has already been sensibly felt, and questions have arisen which could only be satisfactorily determined by a bishop. A proprietor of land in South Australia has already offered to build, at his own cost, a church at Adelaide, to endow the bishopric with 270*l.* per annum, and to furnish plans, &c., for a bishop's residence. Other individuals have also contributed gifts of land to the amount of 100*l.* per annum. From the Colonial Bishops' Fund a grant of 5000*l.* has been obtained, which will yield a further endowment of about 400*l.* per annum. The endowment is estimated at 1000*l.* per annum.

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#### NOTICES TO CORRESPONDENTS.

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MR. WHITEHEAD is informed that letters already printed are never copied into this Magazine. The length of that which he has forwarded would have prevented its insertion, had it been a MS. As he seems to consider it an act of justice, however, its purport shall be here stated, which is, to contradict nearly every sentence of Dr. Hook's letter, printed in the last Number of the British Magazine, and give his own name in attestation that Dr. H., or his curates, had stuffed up the piscina with bread, had poured down it consecrated wine, had employed the architect to build it originally, and then to repair it, and had refused the remains of the consecrated elements to the poor. Dr. H. will certainly not take the trouble to repeat his contradiction of these assertions in detail, and contend for the last word with Mr. Whitehead.

If Johannes \* \* \* Tricross, Parson in the Wilderness, had given an address, a letter would have been forwarded to him, giving him satisfactory reasons for not inserting his communication, and assuring him that any letters he may hereafter send will be taken in with the postage of a hemisphere upon them.

"A.Z." The Editor doubts whether he shall be able to supply the desired document. He believes it is not in print, and has not succeeded in procuring a copy. The wish to which "A.Z." alludes was expressed in it very pointedly.

The letter of "Veles" is in type, and will appear next month.

Received:—Cyril Lucar.

Received:—H. M. B. and P. H.—neither quite satisfactory—E. B. declined because the lines were in print, as if privately circulated—W. G. and C. will observe that their communications have been superseded, in the way the latter especially desired.

Several correspondents must excuse defects in the above notices. One, however, should be named especially, as the gentleman who conducts that department of the Magazine (copying from some other periodical) inserted the Rev. J. Hayes, incumbent of Harpurhey, in the last month's list of Clergymen Deceased, instead of those to whom Testimonials of Respect had been presented. Mr. H. wrote to correct the error.

THE

# BRITISH MAGAZINE.

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AUGUST 1, 1842.

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## ORIGINAL PAPERS.

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### THE CATHARI AND ANABATICON ESAIÆ.

EARLY in the present century, the late Dr. Lawrence (then Regius Professor of Hebrew at Oxford, and afterwards Archbishop of Cashel) purchased a manuscript in the Æthiopic or Abyssinian language, which the bookseller who sold it had accidentally picked up at an auction. It proved to be a translation of that apocryphal book called the Anabaticon or Ascension of the Prophet Isaiah, which was known to several of the ancients. In the Apostolical Constitutions, Origen, Epiphanius, and St. Jerome, it is expressly spoken of; and Epiphanius relates, that it was relied upon by the heretics called Archontici and Hieracitæ. And the passage of Tertullian,\* "his patientiæ viribus secatur Esaias et de Domino non tacet," is reasonably supposed by Dr. Lawrence to refer to a part of its contents. If, however, the words of Origen to Africanus must be construed to imply, that it was composed before the Epistle to the Hebrews, and referred to in cap. xi. v. 37, Origen's reasoning to that effect must be pronounced worthless; for it only goes to shew, that the tradition of Isaiah being divided by a saw was in existence among the Jews anterior to their receiving that epistle. The contrary fact is certain enough. For its editor has proved, by reasonings equally ingenious and convincing, that this book was composed after† the 9th of June, A.D. 68, and before the 7th or 8th of May, A.D. 69.

The Greek original, from which the Æthiopian copy appears (by some indications) to have been translated, is not extant. Indeed, from the close of the fourth or commencement of the fifth century, (when Jerome made mention of it,) down to the recent and casual discovery of it in its Æthiopian garb, the work appears to have been entirely lost sight of in the church, and its former existence only known to the learned from the allusions of the early Fathers. It was described by Dr. Lawrence in his title page‡ as opusculum pseudepigraphum multis abhinc sæculis, ut videtur, deperditum. The vast learning of Fabri-

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\* De Patientiâ, c. 14, vol. iv. p. 99. Semler.

† That is to say, after the death of Nero, but less than 392 days after that event.

‡ Oxoniæ. Typis Academicis. 1819.

cus could find no fresh vestige of it, but the title 'Hsalov ópáσewς in a manuscript\* enumeration of Apocrypha at Paris.

It did not, however, fall into such complete neglect among heretics as it had done among churchmen; and was both preserved and recognised by those Paulician sectaries, emanated from the old Manichees and Gnostics, who so largely infested both the east and west of Europe in the middle ages. They were known (indifferently, as it seems) by the titles of Cathari, Patareni, and Publicani; for though they split into several diversities of opinion, marked by certain diversities of appellation, those appear to have been nomina generalia. But the celebrated events of the crusade of Languedoc has caused them to be better known by the vulgar and trivial name of Albigenes, or people of Alby in Languedoc. The Ascension of Isaiah was preserved among the heretics of that leaven somewhere about the middle of the thirteenth century. But the work in which that curious fact appears is one of much rarity in the libraries of England, which was not printed until seven years after the death of Fabricius, and had very likely never attracted the particular notice of Dr. Lawrence—viz., the five books *Adversus Catharos et Valdenses*, by the Dominican† Moneta of Cremona.

That error is multifarious, and the more so as it is grosser, the history of the Lombard Cathari confirmed. They were at that time not only of various minds on points of opinion, but, except in their incurable folly and perversity, were so changeable, that the historian who one year described their creeds might find his description inapplicable some years after. The passage about to be extracted affords a remarkable instance of this. The Albanenses‡ or Cathari of Albania, (subdivided again into two sects, those of Balasianza§ and Johannes de Lugio,) with whom those of Languedoc are supposed to have agreed in the main point, were pure Dualists, and held with the Magi and Manichees two First Causes or Principles, the Good and the Evil. But those of Concorrezo and Bagnola (though divided on some matters) professed, after a fashion, to maintain a single First Cause only; for they maintained that God first created the four elements, and then the devil made out of them the world, and all things in it. These variations had sprung up between the years 1200 and 1230, at the former of which times, as we are assured by their ex-bishop Rainero Sacconi, they were all united in the doctrine afterwards retained by the Albanenses. The sole object in here mentioning these distinctions, equally frivolous and wayward, is to render more intelligible the ensuing extract. For all those|| who avowed their dualism rejected as the immediate work and composition of the Evil Principle the Five

\* Codex Regius Paris, 1789, teste Cotelierio, ap. Fabr. Cod. Pseudepigr. Vet. Test. p. 1093.

† Edidit atque illustravit T. A. Ricchinius. Romæ. 1748.

‡ Albania was an important province of the then flourishing Esclavon kingdom of Rascia. It is impossible to believe, with Ricchini, that Albanenses was synonymous with Albigenes, or men of Albige. But the Esclavon congregations agreed in doctrine with the Albanenses of Lombardy.

§ Otherwise Gelesmanza or Belermanza, and Johannes de Lugduno.

|| Moneta, Z. 1, c. 1.

Books of Moses, and the historical Books of Joshua, Judges, Ruth, Kings, and Chronicles, but they received the Psalms, the Five Books\* of Solomon, and *The Sixteen Prophets*; to which some of them added Job, and the† whole of Esdras. But those Cathari who affected to admit but one Principle, thought fit to condemn the writings of the prophets, together with the law, as being likewise from the devil; not, however, without the most puerile diversity of sentiments concerning the prophets themselves.

"The Cathari (says Father Moneta) differ concerning the prophets, as I said in the commencement of this work. For they who hold the Two Principles maintain that they were good. But they who hold only One Principle judge them to be evil; and as they say that the devil gave the Old Testament, so they say that he sent the prophets. They further maintain them to have been sometimes compelled by the Holy Spirit to prophesy of Christ, as also they believe Moses to have done; nor do they think that they then understood what they were saying. But they think that they spoke by the malign spirit, when they spoke of wars, pestilences, and the captivities of the people.

"But some of them [of the Cathari of One Principle] believe them [the prophets] to be the persons of whom Matthew, xxvii. v. 52, says, *Many bodies of the saints which slept arose*; thinking that, because of some good things they had said of Christ, they had arisen with Christ, and again been made men, and received imposition of hands from the apostles, with whom (as they say) they afterwards conversed, and were saved. They understand the same concerning Abel, Abraham, Isaac, and Jacob, and some others, of whom they believe the apostle to speak in 1 Cor. xv. v. 6, *After that he was seen of above five hundred brethren at once*. But that belief of their's is convicted of falsehood, because it is not testified by the Law and the Prophets, as hath before been said.‡

"They who hold the Two Principles now say [dicunt] that the prophets were good, but some time ago they used to condemn [aliquando damnabant] all of them§ except Isaiah, to whom they ascribe a certain little book, wherein it is written, that the spirit of Isaiah, rapt from his body, was led up to the seventh heaven, in which he saw and heard certain arcana, on which they vehemently rely. Far be it, however, that that book was ever Isaiah's! But, their sins requiring it, they attend to that book, as they do to other spirits of error."—Lib. ii. chap. 10, sec. 4.

It can scarcely be determined from these words that Father Moneta had ever seen the book in question. For he may have heard concerning it from his collaborator, the Catharan ex-bishop Sacconi, or have seen accounts of it in the writings of Tetricus|| or some other Catharan author. But they sufficiently evince that it was then extant in Italy.

\* This phrase included Siracides and Wisdom.

† That comprises Nehemiah and Esther, besides the apocryphal books. The latter, by being *prophecies*, obtained admission for the rest of Esdras.

‡ To what this sentence refers, what it means, and whether it came thus from the pen of Moneta, is all hard to say.

§ They could not consistently receive this book, and reject the genuine Isaiah, for the latter is recognised by the former in cap. iv. 20. But they were inconsistent so long as they rejected Amos, Micah, Joel, Nahum, Jonah, Obadiah, Habbakuk, Haggai, Zephaniah, Zechariah, Malachi, *Joseph the Just*, and Daniel, whose inspiration is declared *ibid.* 22. Jeremiah, Ezekiel, and Hosea, do not appear in it. Joseph the Just must mean the apocryphal *Προσευχὴ Ἰωσήφ*, repeatedly cited by Origen, and still extant in the eleventh century.

|| Or Thetricus, probably Dieterich, *cit.* Moneta, p. 61, A. 71, A. 79, B. Also Desiderius Hæresiarcha, *cit.* p. 248, A.

Whether the copies of it were in Latin, or in the vulgar Italian idiom, does not appear; but they were probably translated into one or the other from Greek copies preserved in the Bulgarian\* and Sclavic churches of the Paulicians.

It would seem, from the statements above extracted, that the value attached to this production was the sole cause for any portion of the genuine prophecies being received by any portion of the Cathari. The mad opinion of those Catharans who received the prophecies, that they were all composed in heaven, may perhaps be in like manner referred back to this apocryphal book; for, as they received the canonical book of Isaiah first, and subsequently the other prophecies, merely in deference to this unearthly volume, so they pretended that those in like manner were composed seven spheres above this devil-built world. We may judge what value the Dualist Cathari attached to this apocryphum, and how free from exaggeration is Father Moneta's statement of their reliance upon it, when we remember that in Isaiah it was written, "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things:" and that they received even that prophecy in preference to giving up the other.

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\* The two Eastern Churches of Cathari, to whose dogma Father Moneta appeals, are those of the Bulgari and the Slavi. Sacconi says, that the churches of Bulgaria and *Dugranicia* were the two from which all others derived their origin. But in Martene's edition we find enumerated those of Slavonia, of Philadelphia and the Greeks, of Bulgaria, and *Dugunthia* or *Dugunithia*. Mr. Maitland explained *Dugranicia* quasi *Dobronicha*, the Sclavic name for Ragusa.—Facts and Documents, p. 428, n. [Dubrovnik, from *dubrava*, Sclavic for *wood*. Orbino, Regno degli Slavi, p. 216.] But that does not suit equally well with the readings *Dugunthia* and *Dugunithia*. I observe that Cattaro, an important place in those parts, and formerly in Albania, used to be called *Degurto*, from the river Gurdich. But that does not serve much better. And the whole topic of Patarenism in its headquarter, Bulgaria and the countries immediately connected therewith, remains to be illustrated hereafter, and probably by another generation. The Slavi, and the Lombard Albanenses, agreed in minute points of doctrine, "*Slavi et qui duo ponunt principia*," which words are Moneta's perpetual periphrasis for the Albanenses.—See Mon. 3, c. 2, p. 233. Perhaps (after all) the *Dugranician* or *Dugunithian* mother church was that of Albania, then a free and Christian province of Rascia. For we know that the Albanenses held the primitive, and once universal, gnosis of the Cathari.

Orbino furnishes some scraps of information worth gleaning up. He tells us (on the authority of one Pietro Livio of Verona) a tale, that the Patarini were a sect named from one Paterno, a Roman. [This is void of probability; but that he should keep the second A, while thus deriving the word, is strong evidence for that spelling.] The sect, being expelled from Italy, passed by way of Friuli into Bosnia. Some of them staid in that province; but the rest proceeded towards the Danube, and settled near Nicopoli, which is a city of Bulgaria, upon that river, and called themselves the Pavlichiani. [From this ignorant tale we may probably collect thus much, that the Bulgarian Primacy was seated at Nicopoli.] These Paulicians were converted to the true faith by Dominican Preachers in the fourteenth century. But others called Manicheans remained in Bosnia, where they had monasteries, of which the abbots were called *Ded*, and the priors *Strovnik*, as late as the year 1520.—See Orbino Regno Degli Slavi, p. 353, 4. As for this distinction between Paulicians and Manicheans, the case is simply this: that the old and strict designation had fallen into oblivion between the fourteenth and sixteenth centuries, and the generic term of reproach, which was vulgarly, but somewhat less accurately, applied to them, had entirely superseded it. In the Sclavonic spelling, Pavlichiani, we perceive a nearer approach to Publicani; and, consequently, a corroboration of Mr. Maitland's opinion, that Publicani is a mere corruption of Pauliciani.

Their possession of the apocryphal Vision of Isaiah, and their "vehement reliance upon it," give some additional importance to its contents; and to the question stated, but left unsolved and undiscussed, by Dr. Lawrence, "whether they are or are not in themselves heretical." That eminent divine has at large pointed out its orthodoxy in those respects which stand opposed to Unitarianism, and its explicit and most ancient ante-Nicene testimony to some mysteries of the catholic faith, to the rank of "the Lord God, the Lord Christ, who will be called in the world Jesus," and to the trinitarian worship by the host of the sixth heaven, who "all invoked the First, the Father, and his Beloved the Christ, and the Holy Spirit, all with united voice." It is undoubtedly the production of a converted Jew of the Hebrews. But to what he had suffered himself to be converted, is a point which has not been made out. For his not being an Ebionite, or any sort of Unitarian, is far from concluding that he was not a heretic.

It is true that the idea of seven heavens or spheres, one below the other, is a part of the rabbinical teaching, and in itself may prove nothing more to the prejudice of the author than that he retained a Jewish mode of thinking concerning the celestial regions; analogous (perhaps) to the mode of speaking employed by St. Paul,\* "the third heaven." But it was also a gnostical idea; and may therefore connect itself with a corrupted faith. Simon,† to whom all Gnosticism has been referred, taught that the intermediate space between God and men was occupied by the angels of the seven heavens; which the souls of men had to traverse by propitiation of those powers. The Archontici,‡ whose sect was formed in Palestine by the anachoret Peter of Cabarbaricha, and introduced into the Lesser Armenia by one Eutactus, made use of this book, the Anabaticon Isaïæ, and taught that there were seven celestial spheres, and in each of them a Prince or Archon; and the eighth heaven, above the seven archontic spheres, was the dwelling of the Luminous Mother. The seventh was possessed by the Archon Sabaoth, who was tyrant over the inferior six. The Archons were the creators of the world. Hieracas, an Egyptian Gnostic, made use of this work, and therefore must have held its leading notions. Saturninus, Carpocrates, and the persons called Ophitæ, equally taught that the planetary heavens were the seat of the spiritual powers, who formed and ruled the visible world. As it is certain that the writer of the Vision of Isaiah had ceased to be a Jew in religion, and as his behaviour in fabricating it

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\* 2 Cor. xii. 2. See Heb. vii. 26.

† Vide Mosheim Inst. Majores, p. 418. That historian seems to err in arguing (against tradition) that Simon was not the source of those heresies, because he did not himself continue to be a Christian at all, but arrogated to his own person all that he taught of a manifestation of the Divine Virtue in human form. For the question is not, whom he represented as being such manifestation, but whether or not he first introduced the gnostical modes of viewing it. It was natural, that personal pretensions so slender as his should soon fall into contempt; but that doctrines so well suited to the prepossessions of many should propagate themselves, in connexion with the Person whose pretensions could not be rejected.

‡ Epiphanius adv. Hær. L. 1, p. 291.



at all exposes his character and motives to suspicion, it is by no means clear that his use of the theory of the seven heavens was innocent, and not heretical in its intention. Our estimate of that question must be guided by an examination of the matters which we find here revealed to Isaiah, concerning Christ, the heavens, and the world.

Isaiah was discoursing with King Hezekiah, when the voice of the Holy Ghost called him; and he fell into a trance with his eyes open, yet he saw not those about him; for he saw a vision, and the angel who shewed it him was sent from the seventh heaven. He conducted the soul or mind of Isaiah to the firmament, where he beheld Samael Satan, and his powers, engaged in violence and contention. Thence he led him through the first, second, and third heavens; in the third of which, there is no longer any mention made of this world or its affairs, not from ignorance of it, but on account of its irksomeness. [This seems to bear reference to the well known passage of Saint Paul.] They continued their ascension through the fourth and fifth heavens. And in each of these five there was a throne, and a glorious being seated on it. In the æther of the sixth heaven there was a throne; but in that heaven was no throne, because it is of the power of the seventh heaven. And in the æther of the seventh heaven was no throne.\* In the seventh heaven he saw his Lord, and Adam, and Abel, and all the early saints, worshipping and praising him. And he saw the Lord changed, and made as an angel, and the angel who guided him bade him worship the Lord so changed, and said, "This is the Lord of all glory whom you beheld." By the side of the Lord he saw another angel form, and his guide said, "Worship him, for he is the angel of the Holy Ghost who spake by thee and the other saints." Then he saw his Lord and the angel of the Holy Ghost worshipping God. The Christ and the Spirit become as angels and worshippers when they are about to be sent upon the great message or mission. This is orthodox imagery.

In the sixth and seventh heavens there is no imperfection, or, as it is figured, no hosts *on the left hand*; but all are in God's similitude of goodness. It is the reverse in the five lower heavens, and the firmament, where the throne-sitter has a host on his right and one on his

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\* It is worth observing, that our author does not explain the distribution of his firmament and seven heavens. Above the air, which the worst demons possess, Satan holds the firmament, above which again are five heavens without æthers, and two heavens having certain purlieus so called. But all this may be taken two ways. Either the satanic firmament is a space above the air, but sublunary, and having above it the seven planetary heavens or spheres; or that firmament is a space comprising (as in Gen. i. 14, &c.) all the visible or stellar skies, and having above it seven regions of a world to us invisible. It may be argued, that the seven heavens are not planetary, from there being no thrones in the sixth and seventh; whereas it might be supposed that the planets themselves were the thrones of their respective heavens. And it may be argued, that the whole stellar heaven is in the satanic firmament, from the declaration (cap. iv.) that God will destroy the angel of the sun, and the moon, "*angelum solis, et lunam*," as manifestations of Belial. But it remains uncertain what this writer's economy of the heavens may have been.

† He who is called the *Holy Spirit*, as God existing eternally in his pleroma, is called the *Angel of the Holy Spirit*, as sent forth on special mission, or given without measure to the Theanthropos or Christ. Here is no positive offence, but an improper tampering with the names of God.

left. This is necessary, to explain the order appointed for the descent of the Beloved to this world and to hell.

"I heard the words of the highly exalted the Father of my Lord, speaking to my Lord, the Christ, who will hereafter be called Jesus. 'Go,' said he, 'descend through all the heavens, descend to the firmament, and the world, even to the angel who is in hell, but who has not yet been hurled to utter perdition. Assimilate thyself to the appearance of all who are in the five heavens, to the form of the angels of the firmament, and carefully guarding thyself be assimilated even to the angels who are\* in hell. Neither shall all the angels of the world know that thou, with me, art the Lord of the seven heavens and of their angels, nor shall they know that thou existest with me. Then, when, with a celestial voice I shall have convoked the angelic and splendid host of the heavens, and when I shall have enlarged the sixth heaven, that thou mayest judge and destroy the principalities, the angels, and the gods of the world, *as well as the world, which belongs to them*, then shalt thou reign. For they have uttered falsehood, and said, 'We exist, and besides us there is no God.' Nor when from the gods of death thou shalt ascend to thine own place, shalt thou undergo a change in passing through the different heavens, but with splendour shalt thou ascend, and sit at my right hand. Then, too, shall the principalities and powers worship thee."

Isaiah was then shewn, in a vision, the descent of the Lord to this world. "Observe, that thou mayest see the change of the Lord and his descent." In the sixth heaven he was not changed, and they glorified him. But in the fifth he was assimilated to the form of the angels there, and they glorified him not; and so again in the fourth. At the gate of the third heaven his passport was demanded by the watchers, "which the Lord, as one unknown, gave to them," but his form resembled theirs; and it was all the same at the second heaven. At the first heaven he gave his passport in the form of the angels upon *the left side of the throne*. At the firmament, where the prince of this world (Samael Satan) dwells, he gave his passport to those on the left side, *his form resembling theirs*. Lastly, he became *assimilated to the angels of the air*, but gave them no passport, for they were engaged in mutual contention.

The next vision is of the Virgin Mary, her pregnancy, the birth of our Saviour, his life, death, and resurrection, and lastly, his ascension through the seven heavens. On his return, he was known and glorified wherever he passed; and, in particular, "the angels of the firmament and Satan both perceived and worshipped him; greatly, however, did they grieve, saying, 'How has our Lord descended to us,' and we discovered not the splendour which belongs to him, which we now discern," &c.

It is undoubtedly true, that the facts revealed in this apocryphal vision do not expressly set forth any of the great heretical characteristics of Gnosticism. But it is not equally clear that they can be with probability referred to any other principles.

No principles of Dualism, or eternity of matter, or independency of an evil power, are asserted in it. But the Lord is commanded to

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\* According to the Rabbins there are seven hells below the earth, as well as seven heavens above it. But Isaiah beheld no vision of the Lord's descent through the hells, and no further mention of it occurs.

disguise himself, and assume the form of all the un-celestial powers (viz., all those below the sixth heaven) through which he has occasion to pass, not excepting even the accursed powers of Samael Satan, (to *the worst* of whom, viz., those on the left hand of the Satanic throne, He is made similar) and deceive them by delivering false passports. No cause for so doing is expressed or intimated. In one passage his superiority is asserted, so as to insinuate, but without averring, that this proceeding was purely voluntary. "For he alone it is, to whose voice all the heavens and thrones respond. I therefore had power and was sent . . . that thou mightest see the Lord of all these heavens and these thrones, although he shall be changed, until he is according to thy form and to thy likeness." Still no sort of reason is hinted. But the obvious cruse of such proceedings wherever we meet with them, either in real scenes of human falsehood, or in fictions disparaging the God of truth, is the inability to pass otherwise. Here it is the inability of the good principle to exist in the world of the evil principle, (or the converse,) without assimilation to the world into which the intrusion is made by the antagonist principle. Having conquered the world in the mystery of his passion and descent into hell, he could return openly and triumphant. But he was previously unable to effect a passage through the lower worlds, except by cunning and contrivance. The same is also implied in the grief of Satan, that he had not known the Lord on his descent; a grief which cannot reasonably be ascribed to sentiments of love or reverence, but to his despair at not having stopped him. "The prince of this world had nothing in Him;" but he felt that he had been over-reached, and that he "was judged."

The creation of the visible world by God is nowhere, in terms, denied. But it is unlikely that a creator should steal through the worlds of his own handy-work, by means of artifice and deception. We read in cap. 1, that the name of God "has never been *transmitted* to this world." And if the whole volume be searched for the purpose, not a passage will be found which ingenuity can strain into an intimation that God did create the world or any part of it; although it contains many passages declaratory of his attributes and glory.

The creation of all things visible by Samael Satan and his powers is, of course, nowhere affirmed. But we read that Christ (who was manifested that he might destroy the works of the devil) should come down to destroy the angels and gods of the world, "*as well as the world, which belongs to them.*" Here, the passing away of this world at the last day is described as a penal judgment on it, because it is the devil's world. Tophet is prepared for the visible world itself. So\* also "the voice of the Beloved shall rebuke in wrath the heaven, and the dry land, the mountains, and the hills, the cities, and the deserts, the north, the angel of the sun, the moon, and every thing where Belial has been seen and manifested in this world." This is not spoken against sin and things sinful, but against this world and things visible. Hill and mountain, dry land and desert, city and

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\* Cap. iv. v. 18.

plain, nay, the very stars of heaven are condemned, because Satan is manifested in them. Can the writer, who abstains from adding that the evil principle formed as well as rules them, be better than a cautious dissembler? Not a phrase will be discovered at variance with an evil origin of the lower world.

That Samael Satan is not a created and fallen being, does not appear in these visions so plainly that he who runs may read it. But it may be inferred by conjecture from what is there written. For when Isaiah, on his ascent, passed through the firmament, he there beheld Samael and his powers perpetrating slaughters and diabolical deeds, and he said to his guiding angel, "what is this contention?" and he answered, "*Thus has it been from the foundation of the world,* and this slaughter will continue, until he whom thou shalt behold shall come and put an end to it." But if Satan has held his present station and wrought his present deeds from the foundation of the world, it seems to follow that he and his powers have not quitted their first estate or renounced their original obedience, but were originally such as Isaiah saw them.

As regards the phantastical or docetic nature of Christ's human body, some observations are requisite. Seeing that, on his descent through the heavens and the Satanic firmament, he took upon himself the form of their respective inmates, but was not really such as he pretended to be, we might suspect that "his change, descent, and form, when he shall be changed into the form of a man," would be a mere continuation of the series of changes, and of the same vain and illusive nature. But when we consider that his six former transformations were (to all appearance) merely undertaken to obtain a passage for him, and give a currency to his passports, and that the awful mysteries of his humanity seem to have conquered the world, we are led to conclude that something more real took place on earth than in the lower heavens. It appears, indeed, that he became and was man. But it does not necessarily follow that he was a bodily or carnal man. For the ghost of Samuel was a man, and we read of "the man Gabriel." And there is reason to suppose that the Christ of this book, though called man, was not God manifest in the flesh. For it is said, (ix. v. 13,) "He shall take your form, shall *be reputed flesh,\** and shall be man." On the other hand, not a word can be found which evinces that he had a carnal body.

The mysteries of the conception and nativity are copied from the gospel of St. Matthew by this author, who wrote soon after the date of its composition. But he adds to that gospel narrative, that Mary was entirely unconscious of her delivery, until she beheld a small infant lying before her. We must surely acquit the author of wishing to ascribe to the infant Christ a size so diminutive and dwarfish, as to enter upon human life unfelt and unperceived. But, in so doing, we may suspect him of ascribing to the infant an unreal body. After concluding his own statement, he subjoins the following account of doubts and rumours. "Some said that the Virgin Mary brought

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\* Et putabunt eum esse carnem. Latin Version.

forth two months before; while many affirmed that she did not bring forth at all, that a midwife went not up to her, and that the cries of childbearing were not heard. [By his own shewing, no midwife went up, and no cries were heard.] And all were in the dark respecting him, for all knew that he was, but knew not whence he was." For what reason all this ambiguous matter is introduced, if it be not to excite speculations and mistrust concerning the nativity, it is difficult to conjecture. But the doubts which he has thus chosen to disseminate are clearly not psilanthropical, or directed against the miraculous conception, but gnostical, and tending to spiritualize the incarnation. He maintains a conception perfectly divine and miraculous, if any; but he seems to cherish no great disinclination to the idea, (afterwards inculcated by Marcion,) of a descent without any conception, gestation, or birth, if he has not actually a dissembled abhorrence of the virgin's womb. If his behaviour in this remarkable chapter demonstrates nothing against him, it is offensive and full of suspicion.

Therefore, upon the question, whether the author of this presumptuous effusion merely proposed to embody in a Christian fiction his rabbinical idea of seven heavens, or whether he desired to knead up that theory into the heretical gnosis to which Simon Magus, Carpocrates, the Archontics, the Hieracites, &c., more openly adapted it, we are induced by positive considerations arising out of its language, coupled with an absence of countervailing expressions, to prefer the latter opinion. Nor is that opinion lightly confirmed by the Cathari of the genuine Paulician credence. For why should they preserve this obscure production, and place reliance on it, if they found in it nothing to countenance their tenets? Or why should we refuse them credit for knowing what was of value to their cause, and impute to them the purchase of an useless article\* *at a very high price*? The work was, indeed, singularly well measured to fit the purposes of Carpocratians, Archontics, Paulicians or Cathari, and other such. For it does not exhibit their general scheme in a direct and undeniable form; which would have been an unskilful, and, in its issue, a less successful artifice. But it ministers to heresy rather as Scripture furnishes orthodoxy, by its tendencies and the collections to be made therefrom, than by a creed ready made to hand. It served their purpose, as various canonical texts and passages were made to serve it; more effectually no doubt, yet not so palpably and rashly as, at first sight, to warn those minds they would seduce. The writer, indeed, like all others of his age and its critical resources, wanted skill to assume the prophetic standing-point, and to approach the Christian scheme at such distance, and sketch in its figures with such indistinctness, as belonged to the character of an ancient Hebrew seeing† the Lord's glory, but not nigh, and rejoicing in undefined hopes. In that regard, the fiction is much too glaring to stand before modern acumen. But in those points wherein cotemporary criticism was better prepared to grapple with it, viz., the more or less open inculcation of

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\* See above, p. 124.

† John, xii. 41.

Magian or Sabian modes of heresy, it was so guarded and toned down, as to obtain some acceptance, if not with fathers correctly so styled, at least with a learned\* Montanist and with Origen.

Viewed in this light, it would become a very curious topic. For it was composed in A.D. 68, 9, shortly after the three gospels, and long anterior to the fourth, and when several of the apostles and their leading disciples must have been living. Yet, at the same time, it bears irrefragable marks of not being Cerinthian. For it distinctly records the virginity and miraculous conception of Mary, and the personal identity of Christ with Jesus; while it is entirely silent upon that main hinge of Cerinthianism, and of almost every psilanthropic gnosis, the baptism in Jordan. Being composed immediately after the death of Nero, who, by reason of his persecution of Christians, is regarded as a manifestation† of Belial, and his death as the close of Belial's reign and immediate harbinger of Christ's advent and reign, it may be conjectured that it was the work of a Roman Jew. For the persecution of Nero arose out of the conflagration which ravaged Rome in his reign, and its violence is supposed to have been principally felt in the capital of the empire.

#### ON THE PRESENT DISSENSIONS IN THE SCOTTISH KIRK.

NO. III.

WITHIN the last few weeks an accredited organ of the non-intrusion party in the kirk of Scotland‡ has openly avowed that the principles for which the kirk is at present contending, in her attempt to evade the conditions on which, at the epoch of the revolution, she was taken into alliance with the state, and, while so attempting, in her setting at defiance the decisions of the supreme civil courts of the country on points in which the civil rights of patrons and presentees are undoubtedly and essentially involved, are "the principles for which a Hildebrand was imprisoned, and for which an A'Becket died!" This is a very remarkable declaration, as issuing from a religious body, whose peculiar and never expiring boast, for nearly three centuries, has been that from the principles of a Hildebrand and an A'Becket, and from everything which savours, even in the slightest degree, of a fraternization with the doctrine, the discipline, the sentiments, the feelings, or whatever can possibly be regarded as an appanage of, or as being connected in any way with, the "Scarlet Lady of Rome," they, of all the religious bodies catholic or un-catholic into which Christendom is divided, are the most remotely and the most uncom-

\* The *Liber de Patientiâ* seems to have been written after its author's deplorable fall.

† "In the form of a man, an impious monarch, the murderer of his mother, in the form of him, the sovereign of the world."—cap. iv. It is impossible not to recognise here the origin of the disgracefully absurd notion, that Nero is Antichrist. The three years, seven months, and twenty-seven days, counted from the commencement of Nero's persecution to his death, are quasi three years and a half, the famous time of Antichrist.

‡ The *Aberdeen Banner* newspaper.

promisingly removed. And to what is this change to be attributed which has so suddenly come over the spirit of the kirk's dream? For this change there is but one satisfactory—as, indeed, it is a very apparent—reason which can be assigned. The majority of kirk ministers, and kirk elders, having never abandoned the comparatively low ground of non-intrusion, and having boldly, in their last General Assembly, declared war—war “even to the knife”—against the monster *patronage* itself—that is, having announced that they will not now be satisfied with a mere *veto*, applied by the male communicants of a parish, on the appointment of a minister by the patron, but that henceforward they demand this appointment, in all cases, to be vested in the parishioners through the medium of a *popular election*—they, like their forefathers, antecedent to the great rebellion—and even though a similar rebellion should, in the nineteenth century, be the result of the contest\*—have resolved to strengthen themselves, and, if possible, to advance their cause, by allying themselves with every human being, whether protestant or papist, who will aid them in their resistance of the court of session, and in their determination to render the statute and common law of a free country as nought when placed in opposition to their own despotic decrees. This is not speaking unadvisedly. In May last, the Scottish General Assembly, after deposing and suspending more ministers than had been deposed and suspended for a century before—after receiving one deputation from the presbyterians of the north of Ireland, and another from the English independents—after congratulating the latter that although “the spirit of Laud” had again revived in the land, “the spirit which crushed Laud” was yet at hand to act a similar part—after passing a law which abolishes all distinction between the established presbyterian ministers of Scotland and the teachers of every other class of sectaries in Great Britain, and which admits to the pulpits of their establishment every man who, by virtue of a black coat and a white neckerchief, considers himself entitled to be addressed as *reverend*—closed their proceedings by appointing a deputation for the purpose of entering England; where, under the pretence of enlightening the English people on the subject of their own affairs, they, in reality, are stirring up, south of the Tweed, a bitter feeling of hatred to patronage and the aristocracy, and, by humouring for a time the prejudices, the passions, and the worldly interests of all political and (so called) religious factions in church or state, are to contend lustily for “the principles for which,” as they, at present, find it convenient to assert, “a Hildebrand was imprisoned, and an A’Becket died.”

In addition to the declaration just noticed, there is another thing connected with the present uproar in the kirk, which is well

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\* Independent of other sources of information to which he might be referred—chiefly in the speeches of those leaders of the non-intrusion party in Scotland whom it is but too much the fashion of their opponents to compliment as “excellent and pious men”—the reader will find a plain and distinct threat of this kind in the letter addressed, some time ago, by Dr. Candlish, the presbyterian minister of St. George’s, Edinburgh, to the Marquis of Normanby.

worthy the attention of all Englishmen; more especially of such among them as imagine that the principles, whatever they may be, for which the dominant party in that kirk are displaying themselves as so earnestly zealous, are principles which, to a certain extent, assimilate with those which have of late years been revived, and which are in the course of laying so firm a hold on the sympathies and affections of the English people. It is the similarity which exists between the means which are adopted by their authors for their propagation, to the intended detriment of the *English* church and nation, and the means which were adopted—having the same object in view—by the Scottish covenanters of the early part of the seventeenth century, previous to their well-planned riots in Edinburgh, their overthrow of episcopacy and proscription of the Scottish bishops in the Glasgow Assembly of 1638, and their subsequent successful insurrection against the crown and the constituted authorities of the kingdom. A very scarce but valuable work, entitled “Memoirs of Henry Guthry, late Bishop of Dunkel,”\* furnishes ample evidence of this similarity. The following is an extract:—

“And withal, their adversaries,—that is, the non-intrusionists and anti-patronage men of Charles the First’s days,—had for a long time *entertained at London* one Mr. Eleazer Borthwick, (a man well travelled, and fit for such work,) *transacting with nonconformists there*, to have thoughts of attempting something for reformation in *THAT church*, how soon the work should begin here (in Scotland). The said Mr. Borthwick returned in February 1637, and made them an account of his success, *which being to their mind, DID MUCH ENCOURAGE THEM*. They had also correspondence *with the Scottish ministers in the north of Ireland, for making some stickling THERE*, wherein they were not deficient, and so at length (knowing what was upon the wheel here) they waxed so tumultuous against the order of that church (of Ireland) as made their bishops to turn them out; whereupon they came over to Scotland with a great noise of the persecution they had met with, and were looked upon by their friends here as so many martyrs, so that care was taken for their shelter and subsistence in the West, until the revolution which ensued, that places were emptied for them.”†

Is it matter of mere accident, or is it part and parcel of a well-concocted scheme for rendering the dogmas of the solemn league and covenant once more the means of convulsing three kingdoms, that the late General Assembly received the deputation of “Scottish ministers in the north of Ireland,” and the deputation of the “nonconformists” of England,—opening their pulpits, at the same time, to the latter,—and that Dr. Candlish and others are just now being “entertained at London,” while, in the presbyterian meeting-house in Regent-square, and elsewhere, they are haranguing on the beauties of non-intrusion? As the non-intrusion and anti-patronage covenanters of the nineteenth century are men at least equally wise in their generation with those of a by-gone age, and as much of their past conduct has convinced us

\* Memoirs of Henry Guthry, late Bishop of Dunkel, in Scotland; wherein the conspiracies and rebellion against King Charles I., of blessed memory, to the time of the murder of that monarch, are briefly and faithfully related. London: printed for W. B., and sold by J. Nutt, near Stationers’ Hall, 1702.

† Memoirs, &c., p. 13.



that the page of Scottish history, during the seventeenth century, is matter of constant study with them; their doings with respect to the Irish presbyterians and the English independents are based on the same principles, and intended to be followed by the same results.

Should the opinion here expressed be correct, it is high time that an end were put to certain "entertainments at London," of which too much has been said of late years in reference to "eminent ministers" of the present Scottish ecclesiastical establishment. Throughout the years alluded to, audible whispers have been heard in Scotland, that it is a surer passport to admittance to the *élite* circles of church society in England to be an "eminent minister" of the schismatical Scottish kirk than to be a bishop of the pure but depressed branch of the church catholic which still exists in the northern part of Great Britain. Not whispers, but loud observations have been rife, that while one prelate of the church of England has announced to an undoubted member of the Christian priesthood in Scotland that he could not, with propriety, lest he should give offence to the Scottish kirk, acknowledge him openly as a brother, another English prelate, while being seated with an "eminent minister" of the kirk at the hospitable board of the primate of all England, has remarked that the only difference between himself and that minister consisted in *the silk apron which he himself wore!*

These rumours are not mentioned as if they were probably, much less indubitably true; but they have been repeated over and over again, in Scottish social circles, as certain proofs how fully the heads of the English church sympathize with the kirk in her struggle for "spiritual independence," and how little, at the same time, they are inclined to view with a favourable eye every attempt, on the part of the true church in Scotland, to make her voice heard amid the schismatical distractions of that unhappy country.

Between the principles for which the kirk is at present contending, and the means which are employed by her, *per fas et per nefas*, to carry her principles into practice, and the principles and conduct of the presbyterian sectaries, who, antecedent to the revolution, were the bitter enemies of all that sound churchmen in this day are accustomed to hold sacred, it is quite impossible to perceive a difference.

The extract from Bishop Guthrie's *Memoirs* shews the course pursued by the Scottish covenanting zealots of his age, with respect to the introduction and propagation of their own peculiar notions on ecclesiastical subjects among the people of England. On turning again to the pages of the same book, or, rather, to the preface by which, in the beginning of last century, it was ushered into the world, a very graphic picture may be seen of the religious party whose actions it principally professes to record—

"Nor doth the editor of the ensuing papers judge it needful to prefix any more to them, save to assure the reader, that as what is here published is from an authentick copy, and without the least addition or interpolation, and not with the insincerity and foul practice used by the editor of Mr. Rushworth's second and third volumes of *Historical Collections*, even in the life time of that gentleman, as well as by most other persons, both before and since his

time, who have published books for the republican party, so he doubteth not, but that those who will vouchsafe to peruse these memoirs will, among other things, which it will be of advantage unto them to be made acquainted with, have such a view given them of *a certain set of ecclesiastics*, as ought to caution those vested with civil authority and power, how little their professions of fealty and secular obedience are to be relied upon. Being a faction *that can suborn and press religion against monarchs*; and, unless carefully overlooked in the management of their spiritual dispensary, are ready to infuse the poison of sedition and disloyalty *into the doctrines and articles of the Christian religion*. And who, of all men, are best instructed in administering their malignant preparations *in the vehicles of seeming sanctity*, and pretended zeal for the glory of God, *and for the sovereignty of our Lord Jesus Christ*. For, notwithstanding their clamorous declamations against the church and court of Rome, yet by the exposition they have given of the gospel, for ordaining a ministry and constituting a government in the kirk, distinct from that of the state and the officers thereof, they have been aspiring after little less independency upon and absoluteness over monarchs and political laws, than the Roman pontiff, in virtue of his claim of supremacy, and of an unlimited power settled on him *in ordine ad spiritualia*, hath exercised over the princes of the earth. And whensoever their strength hath been proportionable to their inclination, they have, *under the fair and specious pretences of asserting the royal rights and jurisdictional powers of our blessed Redeemer*, declared themselves for the binding kings in chains, and their nobles with links of iron."

But to return from this glance at the character of presbyterian fanaticism in a past age, to the history and general aspect of non-intrusion in the present.

The fact, that from the Reformation downwards, with the exception of the period of the Great Rebellion, during which social order was in abeyance, patronage had been invariably part and parcel of the statute and common law of Scotland, has been clearly established in a former article.\* There can be no doubt that since the year 1560, when the popish church in Scotland ceased legally to exist, a strong feeling, hostile to patronage, has, to a greater or less extent, always animated the breasts of the Scottish people. This feeling may have been owing chiefly to the marked republican spirit infused by John Knox and his coadjutors, into the proceedings which ultimately led to the establishment of protestantism on the ruins of a system that, for many centuries, had crushed the liberties of the great body of the Scottish nation under the rod of an iron ecclesiastical and civil rule. Nevertheless, throughout the whole of the eighteenth century, and while the counsels of the kirk were guided by such men as Principal Robertson† and others, whose attainments in theology and general literature have been the means of partially redeeming its character in this respect from utter contempt, this feeling was not on the increase. Nay, to within ten years ago, although an anti-patronage society had been formed in Scotland, the object of which was to purchase advowsons, and to hand them over to the inhabitants of the different parishes with which they were connected, that society was so little countenanced that it was on the point of expiring for want of fuel.

While this state of things lasted—that is, during the reign of what

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\* See the February Number of this Magazine.

† The distinguished Scottish historian.

is termed moderatism in the kirk, when the present majority constituted a feeble and powerless minority in every successive General Assembly—such a thing as strife or dissension, or any ebullition of angry passions, on account of the settlement of a parish minister through the legal channel of patronage, was very little heard of; and perhaps for a hundred years not ten cases had occurred, in all Scotland, where it was found necessary to interfere, by the strong arm of the civil power, to force an unacceptable pastor on a reclaiming congregation.\*

It was in the year 1834 that the famous *Veto Act* passed the General Assembly, and became, as far as any act of a religious establishment, neither previously nor subsequently ratified by the legislature which had created, and which could annihilate the establishment itself, could become so, an integral part of the law of the kirk, of Scotland. The origin of this act—an act so important in its consequences that every day which rolls over our heads but still more strongly rivets upon our minds the long-entertained conviction that it suicidally struck the death blow of the kirk—it will be proper to give somewhat in detail.

The clamour for an increase of popular power in the appointment of ministers to vacant parishes arose, not from the people themselves, but from that portion of their ministers who were the earnest advocates of anti-patronage and non-intrusion views. We distinguish between anti-patronage and non-intrusion because, although non-intrusion is but the point of the wedge which would ultimately shatter patronage in pieces, yet there were, and still are, many ministers of the kirk, who would willingly give the people, indirectly, the appointment of their pastors, but who, nevertheless, are not prepared to do so directly, by vesting at once, and without circumlocution, that appointment in their hands. For two or three years after the subject was fairly started the great body of the lay members of the kirk shewed themselves perfectly indifferent to the merits of the question which the ministerial agitators seemed to consider of such vast importance. By

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\* The term *reclaiming* is that currently used in Scotland, as applicable to a congregation, or the inhabitants of a parish, a majority of whom declare their unwillingness, from whatever cause, to "sit under" the ministrations of a pastor to whose presentation, and settlement among them, they are unfavourable. It may be well to mention here, that the existing majority of ministers and elders in the kirk—who, in fact, represent the fiery and unmanageable covenanters of other days,—derive their name of *Nonintrusionists* from the circumstance, that they are hostile to the intrusion of any minister upon a parish, the majority of the inhabitants, or rather of the male communicants, of which are not willing to receive him, whatever may be his legal and undoubted right to the benefice. The *Moderates*, again, of whom Dr. Cook of St. Andrew's is the head, are a class of men whose zeal being guided by discretion, and who, not seeing in the proceedings of the civil courts anything but what is consistent with the conditions on which the kirk was, at the Revolution, taken into alliance with the state—entertaining, moreover, no extreme notions on the subject of the divine right of presbytery as opposed to episcopacy, but giving sufficient indication, both by their public acts and in their private discourses, that a re-establishment of the latter in Scotland would not, in their estimation, be the worst of evils,—are contented to rest their claim to the status, powers, and privileges of parish ministers, and members of kirk sessions, upon that from which, in reality, they were originally derived—the statute law of the realm.

dint of exertion, however, on the part of the latter, aided by some presbyterian barristers, or, as they are styled in Scotland, advocates, whose hours of briefless ennui required employment, a portion of the lower classes, and not a few of the females of a higher grade of society in Edinburgh, were got to bestir themselves. Public meetings were held; and petitions, applying for a consideration of the matter, were sent in to the General Assembly. Overtures, also, by which is meant suggestions on any particular point, with a view to legislating on it, from various presbyteries, were presented to that venerable court; and so far did the thing at last expand, that it shewed itself "a full-blown cause" in the Assembly of 1833. In that assembly, two motions, each bearing reference to what has since become, *par excellence*, the *quæstio vexata* of Scotland for the day, were tabled, one by Dr. Chalmers, the other by Dr. Cook.

The motion submitted by Dr. Chalmers to the consideration of the General Assembly of 1833 was as follows:—

"That the General Assembly, having maturely weighed and considered the various overtures now before them, do find and declare, that it is, and has ever been since the Reformation, a fixed principle in the law of this church that no minister shall be intruded into any pastoral charge contrary to the will of the congregation; and considering that doubts and misapprehensions have existed on this important subject, whereby the just and salutary operation of the said principle has been impeded, and in many cases defeated, the General Assembly further declare it to be their opinion, that the dissent of a majority of the male heads of families resident within the parish, being members of the congregation, and in communion with the church at least two years previous to the day of moderation"—

That is, previous to the day of moderating the call;\* in other words, the day on which the proceedings for inducting a new minister into a parish are commenced—

—"whether such dissent shall be expressed with or without the assignment of reasons, ought to be of conclusive effect in setting aside the presentee, (under the patron's nomination,) save and except where it is clearly established by the patron, presentee, or any of the minority, that the said dissent is founded in corrupt or malicious combination, or not truly founded on any objection personal to the presentee in regard to his ministerial gifts or qualifications, whether in general or with reference to that particular parish; and in order that this declaration may be carried into full effect, that a committee shall be appointed to prepare the best measures for carrying it into effect accordingly, and to report to next General Assembly."

Dr. Cook's motion was founded on very different grounds. It ran thus:—

"The General Assembly declare, that in all cases in which a person is presented to a vacant parish, it is, by the law of the church, sanctioned by the

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\* The *call* (of the people) is a form by which, generally, through their appending their names to a written document which lies in the church porch, while the congregation are being dispersed, all those who are willing to receive the patron's presentee as their minister evince the favourable feelings by which they are actuated towards him. In the decision in the House of Lords on the Auchterarder case, it was ruled by Lord Brougham that the *call* is a form, and nothing more, of ancient but insignificant duration, which, whether present or wanting, tends nothing, in the slightest degree, to the strengthening or diminishing of the presentee's right to the benefice of which he has become the legal possessor.

law of the land, competent for the heads of families in full and regular communion with the church, to give in to the presbytery within the bounds of which the vacant parish lies, objections of whatever nature against the presentee, or against the settlement taking place: That the presbytery shall deliberately consider these objections; and if they find them to be unfounded, or originating in causeless prejudices, that they proceed to the settlement. But if they find that they are well-founded, that they reject the presentation, the presentee not being qualified to receive it; it being open to parties to appeal from the sentence pronounced, if they see cause. The assembly further appoint a committee to prepare regulations in conformity to the proposed deliverance, for the guidance of presbyteries in the settlement of parishes; the committee to report to next General Assembly."

The marked difference between these two opposing motions is very obvious; and it will occur at once to the most careless reader of them that in neither is any alteration in the existing constitution or character of the kirk of Scotland affected to be made. Both proceed, evidently, on the footing that they are merely each declaratory of what the law of the kirk is, and always has been, on the subject of the admission of presentees to vacant parishes. Dr. Chalmers asserts it to be a fundamental principle of the Scottish Religious Establishment "that no man shall be intruded into any pastoral charge contrary to the will of the congregation"—that is, as he himself explains it, that from whatever cause their opposition may proceed, unless that opposition can be distinctly proved to be the result of malicious motives, should a majority of heads of families, being regular communicants, oppose the presentee's induction, the latter shall, without further examination; in other words, without being taken on trial at all, be instantly set aside by the presbytery; and that the patron, so long as his six months of privilege lasts, (for after that it lapses, *jure devoluto*, to the presbytery themselves, who were not to be considered as restricted by the operation of this right of dissent on the part of the people!) be instructed to present another person. Here, in addition to the three great points of LIFE, LITERATURE, and DOCTRINE, of which, as respects presentees, the statute law of Scotland indubitably acknowledges presbyteries to be, under promise of an appeal to the superior kirk judicatories, the above competent judges, we have a fourth feature presented to our view—that of *acceptability*—acceptability on the part of the intended pastor to persons whom he is to "admonish and rebuke with all authority," and who, at the moment, may know nothing of him beyond the circumstance that he is a man who is likely to prove, in the course of his ministrations, private as well as public, too efficient and too faithful a monitor to suit the depraved condition of the locality over which he is called spiritually to preside! On the other hand, Dr. Cook's motion gives to the people simply the right, when the presentee is about to be tried with regard to the doctrine held by him, the extent of his literary acquirements, and the past cause of his general conduct, to bring forward all manner of specific objections, either to himself individually, or to his settlement among them; the presbytery to be left to estimate the validity of these objections, and to act accordingly. By a small majority, Dr. Cook's motion was carried; a committee was appointed; and certain regulations were drawn up in conformity with the motion itself. These regulations are as follow:—

" 1. The law of patronage remaining as at present, presentations to vacant parishes must be given in to presbyteries before the expiration of six months from the vacancy taking place.

" 2. When presbyteries have received a presentation from the undoubted patron, they shall appoint the person nominated to preach, as soon as they may judge convenient, in the church to which he has been presented.

" 3. After he has so done, the presbytery, or a committee thereof, due notice having been previously given, shall meet at the vacant church; when, divine service having been performed by the presiding minister, intimation shall be made to the congregation of the nomination of the presentee, that they may have an opportunity of expressing their wish cordially to receive him; and it shall at the same time be intimated, that if any one or more of the heads of families in regular communion with the church shall have objections to the settlement of the person presented by the patron, it shall be competent for them, by themselves, or by an agent properly authorized, to state their objections, of whatever nature, to the next meeting of presbytery.

" 4. If the objections there stated affect the moral character or the doctrine of the presentee, so that, if they were established, he would be deprived of his licence, or of his situation in the church, the objectors shall, as is the case at present, proceed by libel,\* and the presbytery shall take the steps usual in such cases.

" 5. If the objections relate merely to the insufficiency or unfitness of the presentee for the particular charge to which he has been appointed, the objectors shall not be required to become libellers, but shall simply deliver, in writing, their specific grounds for objecting to the settlement, and shall have full liberty to substantiate the same; upon all of which the presentee shall have an opportunity to be fully heard, and shall have all competent means of defence. The presbytery shall then consider these grounds; and if it shall appear that the opposition originates in causeless prejudices, no adequate reason being adduced for it, they shall proceed to the settlement of the presentee, according to the rules of the church. But if the presbytery shall be satisfied that the objector or objectors have established that the presentee is not fitted usefully and sufficiently to discharge the pastoral duties in that parish, then they shall find that he is not qualified, and shall intimate the same to the patron, that he may forthwith present another person; it being always in the power of the different parties to appeal from the sentence pronounced by the presbytery, if they shall see cause.

" 6. In the event of a settlement not proceeding, provided there has been no valid objection to the doctrine and moral character of the person declared unqualified, his rejection shall be no bar to his receiving a presentation to a different parish, and to his being settled in that parish, if no sufficient objection shall be made to him by those having the privilege of objecting.

(Signed)

"GEORGE COOK, *Convener.*"

## ANTIQUITIES, ETC.

### LETTERS OF ALVEY.

"Not long after this . . . . Mr. Alvey, Master of the Temple, died, who was a man of strict life, of great learning, and of so venerable behaviour, as to gain such a degree of love and reverence from all

\* That is, by formal indictment.

men that knew him, that he was generally known by the name of Father Alvey. At the next Temple reading, after the death of this Father Alvey, the Archbishop of York being then at dinner with the judges the reader and benchers of that society, he met there with a condolment for the death of Father Alvey, an high commendation of his saint-like life, and of his great merit both to God and man ; and as they bewailed his death, so they wished for a like pattern of learning and virtue to succeed him."—Walton's *Life of Hooker*.

The above eulogy may have made many readers pause to inquire who was Father Alvey ; and if they have resorted to the usual sources of information, they have found but few memorials of one who was considered to be a distinguished man in his day. He appears to have published nothing, and the two subjoined letters would certainly give a low idea of his abilities. But it is surprising how many men, honoured by their contemporaries, who exerted considerable influence on the age in which they lived, have left no remains of their moral nor intellectual greatness. Mr. Hallam makes this remark when pointing out the fallacy of estimating genius only by printed books, and Dr. Pusey instances Dr. Prideaux, Regius Professor of Divinity, whose lectures were of European celebrity, as one who left no evidences of his attainments.

A note in Bliss's edition of Wood's *Athenæ*, an allusion in Fox, and a few notices in Walton's *Life of Hooker*, and in Strype, shew that Alvey was M.A. when admitted to the rectory of Thurrington, in Essex, March 12, 1538, a preferment he had been deprived of before, May 21, 1554. In the interim, he had held the rectory of Grinstead, near Colchester, from May 11, 1546, until 1548, when he resigned it for the rectory of Sandon, of which he was deprived at the same time that he lost Thurrington. The latter preferment he recovered under Elizabeth, and held until his resignation, which took place before Sept. 27, 1565. He was presented to another living in Essex, Little Burstard, April 10, 1571 ; this he also resigned in January 1576. On the new settlement of St. Peter's, Westminster, in 1580, (being at that time B.D.,) he was appointed first prebendary of the fifth stall, which he resigned six years afterwards ; but his most important preferment was one of small emolument : on February 13, 1559, he became Master of the Temple, where he continued until his death, which happened before the month of August, 1584.

During his ministrations in this important cure, Alvey had met with annoyances as well as honours. He was ridiculed by some students of the Temple, and being a staunch Calvinist himself, was much galled by the readings of Anthonius Corranus, who, having been elected reader in 1571, maintained to some limited extent the freedom of the will.\* Corranus was succeeded by Travers, a person more agreeable to the master, who on his dying-bed wrote to Lord Burleigh, intreating that he might succeed him ; but Whitgift interposed in behalf of one more

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\* As Strype does not appear to have seen the *Acta Consistorii Ecclesiæ Londino-Galliæ*, it may be as well to mention that Grindal acquitted Corranus of heterodoxy on this point when charged with it by his companions in exile. His judgment may be seen in the above work.

attached to the discipline of the church, a word which with Father Alvey meant no more than private paternal admonition. Dying, he left behind him a fragrant memory, and two circumstances mark his character. As age advanced, he appears to have grown indifferent to his preferments, all of which, save the Temple, he resigned eight years before his death, and he left a body of learned and intellectual men unwilling to exchange him for Richard Hooker.

I am not aware that a single line of Alvey's writing has been printed. Perhaps nothing that remains may be worth printing; and very little light upon his doctrine or his history will be caught from the two subjoined epistles. Incidentally, however, the first will shew that he sustained his ascendancy against the disadvantage of much bodily decay. Down to the signature it is in the hand of an amanuensis; another hand has affixed 1578 as the date; the signature and partially-illegible postscript are his own. Both letters are in the British Museum:—

“TO LORD BURLEIGH. Lans. xxvii. 34.

“How much most honorabell am I bound to your honour in manie respects and namly in my nephu Shipmans buisinnis. I requested your honour to writ to me, the worth, what ofer Shipman maid him. Your honour writ and wher he was ofered a pound for a crown he refused it, I Besought your honour to know why the arbitrators agreed not; your honour has borought it to pass that you now know I am suer the let is not in my nephue. I know not ryght honorabell what now to requier at your hand but this wich shal be my last sut I trust, to troubel your honour in thes maters. I besech you for . . . mercee sake that thaie maie end it as your honour said thaie shuld doe, or ells tell the por soule what wer best for him to doe afore he be quit undone for he is half undon allredy, yf it can not be ended with out prossis of law ther is not dwelling for my nephue in nottingham-sheir, and by my advic he shal not dwel ther half a year, in wich space I trust to get him a dwelling in thes South countrie, but I wold be sorie it shuld comm to such extremitie.

“Your honours to command

“Rychard Alvey. Although my old quakyng hand be as hevy a traytor as . . . and Wyat . . . God comforteth yit.”

The next letter seems to intimate that all the respect shewn him did not ensure the payment of his dues; if, indeed, they were his dues, for the custodes of the Temple in latter times appear to have held by a very doubtful title. It may be sufficient to observe here, that on the demise of William Ermstead, custos in the reign of Edward VI., the government seized upon his house, which was conveyed away from his successors. They have, nevertheless, been appointed ever since by letters patent, “couched in very general and extensive terms,” which “give the custos or master many things to which he is justly entitled as against the crown, but no longer obtains, and profess to give him many other things which the crown had no power whatever to grant.” In the reign of James I., Dr. Micklethwaite endeavoured to make good some of these claims, but his petition was referred to the lords of the council, and afterwards to Noy, the



attorney general, who settled it by declaring, were he visitor he would proceed against the doctor *tanquam elatus et superbus*.<sup>\*</sup> The following may be supposed to give a glimpse of this quarrel at an earlier stage. Alvey seems to be claiming the "all manner of tythes" which his patent conveyed to him from lands exempt, and "revenues and profits of money" which had been dissipated by the crown. The MS. is without date.

"TO LORD BURLEIGH. Lans. cvii. 2.

"I have oft tymes trublid yo<sup>r</sup> honu<sup>r</sup> w<sup>th</sup> my sewt for xxliij<sup>f</sup><sup>u</sup> lodes of wood paid yearlie to my prdysser m<sup>r</sup> urmested owt of St. James wood, and his Successor howseman who yet lyvithe, had owt of the exchekor certen mony by warrant from the Last Lord tresorrer befor yo<sup>r</sup> honnors tyme but because he had mony for other dewttis belonging to ye m<sup>r</sup> of the temple according to his Reconynge mad to m<sup>r</sup>† fanshewe all w<sup>ch</sup> dewtis I now Receave in Respect of my office Savyng vijj<sup>lb</sup> w<sup>ch</sup> he supposithe was for the woods, but he will not take his othe upon y<sup>t</sup> because he was paid all in A grosse somme, therfor I beseache yo<sup>r</sup> honnor to tell me whether I shall prococot my sewt any farther or to geve yt cleane over. Justis Dyar† Still tellithe me that I ought to have wood and so did barron frovill, yf yt please yo<sup>r</sup> honnor to Award me thurtye pounce to be paid me by one of the tellers by warrant for all that is past nye xx<sup>f</sup><sup>ic</sup> years and that shall be heare after dewe for my lyfe: I will never Requyre more neyther in mony nor wood, though I knewe I shuld lyve as Longe in that office as all Redy I have.

"Y<sup>r</sup> honnors at commandment

"Rychard Alvey.

"Mr. Fletwood Recorder knowithe more, yf yt pleased him to speake, for he was armistedes man."

## SACRED POETRY.

### SONNETS.

#### VII.

"For godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death."—2 Cor. vii. 10.

When holy sympathies suffuse the eye  
With tears, they fall so dutiful and meek,  
As ne'er to leave a furrow on the cheek,  
Is the soul's sunshine sparkling as they dry.  
But other drops gush salt and heavily,  
Extorted from a heart the vulture's beak  
Hath torn; and left too desolate to seek  
Or friend on earth, or comforter on high.

\* Addison's History of the Knights Templars, pp. 391—394.

† Fanshaw was an officer in the Exchequer much engaged with church property.

‡ James Dyar, Lord Chief Justice of the Common Pleas.

So have I seen in many a vernal bower,  
 The sweet dew on a purple violet,  
 Infusing freshness for the noontide hour;  
 And from its briny garden glittering wet,  
 So have I seen the stranded ocean flower—  
 It shines no more; but, oh! 'tis bitter yet.

## VIII.

"And Moses swore on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance . . . Now therefore give me this mountain whereof the Lord spake in that day."—Josh. xiv. verses 9 and 12.

'Tis not a realm of music and of song,  
 Of sages converse, and poetic thought,  
 That Christians sigh for. Mortals overwrought  
 Can scarce with joy anticipate the throng  
 Of angel hosts. Yet holy works among  
 Saints have some antepasts of glory caught,  
 And from their memory not in vain have sought  
 Hopes to allure their heavenward steps along.—  
 "Where thou hast watched in former secret hours  
 The pure full river and the verdant sod;  
 Marked well the bulwarks, gone about the towers,  
 Fearless of man, while confident in God,  
 Abide for aye; those well-remembered bowers  
 Be thine—thy home the land thy feet have trod!"

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

## ECCLESIASTICAL LAW OF WILLIAM THE CONQUEROR.

SIR,—There are few points of English history on which more diversity of opinion has prevailed than the law of the conqueror referred to by Mr. Harington, June Number, p. 644, directing the separation of the civil and ecclesiastical courts. The law itself, I believe, is not found in any collection of laws preserved to us from that period. The only records of such a law having been enacted appear to be two copies of a writ, one, to which Mr. Harington refers, addressed to the magistrates in the diocese of Lincoln, the other directed to the lord-lieutenants or sheriffs of Middlesex, Essex, and Herts, as if intended to run within the diocese of London. (This last is extant in the library of the dean and chapter of St. Paul's, from which Mr. Thorpe has lately printed it in his "Ancient Laws and Institutes of England," vol. i. p. 495.) Hence it has been disputed whether in fact there was any such law, properly speaking; and these records have been questioned, as if doubtful authority, or as if they related to some temporary or partial regulation. There is, however, little room to doubt that these writs were issued, as the tenour of the words they contain intimates, in pursuance of a general law passed by a council of the

realm. It is not probably Mr. Harington's intention to fix the date of this law as immediately following the Conquest, though he sets down that date in the front of his letter. The time at which it was passed is considered on probable reasons, by Inett, to have been the latter part of William's reign, A.D. 1084 or 1085.

We have, I believe, no comment from any contemporary historian on the design of the conqueror or his council in passing this law. We have, therefore, only to collect it from the general character of his government. This appears from the testimony of all writers of that time to have been extremely despotic; but after the recognition of his own supremacy on an absolute footing both in church and state, he was a monarch who maintained the laws in their due honour, and provided for the security of his subjects in life and property. In most matters relating to the church he paid great deference to the advice of Lanfranc, who enjoyed his confidence, and seems to have deserved it by his fidelity and talents for business, and who did not aid those papal encroachments, which were resorted to as a means of defence against more profligate princes and corrupt governments in later times.\*

It would seem that there are only two reasons which can be assigned for this law. It may have been, as some consider it, a device of Lanfranc's and other ecclesiastics to set up a kind of separate government for the church independent of the state; and thus William, wise and politic as he was, was outwitted by the man he most trusted. Or it may have been a part of the conqueror's known policy, to diminish the importance of the old Saxon county courts, and to make the judicature of the whole kingdom to centre in himself and his own selected judges. This, as the actual result, I considered most probable. When the shire-moots or county courts were allowed to try ecclesiastical as well as civil causes, and the bishop and sheriff presided together, the laws in the several causes were still distinct, drawn up in separate codes, as they have come down to us. I cannot tell what Inett means by asserting that the Saxon "clergy were subject to the fines imposed by the English municipal law."† It is certain, which his words do not express, that they were under distinct laws of their own; that their penalties were different from those of the lay-people, and prescribed by their ecclesiastical superiors; and the Saxon secular law was scarcely exerted towards clerical delinquents, but in making them submit to the penalties provided by the ecclesiastical law.‡ And both being administered at the shire-moot, there was the power of the sheriffs always ready to compel offenders against "God's rights," as they were called, to make such satisfaction as the bishop required.§ For, though there were difficulties in those days, as there are now, in drawing the proper limit between things spiritual and civil, and bishops sometimes adjudged culprits to civil penalties, yet this was always held a breach of the canons, and a

\* Malmesbury Hist. iii. § 269. Lanfranc, Epist. vii. viii.

† Vol. ii. c. iii. § 11.

‡ Laws of Wiltred, § 6. Ina, § 1. Edw. and Guthr. § 4. Ethelr. ix. 26.

§ Laws of Edgar, ii. 5. Ethelr. ix. 8, 36, 7, 8.

matter in which no man, chosen to the ministry of God, ought to intermeddle.\* The separation of the two courts would, therefore, have the effect which actually resulted from it. The assistance of the civil power was less readily afforded; an appeal was necessary; delays took place; and the secular courts sometimes refused their aid in punishing offenders against the church, and left her authority unprotected.

The policy of the conqueror was to lower the power of the bishops of the Saxon church. Hence he first deprived almost all the prelates of Saxon extraction. He took away the immunities which the church lands, and bishops' lands especially, had enjoyed from civil services.† He set the first example of exempting the abbeys from episcopal visitation, in his charter to Battle. He had the same object, unless I am mistaken, in calling away the bishops from the county courts. His aim was not, however, to depress the church, so much as to establish his own feudal sovereignty over all persons and in all causes. But this change opened a road to all the simony and spoliation practised by Rufus and his successors.

The bishops, in the Saxon reigns, were first appointed by their own primates, who also appointed their successors.‡ The suffragans appear afterwards to have been elected by their own clergy, or, after Dunstan's time, by the monks of their cathedrals;§ while the primates were not chosen without the consent of the king and the Witena-gemot.|| The Norman sovereigns began to exert a much more absolute power in the disposal of all these dignities; and it was a most dangerous power when the crown was so little under the control of law. The temporalities of the sees, during a vacancy, were seized and converted to fiscal purposes; the sees were then sold to the highest bidder;¶ and the bishops were court parasites and immoral men, as they have been at later periods, when a profligate government has appointed them. In the meantime, an under-current set in, which was not foreseen by the framers of William's law. The division of the two courts supplied the church with the means of organizing resistance. The milder process of the ecclesiastical courts, compared with the terror of the Norman law, came to be viewed as a refuge for oppressed liberty. The clients of these courts, and the number of those who claimed their protection, began to multiply; and the benefit of clergy was extended far beyond the *Had-grith* of Saxon times. It then became the aim of later legislators to recall the bishops to the county courts, and to have ecclesiastical causes tried

\* Homil. in Natali S. Edmundi. Thorpe, *Analect.* p. 89.

† Laws of Wihtred, i. Charter of Ethelbald, Kemble, lxxxvii.

‡ Bede, *Hist.* ii. 3, 4, iv. 2, 3, et alibi. Alcuin *De Pontiff.* Ebor. 1248, 9—1522, 3.

§ Vid. *Narrationem de Electione Edmundi Episc. Dunelm.* Flor. Wig. a.d. 1020. *Ran. Higden. Polychron.* vi. p. 275, Gale.

|| Sax. Chron. a.d. 970 and 1013.

¶ Malmesbury, iv. § 313. Eadmer. *Hist. Nov.* i. p. 34, ed. in calce Anselmi. Richard of Ely, in *Angl. Sacr.* l. 616. Matt. Paris, a.d. 1129. William of Newburgh, ii. 22, &c.

there;\* and to make all ecclesiastical courts subject to the courts held by the king's chief justice.† But the change in the course of judicature had been such, that the Saxon liberty could not be restored; the church was threatened with great harm and loss from the overwhelming power of the feudal sovereign; and the struggle ensued, which ended by giving the church an independent jurisdiction, but not without the establishment of that papal interference which may have been a remedy worse than the disease.

It appears to me that the view which most of our protestant writers have taken of this period, and the causes of the growth of the papal power in England and elsewhere, has been often shallow and unphilosophical. Very little light will be obtained from such writers as Guthrie and Reeves, and the like, whom Mr. Harington quotes, July Number, p. 45 and 51, but whom, I trust, he does not mean to follow. The papers of Mr. Froude on Abp. Becket, which originally appeared in this Magazine, (1832-3,) have at least shewn that there are two sides to view in the contest, while most men have been content with seeing one. The coarse patchwork of Fox, and even the more learned, somewhat dry, disquisitions of Inett, can scarcely satisfy those who wish to study history in its original records, and to trace events to their causes. Still less satisfactory are the speculations of some, who, taking up a theory of interpretation of the prophecies, as against the church of Rome, glean fragments from the old chronicles to establish their theory, rather than weigh authorities and relate history as they find it. The little work of mine to which Mr. Harington has referred, does not pretend to be more than a manual for beginners; but I trust I have said enough to shew that the opinion there expressed on this law of William's was not hastily formed. As to Collier's opinion, his Ecclesiastical History is a valuable work; but he wrote on this and other periods with too little regard to the political and social condition of the time.

I am, Sir, yours, &c.,

EDW. CHURTON.

#### DR. VAUGHAN AND HIS DISADVANTAGES.

SIR,—It was not until yesterday that I had an opportunity of seeing some remarks which Dr. Vaughan has recently printed upon a paper of mine published in the British Magazine as long ago as April, 1835.

The work in which these remarks occur is entitled "Congregationalism, or the Polity of Independent Churches, viewed in relation to the State and Tendencies of Modern Society. By Robert Vaughan, D.D.: London. Jackson and Walford, 1842. Second Edition."

After much discourse, which I have not felt myself concerned to read, about "congregationalism," as "anticipating the greatest conceivable improvement in the social condition of mankind," the relation of "congregationalism" to "popular intelligence," to "the higher de-

\* Laws of Henry I. vii. 2, 3, xxxi. 3.

† Constitutions of Clarendon.

partments of learning and science," to "the arts of peace," to "the principles of a representative government," to "the free intercourse of nations," and to "the principle of union as acted upon by independent states;" and having proved, I dare say, that "congregationalism" is much better calculated to promote all these fine things than any system of ecclesiastical polity that the apostles or the catholic church ever dreamt of, Dr. Vaughan has a chapter "On the Systems of Congregationalists and Episcopalians in England, as regards an Efficient Ministry."

In this chapter (after having asserted that "universities never educated any man;" that Milton and Gibbon owed little to Cambridge, and still less to Oxford; and that "both these minds would have been much as we find them," though Oxford or Cambridge "had never existed") the author proceeds to refute the popular error, "that refinement and learning are confined to college walls, or that men in the habit of touching these walls do necessarily contract those qualities."\*

As an instance of the degree to which this error pervades society, Dr. Vaughan speaks in a note of "the sober earnestness with which a large class of persons seem to act on the assumption with regard to such dissenters as presume to take upon them the responsibilities of authorship." "With these very orderly people," he adds, "ecclesiastical learning is a sort of preserve, which must be kept sacred to the foot of the authorized." In short, that no dissenter, however deeply learned, can get any credit from these "orderly people" for any literary production. His work, however meritorious, is inevitably found fault with, because its author unfortunately has not been "in the habit of touching college walls."

Dr. Vaughan adds—

"It may not be amiss for me to mention an instance or two of this kind which have fallen in my own way."

He then proceeds to mention, first, the case of "a Rev. Mr. Pantin," who, it seems, on hearing of Dr. Vaughan's prospectus of the *Life of Wickliffe*, "became very much disturbed," and endeavoured unsuccessfully "to strangle that first born of Dr. Vaughan's brain and labour at its birth-time;" and after the appearance of the work, displayed his dissatisfaction in a somewhat more public manner, by a paper, which to Dr. Vaughan appeared very "long and dull," in the pages of the *British Magazine*. Of course, Mr. Pantin's only objection to the work was, that it was written by "a dissenting preacher," who had never been in "the habit of touching college walls;" and he therefore could do no more than "impeach the accuracy of some statements in the Introduction." What the statements were, or whether their accuracy was rightly impeached or no, Dr. Vaughan does not inform us. He thinks it enough to say, "the nature of those statements I do not just now remember;" and yet he is quite sure, without remembering their nature, that "they were not such as at all to affect the main object of the work."

Mr. Pantin, however, is quite able to defend himself; and it is more

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\* pp. 65, 66.

my business to notice Dr. Vaughan's second instance, which is taken from some papers which had the honour to appear in the *British Magazine* on the Wycliffe MSS. in Trinity College, Dublin, and which contained certain criticisms on Dr. Vaughan's *Life of Wycliffe*.

"Concerning the spirit of these criticisms" (says Dr. V.) "and the degree of confidence that may be placed in them, the readers will judge from two specimens which I refer to from memory."

His memory, it appears, which failed to recal Mr. Pantin's criticisms, has been sufficiently retentive to enable him to "refer" to two of mine; and so long as his readers are content to depend upon the accuracy of his memory, and to abstain from any trial of it by actual reference to what I have really said, Dr. Vaughan may pass for a most injured man.

The first "specimen" is as follows:—

In one of the papers alluded to (*British Magazine*, vol. vii., April, 1835, p. 411) I had quoted the following note, appended by Dr. Vaughan to No. II. of the Appendix to his second volume\* :—

"Several of the papers in this and the preceding Appendix" [i.e., the Appendix to the first volume] "have been printed from Mr. Lewis's Collection; and it will be seen that I have generally retained his corrections."

Upon this note of Dr. Vaughan, I took the liberty of making the following observations:—

"The word '*several*' is here used, I think, in rather an uncommon signification, for, upon referring to Mr. Lewis's Collection, I find that in the Appendix to Mr. Vaughan's second volume *every* paper is reprinted from Lewis, unless we consider it as an exception that, in the case of two of them, (No. II. and No. III.,) some paragraphs at the end of the documents given by Lewis have been omitted. I find, also, that in the Appendix to Vol. I. there is but one paper (viz., No. I.) which does not appear in Lewis's Collection; and as to Mr. Vaughan's having retained his predecessor's emendation in these documents, it may easily be understood, from what has been said, that he had good reasons for so doing."

Dr. Vaughan professes to quote from memory; and we have already seen, that in the case of Mr. Pantin his memory failed him exactly on the point where it was desirable, for the completeness of his defence, to have had an accurate recollection of Mr. Pantin's objections. We may therefore be the less surprised that he gives the following account of my observations:—

"In vol. ii. p. 429 [425], I have stated that several of the papers in the appendices of my work are printed from the Appendix to Lewis's *Life of Wiclif*. On this note, my critic observes, that it is not only for several, but for the whole of the papers contained in these appendices, that I am indebted to my predecessor. Now, to say nothing of the absurdity of supposing that I must have been under obligation to Mr. Lewis for such papers as were to be found in sources so well known as the printed pages of Knighton, Walsingham, Rymer's *Fœdera*, and Fox's *Book of Martyrs*, I have distinctly to state, that the above assertion is contrary to fact. This may be seen by looking only to the first paper in the series appended to either volume. The paper No. I. in the first Appendix was never before published; it is from the archives of the cathedral of Durham, and relates to the history of the

Wycliffe family. The paper of the same number, also, in the second Appendix, was copied by my own hand from the still unpublished MS. So much for the accuracy of my critic in regard to a matter of fact.”\*

So much for the convenient inaccuracy of Dr. Vaughan's memory. The reader has the text and the comment now before him; but a remark or two may be necessary to enable him more fully to understand the matter. I know not in what “the absurdity” may consist, of supposing Dr. Vaughan to have been “under obligation to Mr. Lewis” for the papers in his appendices; inasmuch as he has himself admitted that he was indebted to that author for “several” of them. I had only complained that the word “several” was here used in a somewhat unusual sense, and I ventured to intimate that it would have been more honest, and have looked less like an attempt to conceal the real amount of the obligation, had Dr. Vaughan candidly acknowledged that he was indebted to Mr. Lewis for all the papers printed in his appendices, except No. I. of the appendix to the first volume.

Dr. Vaughan's memory did not enable him to recollect that I had expressly excepted the paper No. I. of the first Appendix; and therefore he represents me as having been guilty of an inaccuracy, “in regard to a matter of fact,” of which the reader will perceive I was not guilty; and perhaps it is also from a similar defect of memory that he speaks of No. I. of the second Appendix as “a paper” which he *might* have taken (he does not say he *did* take) from Knighton, Walsingham, Rymer, or Fox, when in fact it is no such thing; it is nothing that can be called “a paper,” but simply an extract from Wycliffe's version of Gen. i. and xlv. If an extract from the Bible be called “a paper,” the word is used in a sense for which I was not prepared; and which Dr. Vaughan himself does not appear to have contemplated at the time when he affixed the note which has given rise to these remarks, *not* to No. I., *but* to No. II. of his second Appendix. I do not admit, therefore, that there is any inaccuracy in my statement of the “matter of fact;” which is simply this, that Dr. Vaughan, when he says “*several* of the papers in this and the preceding appendix,” would have been more ingenuous, and less open to the charge of disguising the truth, if he had said, “all the papers in these appendices, (twenty-four in number, and occupying thirty-seven pages,) except one, which occupies little more than a single page, have been printed from Mr. Lewis.”

Dr. Vaughan has considered it convenient to quote from memory; and has thus been led to pass over, without any attempt at a reply, a still more serious fault, which I had pointed out, in his manner of reprinting the documents from Lewis. He professes to have “generally” retained Lewis's “emendations” in these papers, but he does not tell his readers that he has curtailed more than one of them by considerable omissions, of which he has given no notice whatsoever. This, I say, is a far more serious fault in an historian than an affectation of concealing his obligations to secondary authorities, because it is a fault which destroys all confidence in his statements, and even in

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\* Congregationalism, pp. 67, 68.



the documents which he may quote in support of them, which proves him to have no clear perception of the sacredness of truth, and to be therefore utterly disqualified for the task which he has undertaken.

Let us proceed now to the second "specimen," from which (to borrow the words which Dr. Vaughan has thought proper to apply to me) "the reader will judge as to the claims of my opponent in regard to ingenuousness."

In the same paper in the *British Magazine*, p. 409, I had quoted the heading to the second section of Dr. Vaughan's account of Wycliffe's writings, as follows:—

"SECTION II.

*"Including the Wycliffe manuscripts extant in England and Ireland. This series contains nearly forty MSS., preserved in the Library of Trinity College, Dublin, the existence of which has been hitherto unknown to the reformer's biographers."*

Upon these words I made the following remarks:—

"From what I had previously known of the MSS. alluded to, I confess I was not quite prepared for this statement; I knew that in Mr. Lewis's time the learned Dr. Timothy Godwin, then Bishop of Kilmore, and afterwards Archbishop of Cashel, and also Dr. Robert Howard, then a Fellow of Trinity College, Dublin, had examined the library of that University for Mr. Lewis, and had transmitted to him a notice of its contents. I thought it strange that so many as *forty* important MSS. (a number very nearly equal to the whole number of Wycliffe MSS. which that library contains) should have escaped the search of such men, especially as a catalogue of the whole MS. library had, before their time, been printed at Oxford. I set myself, therefore, to compare Mr. Vaughan's list with that of Mr. Lewis, for the purpose of ascertaining what the newly-discovered MSS. were, and, notwithstanding my previous suspicions, I confess I was surprised to find that it did not contain a single article which was not already mentioned and described by Mr. Lewis. I looked back again to Mr. Vaughan's statement, in the hope that it might bear another interpretation, and that the meaning probably was, that his predecessors had made *no use* of the forty MSS. in question; but no—the words cannot be mistaken—they tell us that the very *existence* of these MSS. was hitherto unknown to the reformer's biographers."

Now, however, Dr. Vaughan complains that I have here misrepresented his meaning; he says in his recent publication—

"Now, it is the manner of Mr. Lewis, not only to give the titles of the reformer's MSS., but to say where they are to be found; and if there were duplicates, to mention them also; thus making his list a catalogue, not merely of the reformer's *works*, but of the *number of his extant MSS.* This judicious example I followed. Any ingenuous man, one would think, might have seen at a glance, from the terms of the above heading, that such was my meaning. But my critic, well acquainted as he was with the manner of my predecessor in this respect, has been pleased to understand me as meaning to say that my catalogue included nearly *forty works* of the reformer, unknown to his previous biographers; and not merely that number of duplicate or additional MSS., and upon this interpretation of my words, the reader is called upon to wonder, as he is told that, upon examination, it turns out that my list does not contain a single addition to the known writings of Wycliffe."\*

Whether I am an "ingenuous man" or not, it is not for me to say;

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\* *Congregationalism*, p. 68.

but I am certainly wholly unconscious of any disingenuousness in the statement I made in the *British Magazine*, as just quoted. I understood Dr. Vaughan to have asserted that he had discovered "nearly forty MSS." in the Library of Trinity College, Dublin, "the existence of which" had previously been "unknown to the reformer's biographers." I happened moreover to know, and felt some difficulty at that time in believing Dr. Vaughan to be ignorant of the fact, that the existence, at all events, of the Dublin MSS. was known to the reformer's biographers; not only because Lewis tells us expressly that he had received an account of them from Archbishop Godwin and Dr. Howard,\* but also because a catalogue of all our MSS. had been printed at Oxford in 1697.†

I was, therefore, most undoubtedly led to expect from Dr. Vaughan's words (and if it be a proof of disingenuousness I cannot help it), that the titles of "nearly forty MSS." would be found in his list which were not to be found in the catalogues of his predecessors. I need not say that in this expectation I was disappointed, and did not a little wonder that so pompous an announcement should have been prefixed to a list which its author now confesses "does not contain a single addition to the known writings of Wickliffe."

Dr. Vaughan, however, has now given us his own interpretation of his meaning; and it may be well to inquire whether it does at all help to mend the matter, or whether I have not still cause enough "to call upon my readers to wonder."

He tells us that the words, "This series contains nearly forty MSS. preserved in the library of Trinity College, Dublin, the existence of which has been hitherto unknown to the reformer's biographers," must be understood by every "ingenuous man" as intended only to assert, not that the works themselves of which the MSS. alluded to are copies were unknown, but that the existence of those particular written copies of them which are preserved in Dublin was unknown to Mr. Lewis.

I think, therefore, we may assume that, with the explanation of his meaning now supplied to us by the author, we are entitled to expect that the defect of Lewis's catalogue, in omitting to mention the Dublin MSS. will be supplied by Dr. Vaughan, and that "nearly forty" such duplicate or additional MSS., whose existence in the library of Trinity College, Dublin, is noted by the latter, will be found to have been unknown to the former writer.

Well, then, I would ask Dr. Vaughan, is the statement in this interpretation of it a whit more true, or the bold exaggeration it contains a whit less wonderful, than it was in the sense in which I had formerly understood it?

Dr. Vaughan's list of the unpublished works of Wickliffe, to which the section in question is exclusively devoted, comprehends altogether forty-eight articles, of which the 47th contains nine subdivisions, and the 46th, thirteen.

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\* *Life of Wickliffe*, preface, p. xv.

† *Catalogi Libror. Manucriptorum Angliæ et Hiberniæ*, Oxon. fol. 1697.

Of these 48 articles there are 23\* to which Mr. Vaughan has appended a notice of the fact that they contain the titles of works of which copies in MS. are to be found in the library of Trinity College, Dublin; but of these 23, one (viz., No. 6,) does not occur in that library, and four (viz., Nos. 1, 5, 28, and 44,)+ are also described by Lewis as belonging to the Dublin collection. Besides this, two articles (viz., No. 26 and No. 29,) are mentioned by Lewis, and not by Dr. Vaughan, as being in Dublin; whilst Nos. 20 and 33, of which there are copies here, have not been so described by either.

From this statement, which I have taken some pains to make correct, it will be seen that Dr. Vaughan's "nearly forty MSS." will need some further explanation from the author before "any ingenuous man" will be able to find a true meaning for his words.

After having disposed of these two "specimens" of the unfair usage which dissenting authors are sure to receive from churchmen, Dr. Vaughan makes the following apology for what he calls the "slight inaccuracy" of his biography of Wicliffe:—

"In Corpus Christi College, Cambridge, where the greater part of the Wycliffe MSS. are preserved, I had an apartment assigned to me, and the MSS. were left in my possession so long as I had need of them. But according to the usage of Trinity College, Dublin, I could have no permission to examine its MSS. except under the eye of one of its fellows. That some slight inaccuracy should have arisen from this cause will surprise no man; but to have fallen into trivial mistake from oversight, in such a case, is a matter which I may safely leave to be compared with the conduct of a writer who stands convicted of error in regard to ingenuousness and clear matter of fact, as the manifest result of causes which I leave the reader to designate."‡

Whether Dr. Vaughan has convicted me of error "in regard to ingenuousness and clear matter of fact," I may safely leave to the judgment of all who will read these pages—but I desire to draw attention to the foregoing passage for a different reason. The library of Corpus Christi College, which contains the largest collection of the works of Wycliffe, by Dr. Vaughan's own confession, was thrown open to him in the most liberal manner. "The MSS. were left in his possession so long as he had need of them." What more could the guardians of these MSS. have done for Dr. Vaughan had he been ever so much "in the habit of touching college walls,"—ever so much privileged by "certain authorities in Oxford or Cambridge," to enter "that enclosure" of ecclesiastical learning, from which, he complains, the "very orderly people" who have themselves taken university degrees, would jealously exclude the aspiring dissenter, and keep "sacred to the foot of the authorized"? And as to the restrictions which the statutes of Trinity College, Dublin, impose upon its librarian in the admission of students to the use of the MSS., had Dr. Vaughan been the highest graduate of our own or of a sister university, had he been a dignitary or prelate of the church, instead of a dissenting minister, he must have submitted to the same regulations; and if

\* Viz., Nos. 1, 3—19, 28, 30, 34, 44, 47.

† See Lewis's List, Nos. 148, 87, 150, 63.

‡ Congregationalism, p. 69.

"the eye of one of the fellows" was found to occasion so great an embarrassment; that "some slight inaccuracy" must necessarily have arisen from this cause, why did not Dr. Vaughan plainly say so in his work—why did he, on the contrary, talk of his "connexion" with the Dublin library,\* and of his discovery of "nearly forty MSS." there "the very existence of which" was unknown to any of his predecessors,—in language which is so far from implying his having had any difficulty to contend with, that it plainly leads the reader to form a most exaggerated idea of the accuracy and duration of Dr. Vaughan's researches among our MSS. ? No person would ever have complained of mistakes or oversights in Dr. Vaughan's book, had he not himself made pretensions to a knowledge of Wycliffe's writings and opinions, which every page of his work refuted; had he not manifested a total unconsciousness of the real difficulties of the period of history he undertook to write, and of the obscurity which every competent scholar who has examined the subject must feel to rest on the origin and character of that remarkable religious movement with which Wycliffe was connected, and of which the real history has never yet been written.

What is it, then, but a clumsy and not very honest trick in Mr. Vaughan to talk of the errors of his book as "slight inaccuracies" and "trivial mistakes?" Who but himself ever spoke of his mistakes as trivial, or his inaccuracies as slight? In the papers which I was permitted to publish in the *British Magazine*, I think I pointed out such blunders as are sufficient to destroy the confidence of every man of learning in Dr. Vaughan's compilation, and to prove him to have been utterly incompetent for the great and difficult work which he pretends to have accomplished.

And now let me add a few words on the subject of Dr. Vaughan's dissent, and the use which he makes of it, for it is only by repeated exposures that we can hope to shame such writers out of that base method of conducting controversy, which runs away from its own statements, and from the specific objections made to them, to take shelter in personalities and querulous complaints of ill usage. A man comes out with great pretensions to research and learning; he makes bold and explicit statements, which are contradicted, and shewn to be erroneous; and then, instead of meeting these objections, he finds out and tells his friends that he is a persecuted dissenter. Shame on such tricks. Dr. Vaughan had received, in the prosecution of his work, such assistance from the three universities, that he could not in his conscience forbear to acknowledge the obligation in his preface;† but now, instead of honestly meeting the plain statements that I made, he tries to excuse his own want of education, and to excite prejudice against me, by representing himself as the victim of university persecution, and my criticisms upon his work as dictated by a narrow minded jealousy, which leads me to consider the privi-

\* See vol. i. p. 314.

† "To persons connected with both our universities, and to others, members of the protestant college in the capital of the sister island, I might express my obligations."—Pref. vol. i. p. x.

leges I enjoy, as a member of a university, infringed and violated by a dissenter having presumed to publish, without having been “in the habit of touching college walls.” But why, let me ask, did he not touch college walls? He might have had all the advantages for education afforded within the walls of that college from which I write; he might have had all its tutorage, and carried off all its honours. At Cambridge, too, if I am not misinformed, he might, so far as laws are concerned, have been a senior wrangler, but as I am not fond of quoting at second hand or from memory, I will only speak of my own university, in which dissenters are admitted to every advantage of education. The pretence of exclusion, therefore, is mere groundless falsehood, got up to excuse ignorance, which is not only disgraceful in those who set up for teachers, but altogether ludicrous in such as affect learning, and feel sore when their borrowed feathers are plucked.

In conclusion, let me ask, was this notice, “from memory,” of my “criticisms” all that Dr. Vaughan intended, when he wrote to the editor of the *British Magazine*, after the appearance of my first letter, and boldly said, “If the author of that paper will complete his series of exposures, and attach his name to the production, *I pledge myself to a reply*”? Is the notice of my “exposures” in a note to a work peculiarly unlikely to come into the hands or engage the attention of the readers of the *British Magazine*, the “reply” to which Dr. Vaughan has pledged himself? or will he excuse himself by pleading that, in my former papers, I only subscribed my initials and place of abode, without writing my name at full length?

I remain, Sir, your faithful servant,

JAMES H. TODD.

*Trinity College, Dublin, June 23, 1842.*

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#### PAPAL EXACTIONS IN BRITAIN CONSEQUENT ON PAPAL DOMINION.—No. VII.†

##### “Indulgences and Pardons.”

SIR,—“*Indulgences and pardons*” constituted another fertile source of enriching the coffers of Rome. A few words may be permitted on the origin of indulgences and pardons. The bishops originally had within their respective sees the power, which the canons themselves granted, to moderate the term of penance, and shorten it, if they observed any extraordinary degree of zeal and sedulity in any penitents that might deserve their “indulgence” and commiseration. The twelfth canon of the Council of Nice, A.D. 325, determining the periods of penance for such as fell into idolatry, says, “They shall be three years *hearers*, and ten years *prostrators*, before they be admitted to communicate in prayers with the people; but if any be more than ordinarily diligent in expressing their concern in tears, and bringing forth good works, the

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\* *Brit. Mag.* vol. vii. p. 412.

† The conclusion of the paper on “Papal Courts” will be given in a future number.

true fruits of penance, it shall be in the bishop's power to deal more gently and mildly with them, and bring them to communicate in prayers sooner.\* The like order is given in the fifth canon of the Council of Ancyra, A.D. 315, viz., "That bishops shall have power, upon examination and trial of the penitent's manner, behaviour, and conversation, either to shew them favour by shortening the time of penance, or otherwise to add thereto, at his discretion." So also the seventy-fourth canon of St. Basil, A.D. 369, says, "He that hath the power of binding and loosing, viz., the bishop, may lessen the time of penance to an earnest penitent." And Chrysostom, in answer to some who complained of the length of penance, that it continued a year, or two, or three, says (Hom. 14, in 2 Cor. p. 846), "I require not the continuance of time, but the correction of the soul. Demonstrate your contrition; demonstrate your reformation;—all is done." The Council of Lerida says expressly, "Let it remain in the power of the bishop either to shorten the suspension of the truly contrite, or to separate the negligent a longer time from the body of the church." And the great Council of Chalcedon, A.D. 450, canon 16, leaves it entirely in the hands of every bishop, in his respective church, to shew *indulgence* to such penitents, at his own discretion. "This," says Bingham, vol. vi. p. 518, "is what some of the ancients call an *indulgence* which was not heretofore any pretended power of delivering souls from the pains of purgatory, by a virtue of a stock of merits, or works of supererogation, which they of the church of Rome call the "Thesaurus Ecclesiæ," of which the pope is become the sole dispenser, but anciently an *indulgence* was no more than the power, which every bishop had, of moderating the *canonical punishments*, which, in a course of penance, were inflicted upon sinners; so that, if the bishop saw any one to be a zealous and earnest penitent, he had power vested in him to shorten the time of penance—that is, grant him a relaxation of some of his penitential exercises, and admit him sooner than others to communion. This was the true ancient notion of an *indulgence*. And that it was so we may learn from one of the Epistles of Pope Vigilius,

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\* We may here observe the several stations of all who were retainers to the Christian church, as given in Johnson's note on the eleventh canon of the Council of Nice, vol. ii. p. 52:—The 'mourners,' προσκλαυντες, were such as, having been guilty of very gross crimes, were excommunicated, and not yet admitted to penance, and therefore were called, in the canons of St. Basil and others, σκηντοι. They stood without the church doors, begging of clergy and people as they went in to intercede for them. Just within the church stood the κατηγουμενοι, 'catechumens,' or 'learners,' such as professed Christianity, but were not baptized; with them stood the 'hearers,' who were a less perfect sort of 'catechumens'—viz., such as neither intended, nor desired to be baptized, but were 'seekers' or 'sceptics' in religion. Cotelierius proves that heathens were admitted to hear all the service to the 'Missa Catechumenorum.' Behind these stood the 'demoniacs.' Next, above the hearers, were the υπιστατοις, 'prostrators,' so called because, though dismissed with the catechumens, yet not before they had prostrated themselves before the bishop, clergy, and communicants, who also all fell down in devotion with them; and then the bishop rising up, did also erect these penitents, and used a proper prayer on the occasion. These were such as had been communicants, but had subsequently been guilty of some gross crime. Above these were the πιστοι, the 'faithful,' or 'communicants;' with these were the συνισταμενοι, 'co-standers,' people who communicated with the faithful in prayer, but were not admitted to the oblation."

who, writing to Eleutherius, (2nd E. cap. 3,) concerning some persons who were under penance for suffering themselves to be rebaptized by the Arians, says, "that it was left to his own judgment, and the judgment of other bishops, in their respective dioceses, if they approved the quality and devotion—" *qualitas et devotio*—"of any penitents, to grant them the benefit of an *indulgence*—that is, a relaxation of their penitential exercises, or a speedier admission to communion."—A.D. 545. "These indulgences," adds Bingham, "had no respect to the punishments of the other world, but only to the mitigation of ecclesiastical punishments in this, which is ingenuously acknowledged by Cassander, and several other learned Romanists, who have undergone the censures of the Roman inquisitors for their over liberal concessions." Polidore Virgil, A.D. 1535, is put into the "Index Expurgatorius"\* for saying, "that the use of indulgences is no older than the time of Gregory the Great, A.D. 575;" and Franciscus Polygranus, also, for asserting that "every bishop has '*jure divino*,' the power to grant indulgences;" with some assertions of the like nature, which agree very well with the true ancient notion of an "indulgence," as explained in the canons quoted, but will not comport with the pope's sole claim and pretence to this power, or any other innovations in the modern practice." A very full and interesting account of the "origin and nature of indulgences," and of the opinions of learned Romanists on the point, may be found in "Gibson's Preservative against Popery," vol. i. tit. 8, p. 79. The earliest indulgences we meet with, of a nature not sanctioned by primitive usage, are those granted by the popes to such as assisted them in their quarrels. The first we read of is that of Anselm, Bishop of Lucca, legate of Gregory VII., A.D. 1075, in which was promised "remission of all their sins to such as would venture their lives in the contest between the pope and Henry IV." And Gregory VII. himself, in his Epistle to the Monks of Marseilles, who adhered to his cause, promised "an indulgence of all their sins;" and Victor, who succeeded Gregory, granted the same "to those who fought against the Saracens." After him came Urban II., A.D. 1090, who granted "an indulgence to all who would go to the holy† war of

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\* Taylor, vol. x. pp. 135 and 503. Bishop Taylor tells us, that "the King of Spain, in the sixteenth century, gave a commission to the inquisitors to purge all catholic authors; but with this clause, that 'they should keep the *Expurgatory Index* privately, neither imparting that index, nor giving a copy of it to any.' But it happened, about thirteen years after, that a copy of it was obtained and published by Johannes Pappus and Franciscus Junius; and the church of Rome now publishes the *index* with authority." "How far the evil of the Index Expurgatorius extended," says Bishop Taylor, "may be easily conjectured by what was done by the inquisition in the year 1559, in which there was a catalogue of sixty-two printers, and all the books which any of them had printed, of what author, or language soever, prohibited; and all books that were printed by printers that had printed any books of heretics; insomuch that not only books of one hundred, two hundred, three hundred years ago, were prohibited, but there scarce remained a book to be read."—See also Mendham's Index of Prohibited Books of Sixtus V. and Gregory XVI.

† "Among a thousand evils," says Milner, "which the crusades produced, or at least encouraged, this was one—viz., that *indulgences* were now diffused by the popes throughout Europe, for the purpose of promoting what they called 'the holy war.' These had indeed been sold before by the inferior dignitaries of the church, who, for

their sins." And Gul. Tyrius says, "that Urban expressly mentions those sins which the Bible tells us to exclude from the kingdom of God—viz., "murders," "thefts," and such like; and not only absolved them from all their penances due for their sins, but bid them not doubt of an eternal reward after death," as William of Malmsbury also tells us. The same testimony is given by Odericus Vitalis, in whose time the expedition began; "upon which," he says, "all the thieves, pirates, and rogues, came in great numbers, and enlisted themselves, having made confession;" and St. Bernard rejoices much that "there were few who were not bad characters; because, he says, there was a double cause of joy—viz., that their own countries were well rid of such rogues, and that they had entered upon an enterprise which would assuredly take them to heaven."\* Indulgences being thus introduced, they were freely made use of by Callixtus II., A.D. 1122; Eugenius III., A.D. 1145; Clement III., A.D. 1195; and others after them. And Morinus very justly remarks, "that these *indulgences* are something more than a mere relaxation from *canonical penance*, because such a remission of sins is granted as will be followed by *eternal life*, and therefore must respect *God*, and not merely *the church*." Honorius II., in his quarrel with Roger of Sicily, A.D. 1125, granted "plenary indulgence" to all who should die, fighting for his holiness, "qui in expeditione illâ morerentur, peccata universa remisit;" but if they escaped with their lives, only half their sins were remitted, "illorum qui ibi mortui non fuerint, medietatem donavit." Alexander III., A.D. 1170, granted to those of Ancona who should visit 'the twelve churches,' and their own cathedral, (and, be it remarked, that they never visited empty handed,) all lent-fastings, and besides an indulgence for as many days, as a man could take up sands in both hands,"—and the same pope "granted to all who should take up arms against the Albigenes, pardon of all their sins, and an *eternal reward*." As the sale of "indulgences" increased, others besides the pope endeavoured to reap advantage from the practice. Bishops

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money, remitted the penalties imposed on transgressors. They had not, however, pretended to abolish the punishments which await the wicked in a future state. This impiety was reserved to the pope himself, who dared to usurp the authority which belongs to God alone. The corruption having once taken place, remained, and even increased, from age to age, till the time of the Reformation."—History of the Church, vol. iii. p. 75.

Gibson, referring to the crusade in the time of Urban II., says, "At that time there remained yet some shadow of the ancient severity, accommodated to the barbarous genius of those times; but this indulgence of the pope (Urban) did, in a manner, wholly abolish all those remains in the west."—"Preservative," vol. ii. p. 41, tit. 8.

\* In Mr. Chais' "Letters on the Jubilees," published in 1751, the following development of the Doctrine of Indulgences, as entertained by St. Thomas in the thirteenth century, appears—viz., "that there existed an immense treasure of merit, composed of the pious deeds and virtuous actions which the saints had performed beyond what was necessary for their own salvation, (called "Works of Supererogation,") and were therefore applicable to the benefit of others; that the guardian and dispenser of this precious treasure was the Roman pontiff; and that consequently he was empowered to assign to such as he deemed proper objects a portion of this inexhaustible source of merit, suitable to their respective guilt, and sufficient to deliver them from the punishment due to their crimes."



began to grant indulgences to those who would give liberally to the building or repairing churches, and other works; and a fourth, seventh, or third part of their sins were remitted, according as their bounty deserved.\* This practice was first begun by Gelasius II., A.D. 1118, for building the church at Saragoza; and Morinus says, that "Marcius, Bishop of Paris, built the cathedral of Nostre-dame by the sale of indulgences. The bishops of Rome soon tied the hands of the other bishops, and complained that "the indiscreet use of indulgences, by the bishops, had rendered the keys of the church contemptible, and destroyed church discipline." Thus Innocent III., A.D. 1200, in the 62nd canon of the council of Lateran, decrees—"that, in the dedication of a church, though there should be several bishops together, they should not grant any indulgence above a year, nor a single bishop above forty days." The popes, however, did not curtail their own power to grant indulgences.† Thus Boniface VIII. instituted *the year of jubilee*, A.D. 1300; and in his bull, published for that end, he grants not only a plenary and larger, but *most plenary remission of sins* to those who, if Romans, for thirty—if strangers, for fifteen days—in that year, should visit "the churches of the apostles."‡ These years of jubilee were afterwards appointed by Clement VI., A.D. 1345, to be held every fiftieth year, subsequently every thirtieth, and now every

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\* "Each rank and order of the clergy," says Mosheim, "had a peculiar mode of fleecing the people. The bishops, when they wanted money for their private pleasures, or for public purposes, granted to their flock the power of purchasing the remission of their penalties imposed upon transgressors for a sum of money; or, in other words, they published *indulgences*, which became an inexhaustible source of opulence to the episcopal orders. The introduction of indulgences destroyed the credit and authority of the ancient canonical and ecclesiastical discipline of penance, and occasioned the removal and final suppression of the 'Penitentials,' whereby the reins were let loose to every kind of vice."—Mosheim, vol. iii. p. 74.

† "When," says Mosheim, "the Roman pontiffs cast an eye upon the immense treasures that the inferior rulers of the church were accumulating by the sale of indulgences, they thought proper to limit the power of the bishops in remitting the penalties imposed upon transgressors, and assumed almost entirely this profitable traffic to themselves. In consequence of this new measure, the court of Rome became the General Magazine of Indulgences, and the pontiffs, when either the wants of the church, the emptiness of their coffers, or the demon of avarice prompted them to look out for new subsidies, published not only a general, but also a complete, or what they called '*most plenary indulgence*'—viz., a remission of the temporal pains and penalties imposed by the church, and a release from the punishments reserved for sinners in a future state.—Hist. Coun. Trent, p. 4. Thus Leo X., under the advice of the cardinal of Santi Quatri, 1523, sent an indulgence and pardon for sins throughout all Christendom, granting it to whosoever would give money, and extending it even to the dead."—Mosheim, vol. iii. p. 75.

‡ The churches usually visited were seven in number; an account of them may be seen in "Onuphrius, de septem sanctioribus urbis Romanæ Ecclesiis." The bull of Boniface VIII., establishing the Centenary Jubilee, "for the increase of the honour of St. Peter and St. Paul, in order that their basilica may be more devoutly frequented by the faithful, and the faithful themselves be made more replete with spiritual gifts, grants to all persons, '*vere penitentibus et confessis*,' who shall come to the said basilica in the present year 1300, or any future hundredth year," not merely a plenary, but a *most plenary pardon of all their sins*," if, being Romans, they shall visit the same at least thirty days, and at least once in every day; or, being foreigners, if they shall do in like manner for fifteen days."—Dr. Phillott's Letters to Butler, p. 186.

twenty-fifth year; or as frequently as his holiness pleases.\* Before I proceed to develop the practices pursued by the church of Rome, under papal sanction, in furthering the sale of "indulgences," during five centuries, with a view to discover their real import, I will furnish the reader with an extract from the pen of Lovell, A.D. 1685, in his celebrated treatise,† "A Papist Misrepresented and Represented," which may not be an unsuitable introduction, as stating both sides of the question to the few historical facts to which, in a subsequent paper, I shall have to draw the reader's attention. The statements are, of course, those of Lovell himself:—

"PAPIST MISREPRESENTED.

"The papist believes that his Holy Father, the pope, can give him leave to commit what sins he pleases; especially if he can make him a present of a round sum of money, he never need doubt of an *indulgence* or *pardon*, for himself and his heirs for ever, for all sorts of crimes or wickedness he, or any of his posterity, may have convenience of falling into. And having this commission in his pocket under the pope's broad-seal, he may be confident that Christ will confirm, and stand to all that his vicar upon earth has granted, and not call him to any account for anything he has done, although he should chance to die without the least remorse of conscience or repentance for his sins."

"PAPIST REPRESENTED.

"The papist believes it damnable to hold that the pope or any other power in heaven or earth can give him leave to commit any sins whatever; or that for any sum of money he can obtain an *indulgence* or *pardon* for sins that are to be committed by him or his heirs hereafter. He firmly believes that no sins can be forgiven, but by a true and hearty repentance. He believes, however, that there is a power in the church of granting *indulgences* which concern not at all the remission of sins, either mortal or venial, but only of some temporal punishments remaining due after the guilt is remitted; so that they are nothing else but a mitigation or relaxation, upon just causes, of *canonical penances*, which are, or may be, enjoined by the pastors of the church on penitent sinners, according to their several degrees of merit."

\* The last year of jubilee was, I believe, in the year 1826, and the next jubilee will be held in the year 1851; yet, in the present year, from some causes connected with Spain, the pope has had recourse to a jubilee. I copied the following a few days ago from a placard which was attached to the door and pillars of the cathedral of Notre-Dame, at Paris, and I observed similar placards in the several churches in Paris:—

"*Indulgence Plénière en Forme de Jubilé.*

"Nous, Denis Auguste Affre, par la miséricorde divine et la grâce du Saint Siège Apostolique, Archevêque de Paris. En vertu des pouvoirs que Sa Sainteté le Pape Grégoire 16 a daigné nous transmettre, accordons une *Indulgence Plénière en Forme de Jubilé* à tout les fidèles qui s'étant purifiés par le sacrement de Penitence, et nourris de la Sainte Eucharistie, visiteront trois fois une Eglise, et assisteront aux prières solennelles, &c."

" + Denis, Archevêque de Paris."

"Dated 18 Mars, 1842."

† This pamphlet was answered by Stillingfleet, Williams, Clagett, Sherlock, Gardener, Jenkins, Comber, Fleetwood, Patrick, and others; and, having been "defended" and "vindicated," forms, with the several replies, the third volume of "Gibson's Preservative." In the edition before me, the title page states the pamphlet to have been written "by J. L." The author's real name was John Gother; he was an apostate from the church of England, and was ordained priest at the English college at Lisbon, and died at sea, while returning there, in the year 1784.

Bossuet wrote his celebrated treatise of "The Exposition of the Roman-catholic Church," in the year 1671, with a design of "shewing the protestants that their reasons against returning to the Romish church might be easily removed, if they would view the doctrines of that church in their true light, and not as they had been erroneously represented by protestant writers; or rather, as Gibson says, "with a view of glossing over and mollifying the doctrines of popery, in order to make them less offensive to protestant ears."—Preface, vol. iii. In the "Exposition"\* Bossuet adopts similar sentiments on the doctrine of "indulgences" to those contained in the above extracts from "The Papist Represented," &c.; and we may learn how far the bishop's opinions coincided with those of his own church, even at the period at which he wrote, from the fact that nine years elapsed before the treatise could obtain the pope's approbation. Clement X. refused it positively; and several catholic priests were rigorously treated and severely persecuted for preaching the doctrine contained in the "Exposition." The treatise was formally condemned by the University of Louvain in the year 1685, and declared to be "scandalous and pernicious." It was, however, at length licensed, after sundry† suppressions and alterations, and is now held up as unanswerable by the protestants. Some seventy years before the above treatise appeared, Bellarmine wrote his work, "De Indulgentiis." How far his opinions respecting "indulgences" accorded with those of Bossuet we may learn from Archbishop Wake's

"OLD POPERY"—Bellarm. de Ind.  
lib. 1, p. 3.

"There being in all sins a *temporal punishment* to be undergone after the *eternal*, this, by the *sacrament of penance*, is *remitted*. We call *indulgence* the remission of those punishments that remain to be undergone after the *forgiveness* of the *fault*, and *reconciliation* obtained by the *sacrament of penance*."—Ibid. cap. 2. "The foundation of these *indulgences* is the *treasure of the church*, consisting partly of the *merits of Christ*, and partly of the *superabundant sufferings* of the *Blessed Virgin* and the *saints*, who have suffered more than their sins required. The *pastors of the church* have obtained from God the power of granting *indulgences* and dispensing of the *merits of Christ* and the *saints* for this end out of the *sacraments*."—Ibid. c. 7, p. 47. "The *punishments* remitted by these *indulgences* are all those which are, or might have been, enjoined for sins, and that, whether

"NEW POPERY.

"'Papist misrepresented and represented' as quoted above. 'Bossuet's Exposition of the Doctrine of the Catholic Church,' page 17. 'We ought not to think it strange that he who has shewn us so great mercy in baptism should be more severe towards us after our having violated our holy promises. It is just, yes, and beneficial to our salvation, that God, in remitting our sins, together with the eternal pain which we deserved for them, should exact of us some *temporal* pain to retain us in our duties, lest, if we should be too speedily freed from the bonds of justice, we should abandon ourselves to a temerarious confidence, abusing the facility of the pardon. It is then to satisfy this obligation we are subjected to some painful works, which we must accomplish in the spirit of humility and penance; and it was the necessity of these satisfactory works which obliged the primitive church to

\* The popish writers at the close of the seventeenth century frequently adopted these *liberal views*, in order to counteract the effects of the *new heresy*.

† Vid. Archbishop Wake's Preface to his "Exposition of the Doctrine of the Church of England," in reply to Bossuet's "Exposition."

the persons be *alive* or *dead*." Again he says, that "the pope applies the satisfactions of Christ and the saints to the dead by means of works imposed on the living. They are applied, not in the way of judicial absolution, but *in the way of payment—'per modum solutionis.'*"

impose upon penitents those pains called *canonical*. When, therefore, she imposes upon sinners painful and laborious works, and they undergo them with humility, this is called *satisfaction*; and when, regarding the fervour of the penitents or some other good works which she has prescribed them, she pardons some part of that pain which is due to them, this is called *indulgence*."

That the opinion of Bossuet, as above stated, was rightly termed *new popery* by Archbishop Wake, the practices of the church of Rome during the five previous centuries will presently convince us.

E. C. HARINGTON.

*St. David's, Exeter.*

(*To be continued.*)

#### ON THE ERA OF TARCHON.

SIR,—It is known that Tarchon was the founder of the Tuscan nation; but the time of their settlement in Italy is mere matter of conjecture. From an obscure and difficult notice, Muller would place the era of Tarchon about B.C. 1050. (*Etrusker*, vol. i. p. 74; ii. p. 333.) I am not going to canvass his reasonings, but to propose a new argument for approximating to the commencement of the Tuscan era; yet before so applying it, I must state the particular example which suggested the principle itself.

We read in Joshua, xv. 13, that Arba was the father of Anak, who had three sons, Sheshai, Achiman, and Talmi. Now *sheshai* is the Hebrew term for six or sixth; so that, virtually, this man's name was Sextus. It is not probable that he was the sixth son of his father, when only three are mentioned, and he is placed first. Let us assume that he was sixth in descent from the head of the family; then his grandfather Arba must have been fourth; and in Hebrew *arba* signifies four. We further read of him in Josh. xiv. 15—"Arba was a great man among the Anakim." This passage plainly implies that Arba was not the founder of the race, but only a great man, though probably the greatest man that had yet appeared among the Anakim. My opinion is, that Arba was the *fourth* Anak, but the *first* of the family who made the name so formidable to the neighbouring people; hence, although he was not the founder of the race, he is appropriately placed at the head of the terrible Anakim in xv. 13. At a later period, Sextus &c. became commonplace names; but in early times, and among ruling families, such names may have been applied in the manner suggested.

"The three sons of Anak, Sheshai, and Achiman, and Talmi, the children of Anak." (Josh. xv. 14.) Here "sons of Anak," *beni Anak*, are the sons of an individual; but the subsequent phrase, "children of Anak," *yelidi Anak*, has the more general meaning of Anakites, the

collective descendants of a common ancestor; in Roman phrase, "gens Anakia." Varro thus defines a Roman gens: *ab Æmilio homines orti Æmili ac gentiles.* (L. L. viii. 4.)

In my ideal sketch of Ægypto-Tuscan history, I had placed Tarquinius Superbus in the fifth generation from Tirhakah, before observing his son's name, Sextus; in fact, it was only whilst looking after the Cushite Anakim, Zuzim, Zamzummim, &c., that the present idea was suggested. If the Tarquins, as my Ægypto-Tuscan theory supposes, were of the royal race of Tirhakah, they certainly would have preserved their genealogy up to the invader and conqueror of Italy.

In common reckoning, there are three generations to a century; but I believe a Tuscan would have used his own scale of one hundred and five years. Compare  $3 \times 5 \times 7 = 105$ , "Calendar, No. II." Five such generations, or one hundred and seventy-five years, will carry us back from the Regifuge, about B.C. 510, to about the year B.C. 685, for the invasion of Tirhakah. Now Tirhakah reigned twenty years, and flourished about B.C. 700. I do not here pretend to accuracy of dates, for my present object is to establish a new principle; and probably five generations of thirty-five years may be admitted where seven warlike reigns, averaging thirty-five years each, have been rejected. Wilkinson says, that Tirhakah reigned B.C. 710—689. (Anc. Egypt. i. p. 138.) Sennacherib reigned B.C. 717—710.) Hence, it would appear that Sennacherib's repulse was Tirhakah's first feat in arms as king, and the conquest of Italy his last. Hezekiah, contemporary with the two former kings, reigned B.C. 728—699.

In order to assign to Demaratus a natural and intelligible place in Roman history, I have varied a little from a former representation. The ancients speak so definitely about him, that a modern is not at liberty totally to reject their statement.\* I here offer, in the order of the generations, a sketch which aspires to include and reconcile the greatest possible number of our conflicting authorities.

1. B.C. 685. The first Tarchne was born and brought up in Cush or Edom, but lived and died in Italy. He was the kinsman and contemporary of Tirhakah, Taracus, or Tearchon. Let us hope that Tirhakah was gratified at seeing the pillars of Hercules (Strabo, xv. p. 472, ed. Casaub.), and that he returned in safety to Cush; but the present hero remained behind about B.C. 685, and was the means of establishing in Italy the foreign and royal name of Tarchu (Tarchon) and Tarchne (Tarquinius). The Trojan war was before Tirhakah, yet Agamemnon's fleet carried above a hundred thousand men to Troy (Mitford, chap. i. sect. 4); a tithe of that number of ambitious adventurers under this Tarchne might have effected a settlement in Italy.

2. B.C. 650. Tarquinia was daughter of the above. Cypselus expels Demaratus B.C. 659. This wealthy noble was favourably received by the newly-settled Tuscans, and is said to have married a Tarquinian lady of high birth; but may not the original account have

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\* Niebuhr, instead of making Superbus the grandson of Priscus, with the consent of a few of the ancients, annihilates Demaratus against their united testimony.

stated that he married a Tarquinia, the daughter of Tarquinius? His high rank and great wealth made him a suitable match for Tarquin's daughter; and the connexion might give him such a commanding influence in Tarquinius, as to place him at the head of affairs: *ὥστε ἦρξε τῆς δεξαμένης αὐτὸν πόλεως*. Strabo, viii. p. 261. They had two sons: the eldest, of course, became Lucumo, or Duke of Tarquinius; the other as an Aruns, (Arnth,) younger brother, or cadet, had to seek his fortune; himself, or his son, Egerius, was portioned off as governor of Collatia.

3. B.C. 615. By this time the Tuscans were firmly established, and well acquainted with the country. The third Tarchne (Priscus) had found out that Tarquinius was not adapted for the capital of a kingdom, and he removed his court to Rome. For this purpose he sent before him his principal general, Cœles Vibenna, who took unceremonious possession of the seven hills. See above, "Tirhakah." A daughter of this Tarchne married a Tuscan noble, whose native title was Mastarna; but he is better known from Roman history as Servius Tullius. At his decease, Priscus left two married daughters and two infant grandsons, the children of a son that died young. (Dionys. Hal. iv. 4.)

4. B.C. 580. The ancients in general are inclined to believe that Superbus was the son of Priscus; but as modern critics either reject the whole statement, or agree with Dionysius Hal. that he was grandson, I need not apologize for an intermediate generation, though, with respect to it, we know only that Mastarna, through his influence over the soldiery of Vibenna, and his increased power after marrying a Tarquinia, became possessed of the throne. Besides, if we reckon back three Tuscan generations from Sextus or the Regifuge, we are brought to B.C. 615 for the thirty-fifth year of Priscus' age, and this is the common historical date for the commencement of his reign.

5. B.C. 545. Superbus was grandson of Priscus, and married a daughter of Mastarna; his sister, Tarquinia, was mother of Brutus.

6. B.C. 510. Sextus, Titus, and Aruns, were sons of Superbus. The wretched Sextus brought disgrace and ruin on all his family, and misery upon a whole people, about B.C. 510. Lucretia was his cousin's wife, so that his crime was quite a family, and not a national offence; but Brutus and a party of designing patricians made it a pretext for ridding themselves of the restraint of royalty; and then came the real tyranny. In the tenth year, they had recourse to a dictator to supersede the consuls, who, with the royalist patricians, meditated the return of Tarquin (see Arnold's Rome, vol. i. p. 144); and in five years more their tyranny reached such a height as to drive the plebeians into open rebellion—the *Secessio Plebis*.

The sister of Sextus was married to Octavius Mamilius; and it might be shewn that Octavius was eighth in descent from the head of his family.

W. B. WINNING.

Bedford.

## LOCK VERSUS KANT.

SIR,—Adverting to the progress of inquiry among the German philosophers, the British Critic,\* in an article fraught with every indication of wisdom, has the following passage :—

“ But the metaphysical faculty is not yet wearied—nay, it has not yet entered upon its most congenial work and deepest department. Though it has subjected the Bible and its source—inspiration—to the most unscrupulous analysis, it has hitherto regarded them in their actual position as things external to us. But now, passing from the external, it proceeds to direct its action internally upon self, viewing truths no longer as positive or external to the mind, but as parts or functions of the mind itself; or, to use the technical expression, not as *objective*, but as *subjective*. Nature and instinct tell us† to look upon the external world, moral or physical, as external to us; to regard the objects of thought not as identical with, but as distinct from that thought . . . . But the analytical process in time undermines and destroys the impressions of nature by discovering another, and, as it supposes, a deeper view of what constitutes the reality of these ideas; which view simply absorbs the external in the internal. God, justice, truth, and conscience, love, &c., are changed into my ideas of God, justice, truth, &c.”

In other words, the man seeks to know the constitution of the material of a tree by examining the *picture of the tree*, which is discoverable on the retina of his eye. The reviewer proceeds :—

“ According to this philosophy, we do not contemplate these ideas simply, but by the act of contemplating, *make* them. They are part of the man's self, and therefore in analysing them, or examining on what ground their truth rests, he has, in fact, simply to examine and analyse himself, the being who entertains those ideas, and thus makes the whole world of truth and reality to centre in *self*. But what is self, oneself, myself? The analysis must proceed till these questions are answered.”

To the catholic mind this examination ends in the discovery that we are parts of a system—that we are projects or organized individuals—reflecting satellites—moving in a vast concave or infinitude of light—i.e., divine goodness, consideration, or, say wisdom—that we exist that we may catch, enjoy, reflect, and glorify by this reflection the light in which we live, and move, and have our being—that in the world of knowledge or spirit we are what the stars are in the solar system. The Father, Son, and Holy Ghost, alone emit a light not reflected but inherent. This I say is what we reply to the question, “What is self, oneself, myself?” The German philosophers, however, are not so easily satisfied, but go on until they have resolved the sparkling *ego* into dust, or by constantly turning it over, and looking at it too closely, so as to cast a shadow on it with their own heads, have lost the power of seeing any difference between the shining diamond which reflects and the common fluid (the brute beast) which glorifies nothing, just as we lose the power of applying the simplest word by repeating it over and over again to ourselves. For of course the word has no inherent meaning; the meaning or import is *affixed* to it, so that if we

\* For April, 1842.—p. 490.

† i.e., as uneducated persons—as children—or, more properly, as persons in the condition of Caspar Hauser, “we should look upon,” &c.

turn our back upon the meaning taught—the *traditional* signification—and strive to find in itself, in an unmeaning sound, the thing that it represents, the former is soon lost. Neither has the man *by himself* any meaning; separate him from the whole of which he forms a part, and he becomes as unaccountable and useless a thing as a screw without a bed. Nevertheless, the Germans have written volumes illustrative, as they think, of the nature of this ego, seeking to find in it the picture of omniscience. To get an account of the Creator, they go to the blind creature, despising the explanation offered by the former. Scarcely a philosopher in Germany has yet written through this tremendous delusion—the deadly error of supposing the ego anything more than a mere animal, a thing of nerves, a nothing but a strange and mysterious piece of machinery, *until God reveals himself to it and shows us the use of it*. I will reserve for another letter what I wish to add here, and proceed now to make an observation, the connexion of which with the subject of the review above referred to will immediately appear. If, as Lock argues, the mind, before it is brought into contact with the external world, is a blank, a void, and such in my opinion it certainly must be, everything that the mind of man has from time to time expressed must be the *reflection* of something *without*. I once conversed with one whose objection to Christianity was, that he considered the imagination of man equal to the concoction of the biblical scheme; and I considered that I refuted this objection by observing, that if the scene around, acting upon the sensorium, was the sole and entire origin of our imagination, or that which it exhibits, reflects, or evolves, we must look for the proof of *immortality* amid a scene where all things are *finite* and *perishable*. Nature suggests not the idea of a soul, of a God, of a future state. Of what then are these ideas (i.e., the ideas of a soul, of a God, &c.) the reflections of? They can be the reflections of nothing else than the *declarations* and *promises* of a *supernatural* being, who has conversed with our forefathers through signs taken from the scene around. Lock's theory of the constitution of the human mind is most useful as enabling us to prove that man could never, unaided from above, have thrown out the idea of a God or omnipotent Spirit, much less that of an immortal soul and future state.

I have the honour to be, Sir, your humble servant,

VELES.

#### ON THE GADARENE AND GERGESENE DEMONIACS, AND THE TWO BLIND MEN IN JERICHO.

SIR,—None but those who have patiently examined for themselves the variations of the evangelists in what are called parallel passages can rightly appreciate the minute fidelity and accuracy of the sacred historians. Upon a closer inspection, many, if not all, of the apparent discrepancies which commentators are content to tolerate as unimportant, will be found in fact to be the most striking confirmations of the truth of the several narratives. This is well illustrated by the cases



of the\* Gadarene and Gergesene Demoniacs, and by that of the two† blind men healed in Jericho, both of which, with your kind permission, I would bring before your readers.

In the case of the demoniacs, the variations are more numerous than the superficial reader would suspect. St. Matthew speaks of two miserable beings possessed with devils, whereas Mark and Luke refer to one only, whose name was Legion. Matthew lays the scene in the country of the Gergesenes, and consequently attributes to the men of *Gergesa* the request made to Jesus that he would depart out of their coasts. The two latter evangelists state the miracle to have taken place in the country of the Gadarenes; and the city of which they speak must of course be Gadara. Again, Matthew declares that the herd of swine was a good way off,‡ *μακρὰν ἀπ' αὐτῶν*. Mark and Luke affirm that the herd were close by. The words used by the former are, *Ἦν δὲ ἐκτὶ πρὸς τῇ ὄρει*: "There was there close by the mountain," or "at the foot of the mountain." St. Luke's expression is, *Ἦν δὲ ἐκτὶ ἐν τῇ ὄρει*: "There was there upon the mountain." And, lastly, St. Matthew implies that the miracle took place on some high road; for he says of the Gergesene demoniac, that he was exceeding fierce, so that no man might pass by *that way*: *Διὰ τῆς ὁδοῦ ἐκείνης*. On the other hand, St. Mark and St. Luke expressly declare that the demoniac met the Saviour upon the sea-shore immediately upon his landing.

The ingenious§ Lightfoot has endeavoured to reconcile these discrepancies by the supposition that one demoniac belonged to Gergesa, the other to Gadara; and he asserts, further, but without any proof, that the country of the Gadarenes was an extensive district, including within its limits the region of Gergesa. This view is adopted also by Schleusner,|| who cites the authority of Cellarius and Pfeiffer. How far this is to be taken as a gratuitous assumption, invented to meet the difficulties of the case, I must leave to the more learned to decide. But I think it admits of proof, not only that the two demoniacs belonged to different cities, but also that they were healed in different places, though within a short interval one of the other.

The account which I am now about to give of these two miracles will be found to agree in every particular with the statements of all the three evangelists.

Our blessed Saviour crossed the lake of Gennesareth from Capernaum to Gadara; hence St. Luke uses the word *κατέπλευσαν*, "they sailed down," for Gadara was at the southern extremity of the lake. Immediately upon his landing, the first demoniac, called Legion, who seems to have laboured rather under a melancholy madness, and to have been dangerous only to himself, met Jesus, and was healed. The legion of devils was permitted to enter into the swine which was feeding hard by. The keepers of the swine fled, and told it in the

\* Matt. viii. 28, seqq.; Mark, v. 1. &c.; Luke, viii. 26, &c.

† Matt. xx. 30, &c.; Mark, x. 46; Luke, xviii. 35.

‡ In the notes affixed to Valpy's Greek Testament this expression is ingeniously made equivalent to *κῆρ*; but the Procrustean process was not necessary.

§ Hor. Heb. in Matth. l.c.

|| Lex. Nov. Test. s. v. Γεννησαρίδς.

city (i.e., Gadara), and also to the villagers and the people of the surrounding country, *εἰς τοὺς ἀγρούς*, an expression which will extend to the village\* of Gergesa. Of course some little time must have elapsed before the Gadarenes could come from the city to Jesus, and in that interval the exceeding fierce demoniac of Gergesa was also healed by Jesus on the high road to that village. Matthew concisely mentions the two miracles together, and hence lays the scene in the country of the Gergesenes; for it was not true that *two* demoniacs met the Saviour till he had reached that region. The distance between the cities themselves was only two leagues. Hence St. Matthew properly affirms the herd of swine to have been a good way off, which is strictly true, when reference is made to Gergesa. But the news of the healing of Legion had preceded Jesus; and hence, as soon as the second demoniac had been healed, we read that the men of the city (i.e., Gergesa, for Matthew has made allusion to no other) came out to meet Jesus, and besought him to depart out of their coasts. The expression *εἰς συνάρτησιν αὐτοῦ* plainly implies that the Lord was then on his way to Gergesa; but thus repulsed by the Gadarenes southward, and the Gergesenes northward, the Saviour had no other course open to him but to recross the lake, and leave the evangelizing† of that heathen region to the grateful demoniac called Legion.

St. Matthew has related that two‡ blind men were healed by our blessed Lord as he departed from Jericho on his last ascent to Jerusalem. St. Mark,§ upon the same occasion, records the restoration of sight to one blind man, Bartimæus, son of Timæus, agreeing with St. Matthew in dating it by the departure from Jericho. St. Luke|| speaks also of only one blind man without mentioning the name, but seems to assign the miracle to the time of our Lord's entrance into Jericho. Various attempts have been made by commentators and harmonists to reconcile these discrepancies. Macknight¶ has offered three hypotheses of his own upon the subject. Mr. Townsend\*\* has collected all the theories of the most esteemed critics before him, and draws his own conclusion to the effect that the two blind men were restored at the same time as our Lord went out of Jericho. And he attempts to reconcile St. Luke's statement by translating *ἐν τῷ ἐγγίζειν αὐτὸν* by the words, "As he *was* nigh to Jericho."

To this theory there are two formidable objections. First; if the two suppliants were seated together, and called for help under precisely the same circumstances, we cannot conceive that any eyewitness, in describing the miracle, would mention one blind man only. The omission is not satisfactorily explained by the gratuitous assumption that one was more vehement in his cries than the other, or more grateful to his heavenly benefactor. Nor will the case of the Gadarene and Gergesene demoniacs, as I have before shewn, countenance this assumption. And, again, we cannot, without great violence, render the word *ἐγγίζειν*, in St. Luke, as equivalent to *ἐγγὺς εἶναι*; for the passage

\* Cf. Schleusn. voc. ἀγρός.

§ Chap. x. v. 46, &c.

† Mark, v. 19.

‡ Chap. xviii. v. 35, &c.

\*\* Harmony, § 44.

† Chap. xx. v. 29, seqq.

¶ Harmony, § 107.

through Jericho is mentioned in the very first verse of the succeeding chapter, which must accordingly be transposed, if we would preserve the order of events. Neither is there any warrant for so translating the words of the evangelist. The passage cited in confirmation of it, both by Schleusner\* and Mr. Townsend, so far from sanctioning that interpretation, directly opposes it; for *ἤγγισεν εἰς Βηθφαγῇ*, in Luke, is plainly equivalent to *ἦλθον εἰς Βηθφαγῇ* in Matthew.†

On the other hand we must acknowledge the force of the objection to Lightfoot's scheme, who supposes one miracle to have been wrought at the entrance into Jericho, and the other on the Lord's departure from that city. The people undoubtedly would not have reproved Bartimæus for his importunate cries, if the Saviour had so recently put forth his healing strength. It would seem, therefore, that we had no alternative but to say, with Dr. Hales,‡ that St. Luke in this instance had neglected to preserve the correct series of events. This inaccuracy, however, I cannot allow.

A careful attention to the minute variations in the gospel narratives will enable us to devise a scheme which shall unite the advantages of the two theories adopted by Lightfoot and Mr. Townsend, and be free from the objections to which each is open.

The expression in St. Luke may, undoubtedly, be rendered "As he arrived at Jericho." So in this very chapter|| *ἐγγίσαντος δὲ αὐτοῦ*, "When the blind man came up to him." And so in *ἤγγισεν εἰς Βηθφαγῇ* before cited. The evangelist mentions our Lord's arrival at Jericho, that he may account for the great multitude who attended Jesus. But he does not say that the blind man was sitting in the high road leading to Jericho; indeed, his words imply the contrary. For he says that the blind man was reproved by those who went before, ¶ *οἱ προάγοντες*. If, therefore, I have rightly rendered the words *ἐν τῷ ἐγγίξειν αὐτόν*, the blind man must have been sitting in the streets of Jericho; certainly a more favourable situation for asking alms than the high road would be. And if the multitude that went before were in point of numbers not much inferior to that which a few days afterwards escorted the Lord in triumph to Jerusalem, the vanguard of the procession might have advanced a considerable way into the heart of Jericho, whilst Jesus himself was only just arrived at the city. And that the blind man was in the streets, and not on the high road, is further proved by the word *διαπορευομένου*; he heard the multitude passing *through*, (i.e., the city,) not *παρὰπορευομένου* passing *by*. St. Luke, in the next chapter, uses *διήρχετο*, an equivalent word, "he passed through Jericho." It is further observable that St. Luke, who speaks only of the multitude that *preceded* Jesus, uses the word *πατέρχεται*, "they told the blind man that Jesus was *coming by*,"

\* Lex. sub voc. *ἤγγισεν*.

† Chap. 21, v. 1.

‡ Urged by Doddridge. See Townsend.

§ Cited in Valpy's Greek Testament, Matthew, l. c. Hales' work I have not by me.

|| Verse 40. Compare also *ἤγγισεν τῇ πόλει τῆς πάλαιος*, Luke, ch. vii. v. 12.

¶ Matthew distinguishes elsewhere between *οἱ προάγοντες* and *οἱ ἀκολουθοῦντες*, Chap. xxi. 9.

(not\* *παράγει*, "was actually passing by,") which implies that Jesus was still some little distance off, when the blind man began to cry to him for help. Now, however trifling these little points may be in themselves, they have their weight when taken together, and, I think, prove that St. Luke intended to represent the first blind man as seated in the streets of Jericho, though still in that region of the city which was farthest removed from Jerusalem.

Let us now turn to the narratives of St. Matthew and St. Mark. Those evangelists use the word *ἐκπορευομένων*. Now here we observe, first, that this expression is not applied to Jesus only, but to the whole multitude; for though Mark has *ἐκπορευομένου αὐτοῦ*, he adds *καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ*. But Jesus himself might have been in the very midst of Jericho, while the leaders of the immense procession were now wending their way out of Jericho. And further *ἐκπορευομένων* is not the same with *ἐξελθόντων*; it does not mean "when they had gone out," but "as they were going out," an expression which might properly be employed of any person who had entered a town, and still went on his way, intending to make no stay in it. Such was the intention of the blessed Saviour, who would not† deign to lodge in the accursed city of Jericho. But allowing to the word its most extended sense, it can mean no more than that the multitude was now in that quarter of the city which was nearest to Jerusalem, and were still moving forwards.

I conceive, therefore, that the two blind men were seated at some little distance apart from one another, so near, perhaps, that the cries of both might be heard at the same time. The first, in the entrance into Jericho, began to cry for help before the Saviour came up to him; he was rebuked by the multitude that went before, and Jesus himself, perhaps for the improvement of his faith, as in the case of the‡ woman of Canaan, perhaps because he knew that there was another blind man at no great distance, whom he would also heal at the same time, passed by the suppliant without taking any notice of him. Thus apparently sanctioned by their Lord himself, the multitude which followed (of whom alone St. Matthew speaks) began also to rebuke the blind man. Advancing still further into Jericho, the Saviour at length drew near to the spot where blind Bartimæus was sitting. It is not said that he passed by *him*; hence St. Mark, instead of the *παράγει* of Matthew or the *παρίρχεται* of Luke, uses simply the *ἔστιν*—"Hearing that *it* was Jesus of Nazareth." Jesus then stood still, and ordered the blind men to be called; and here we observe another remarkable accuracy in the evangelists. Bartimæus, who was close at hand, is said to have thrown aside his garment, and to have arisen, and come to Jesus—*ἀναστὰς ἦλθε*. St. Luke, on the other hand, speaking of the first blind man, who had been left some way behind, writes *ἐκέλευσεν ἀχθῆναι αὐτόν*, "he ordered him to be brought." The eyes of both were then opened, though, perhaps,

\* Used by Matthew.

† The house of Zacchæus seems to have been in the suburbs of Jericho.

‡ Matthew, ch. xv. 23.

some little interval elapsed, while the first was being brought to Jesus ; both gave glory to God, and followed Jesus in the way.

It is not necessary that we should pretend further to explain why Mark should have selected one miracle and Luke another, while Matthew preferred to blend the two miracles into one narrative. But we may suggest that Luke, who is generally supposed to have been one of the seventy disciples, might have been in the number of the *προάγοντες* who rebuked the former blind man. The\* seventy were sent by Christ into every city, by two and two, whither he himself would come. Mark, writing from the dictation of Peter, who was following Jesus, takes no notice of the first suppliant who had been passed by unheeded. And from the† circumstance of his recording the name of the second blind man, we may infer that Bartimæus was afterwards an eminent and well known member of the Christian church. Matthew, according to his usual custom, condenses his narrative, and relates the miracle according to its final aspect. Compare the case of the Gadarene and Gergesene demoniacs. So in the history of the centurion of Capernaum,‡ St. Luke relates that the centurion sent messengers to Jesus to intreat his aid ; afterwards, it would seem, when he received the Lord's answer, " I will come and heal the servant," the centurion went in person ; Matthew§ omits all mention of the messengers, and records only the personal application of the centurion. The raising of Jairus' daughter is another case in point ; St. Matthew|| represents the ruler of the synagogue as telling Jesus at the first that his daughter was already dead, whereas it is certain from the gospels¶ of Mark and Luke that the tidings of her death were brought to the father, as Jesus was on his way to heal her. If Levi and Matthew were different persons, and were called about the same time, and the invitation into the custom-house followed immediately upon the call of the latter, this would be another illustration of St. Matthew's style.

I cannot conclude this subject without one word on\*\* Lightfoot's conjecture as to the etymon of Bartimæus. He has suggested that תִּימָי "Thima" may be another form of סִמַּי "Simai," according to the frequent interchange of ת with ס, so that Bartimæus, son of Timæus, would be equivalent to "the blind son of a blind father." If any weight be allowed to this conjecture, I think it might also be argued that the two blind men of Jericho were Timæus and Bartimæus, father and son, who were stationed at some little distance apart by way of collecting a greater portion of alms, taking care at the same time to be within call. This would explain the similarity of their cases : the blind father and son had doubtless often discussed together the mighty miracles of Jesus, and longed for an opportunity of meet-

\* Luke, ch. x. v. 1.

† It is on the same principle that I would explain the fact of Matthew's never mentioning the names of the objects of the Saviour's miracles. He wrote at an early date. Legion, Jairus, Bartimæus, Lazarus, and Malchus, are known only from the later gospels.

‡ Ch. vii. 3.

§ Ch. viii. 5.

|| Ch. ix. 18, &c.

¶ Mark, v. 32. Luke, viii. 41.

\*\* Hor. in Mar. l. c.

ing him. No wonder, then, that both should have cried with equal vehemence to Jesus of Nazareth, the son of David, that both should have persisted in their importunity, and both have followed the Saviour in the way. Bartimæus, the younger and more active, is graphically described as throwing aside his garment, and coming in eager haste to Jesus. Timæus, more aged and infirm, was led or perhaps carried; he was probably not alive when the gospels of Mark and Luke were written; hence the omission of *his miraculous cure* by the former, and of *his name* by the latter evangelist.

I am, Sir, your obliged reader,

F. R. B.

ON SOME MISTRANSLATIONS IN VOL. XXXVII. OF THE EDINBURGH BIBLICAL CABINET.

SIR,—The conductors of the Edinburgh Biblical Cabinet have inserted in the last published volume of that work an extract from Rückert's excellent Commentary on the Epistles of St. Paul to the Corinthians; the part extracted is the exposition of the fifteenth chapter of the First Epistle. The translation is by Mr. Edwards, a divinity professor at Andover. This gentleman appears to have been quite unqualified for his task; not a single page of the translation being free from mistakes. The dozen specimens which follow are taken almost at random.

1. St. Paul, at the beginning of the chapter, sets out from the assumption that the Corinthians to whom he wrote were Christians. "This," says Rückert, "is not flattery or false cajolery; for it is probable that all to whom Paul wrote adhered to the doctrine that Christ had died and risen again—he could not otherwise have built upon this, as he does in verses 13, 16, 20; only they did not all draw from it the same inference which Paul did respecting their own resurrection. *It is truth, therefore*, [namely, that the Corinthians were Christians;] and Paul avails himself of it as the strongest possible foundation for his further argumentation." Mr. Edwards translates—"The remark is not intended to flatter or delude them; because all to whom he wrote firmly believed the doctrine that Christ died and rose again. Otherwise, he could by no means have built an argument upon it, as he has done in verses 13, 16, 20. All, however, had not drawn the same conclusion in respect to a resurrection strictly considered as he had. *But this consequently was to be believed*, and he employs it in order to lay as firm a foundation as possible for his subsequent reasoning." The whole of this is very loose translation; but the clause which I have printed in italics is *wrong*.

2. Rückert explains the *ἐκρὸς εἰ μὴ εἰκὴ ἐπιστεύσατε* in ver. 2, "Unless ye believed without good reason." Mr. E. translates: "It would be somewhat thus,—ye would have believed without good reason." The German phrase for *unless* becomes, in Mr. E.'s translation, *it would be somewhat thus!*

3. In ver. 14, St. Paul argues that Christ is risen, because the con-

trary hypothesis would lead to the false consequence, that "our preaching is vain, and your faith is also vain." Rückert remarks, that this argument is only valid for such as are convinced of the reality of the Christian redemption. "For," he says, "a consequence proves nothing against the assumed premises, unless it contains something impossible;" that is, one cannot argue from the falsity of the conclusion to the falsity of the premises, unless it be certain that the conclusion *is* false. Mr. E. translates: "In the view of an opponent, a consequence would not follow, except when it embraced something impossible;" which appears to me to be mere nonsense.

4. In vv. 13—19, St. Paul brings forward a variety of arguments against the deniers of the resurrection; and in vv. 29—32, there follow two other arguments of the same kind. Hence the intermediate section, from ver. 20 to ver. 28, has been often viewed as a digression. But Rückert thinks it "far more natural to suppose that when Paul came to ver. 20, he had *not yet thought of* those later arguments; they *afterwards* occurred to him, and appeared sufficiently important to be added at the end." Mr. E. translates: "Much more natural is the supposition that the arguments did not occur to Paul *till* he came to ver. 20; they *then* appeared to be sufficiently important to be appended to the conclusion." Clearly, if the arguments had occurred to St. Paul at ver. 20, that is the place at which he would have inserted them. What Rückert says is, that at ver. 20, the arguments had *not* occurred to St. Paul, which accounts for our finding them at a later point in the chapter.

5. Rückert, commenting on the phrase in ver. 20, ἀπαρχὴ τῶν κεκοιμημένων, says, that if the context did not determine it to another sense, it "might mean *the first who died*." Mr. E. translates: "The meaning might refer to *those who first died*."

6. Rückert objects to the reading δι' ὑμετέραν καύχησιν in ver. 31. He allows that it might possibly mean, "My glorying in respect to you." But "still," he adds, according to Mr. E.'s translation, "it would be a strange thought for Paul to swear by his glorying of them, (his glorying concerning them, not in them;) and besides, he limits it by shewing to whom it relates—namely, it was that which he had in Christ. But this would justify the most solemn appeal which he could make—a protestation in form of an oath." This is quite unintelligible. What Rückert says is, "In the first place to swear by his glorying of them—only a καυχᾶσθαι περὶ αὐτῶν, not ἐν αὐτοῖς, is conceivable—would be a strange thought; and, in the next place, Paul himself, in the relative sentence ἢν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, determines the καύχησιν to be that which he had ἐν Χριστῷ; and this—which was his highest glorying—was a worthy object for a protestation upon oath."

7. Rückert's comment on the first part of ver. 38, stands thus in Mr. E.'s translation: "Third thought. God gives to *each* germ *its own* body, as it pleases him. The whole change leads back to the power and good pleasure of God," &c. Rückert writes: "The third thought—namely, that God gives to the germ *a* body as it pleases him—refers the whole change to God's power and free will," &c. Mr. Edwards'

version of the third thought, that "God gives to *each* germ, or seed, *its own* body," is, in Rückert, the *fourth* thought. Mr. Edwards, in translating what Rückert says about this fourth thought, writes: "When God is said to give to each seed its own body, it appears *still* to refer to this," &c. There is no *still* in the German, because the fourth thought is there a *new* and *distinct* thought; it is Mr. E. who has confounded it with the third.

8. Mr. Edwards does not appear to be acquainted with the logical meaning of the word *subject*. Rückert, commenting upon ver. 42, σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίῃ, says, "The *subject* is not expressed, which is here very appropriate. The subject to be understood is the σῶμα, or more properly, the two different σώματα, before and after the resurrection." Rückert means, that if St. Paul had written, "The *body* is sown in corruption; the *body* is raised in incorruption," the word *body* would not have had the same sense in the two propositions. It was better, therefore, that the logical subject *body* should be not expressed. But Mr. E. translates: "The subject is indeed not formally announced, and this is very suitable in respect to a topic like that of the body, σῶμα, or rather of two different bodies, the one existing before, and the other after, the resurrection." It is evident that Mr. E. takes *subject* in the sense of *topic*. So, again, at ver. 49, "As we have borne the image of the earthy," &c., Rückert says, that the logical *subject*, denoted by the word "*we*," can only be *believers*. Mr. E. translates: "The subject *concerns* believers only"—that is, the subject or *topic* on which St. Paul is discoursing, is one in which only believers are concerned. This may be true; but there is nothing like it in Rückert.

9. Upon ver. 47 Rückert writes: "The first man, being formed out of a χυός, is χοϊκός—i.e., he is so conditioned, as the matter out of which he is made *brings along with it*," or *determines*. Mr. E. translates: "The first man resembles the material out of which he is formed, and is terrestrial, like that which *he brings with him*."

10. In ver. 50, St. Paul says, "Now, this I say, brethren, that flesh and blood cannot inherit," &c. In commenting upon this, Rückert writes: "Paul has still two things to teach them; first, that a change is necessary; and, secondly, how this change *is to be conceived*, in reference to those who shall be alive at the time of Christ's coming," Mr. E. translates: "Paul further instructs them, first, that a change was necessary; and, secondly, how this *should relate* to those who would be alive at the time of the Lord's coming."

11. Upon ver. 51 Rückert writes: "In regard to the text of the sentence πάντες—ἀλλαγησόμεθα, dogmatical arbitrariness has perhaps in no place *taken such liberties* as here." Mr. E. translates: "Perhaps an arbitrary doctrinal caprice has *been nowhere more allowed* than in respect to the text of this clause."

12. Upon the latter part of ver. 54, Rückert writes: "In the second member of the sentence we read, γενήσεται ὁ λόγος ὁ γεγραμμένος; then shall the scriptural saying be verified; *then shall one be able to say with truth* what is written, κατεπόθη ὁ θάνατος εἰς νίκην." Mr. E. translates: "In the conclusion of the verse he adds, 'Then shall come to



pass the saying which is written,' or as one might say with truth, 'what is written'—namely, 'death is swallowed up in victory.'" What sense Mr. Edwards would here give to his translation I cannot at all conjecture.

M. J. M.

#### THE BABES IN THE FISH POND AGAIN.

SIR,—A correspondent in your Magazine noticed, in a recent number, that in the Parker Society's edition of Sandys, the *crambe repetita* of the babes in the fish pond had been allowed to pass without any note of falsehood. Will you believe it, Sir, that in the edition of Pilkington the same story is similarly repeated, and defended in a note of considerable length at the end of the volume; or rather Bishop Hall's vindication is given with the editor's approval and the relish of a parallel story. It seems the professor coincides in the bishop's estimate of it as a tale too good to be given up, but has not taken in the wit of his pithy summary of his reasons for believing it genuine. "As for the number of children's heads, I can say no more for it than he can against it. THIS HISTORY SHALL BE MORE WORTH TO US THAN HIS DENIAL."

I am tempted to take some notice of the sentiments expressed in the body of the work, but, regarding them as matters of record which I am glad to see rendered accessible, I shall not dwell on the morbid state of conscience that can be afflicted by the heathen names of the days, and the ecclesiastical vestments, nor regret that the writings of one who supported such objections should be republished.

I am, Sir, &c.,

Z. S.

#### ON CLERICAL EDUCATION.

SIR,—While it is gratifying to find the attention of our universities called to the subject of clerical education, I for one rejoice in observing that no part of the usual academical course of study is to be sacrificed to the attainment of so great an end. That there has been remissness in the church in preparing candidates for holy orders we must allow. The university regulations recently adopted will tend, in part, to remedy the evil. But I am persuaded that there are advantages to be obtained in a diocesan college which Alma Mater cannot supply. Archbishop Cranmer, as may be seen in Bishop Burnet's History of the Reformation, was greatly grieved at failing to secure the establishment of a diocesan college in every cathedral city; "and thus," said the archbishop, "the bishop would see his young clergy grow up around him, and be able to transplant them, as needed, into suitable places in the diocese." But it has been objected that diocesan colleges will tend to form separate schools of theology. These schools are *already formed* in Oxford and Cambridge. And it

may rather be maintained that the diocesan college, under the eye of the bishop, will be of use in moderating party feeling, and in promoting no theological taste, save *that* which is sound and consistent with the spirit of the church.

It is obvious that the facilities for extended theological learning must be greater in the university; but this benefit is no substitute for the duteous feeling of the young clergyman "growing up under the eye of his bishop"—no compensation to the bishop for his loss of knowledge as to the mind, acquirements, and habits of his young clergy. In the course of ten or fifteen years, what a body of the rising labourers would the fatherly diocesan become acquainted with! what a sacred and tender bond would be established between the bishop and his clergy! what enduring links of brotherhood be formed between the clergy themselves, at a period in our church when *love* is so much to be desired amongst us. No doubt the learned professors who have been and will be appointed, will give more eloquent and profound lectures. Great will be the privilege of those who listen to the gifted Professor of Pastoral Theology in Oxford. But the principal appointed by the bishop in the diocesan college will be imparting practical knowledge as he visits the house of the poor man, attended by his students in turn, or examines the schools in their presence from time to time. There may be expected, also, to be an easier system of intercourse between the principal of the diocesan college and his small circle of students than between the professor in the university and his classes. In the former, the student will find readier access to his superior—will be more likely to hear his faults and find suitable encouragement. His sermons will be revised, his elocution formed, and his duty as a pastor taught, more simply and touchingly in private. He will not only be trained to preach Christ crucified, but taught to administer the offices of the church reverentially, and give heed to the forms methodically, in a way more likely to be lasting on the heart. He will look up to the head of the cathedral college as *his* pastor while learning to be a pastor to others. Again; the following case will not appear fanciful to those who are in any wise acquainted with the mind of young men. A young man, while at the university, has been idle, trifling, dissipated. What an effort will it require (supposing him to remain at Cambridge or Oxford after taking his degree), amidst the companions of his vain and thoughtless hours, *suddenly* to commence his study of divinity, and begin to form a new set of habits, in the very circle of those who remember his late folly and sinfulness! The whole scene is uncongenial to such a change. But now imagine our young friend beginning, under the awakening guidance of God's holy Spirit, to *feel* what it is *to be answerable* for the souls of others—grieved at the recollection of his unconsecrated days in the university—resolving to set Christ before him as his pattern in all the zeal, and patience, and lowliness, and love, of our divine Master and Lord. Imagine such an one, I say, settled in one of our sacred, quiet cathedral cities, entering the hallowed sanctuary and cloister from day to day, finding a little company of the sons of the prophets, whose hearts God hath touched,

whose conversation and ways are tending to that due preparation for the holy office which is needful. Surely the soul of such an one is more likely to recover itself, and become healthful and fresh in its heavenly course. Let then the diocesan college be regarded in the light of maturing previous theological attainment, of training for the parish, of walking under the bishop's governance, of severance, to a certain degree, from the world and its snares, of recovering what has been lost. Lastly, let the economy of the bishop's college be contrasted with the expense of the university, and we shall be constrained to acknowledge, that whatever improvements be effected in our beloved Alma Mater, they will be incomplete, unless confirmed by a course in the diocesan college.

I am, Sir, yours,

ECCLESIASTICUS.

#### ON THE TWO OBJECTIONABLE PRAYERS IN THE BURIAL SERVICE.

SIR,—In the first Number of the British Magazine the subject of the two objectionable prayers in our Burial Service was started, and I have often wondered that no readers of this periodical have made further attempts to get help upon the question, through the medium of its pages. Just now, when legal proceedings, carried up to the highest court of appeal, fix the penalty of suspension on any attempt at delivering the conscience by refusing to read the service, the inquiry seems of especial interest. With myself, and others that I know of, the difficulty is practically a most perplexing one. By education and choice we are led to offer ourselves candidates for the work of the ministry; and there is no single part of the church service, except this, that we could not conscientiously use. It is therefore a most miserable alternative, either to hold back from the sacred work for what seems so small an objection, when viewed in comparison with the rest, or else to be obliged continually to go through a form which seems so great an objection, when viewed in itself.

In the early Number of the Magazine which noticed the difficulty, the usual refining process was applied to the word "hope," to make it mean nothing like hope; but no attempt was made to soften the other great difficulty—viz., giving hearty thanks to God for the death of one whom we know to have died both self-excommunicated and impenitent. Your obedient servant,

C. O.

#### MR. BROCK AND THE SEVENTY HANTS CLERGY.

SIR,—I presume to send you a theological curiosity of the nineteenth century, in the shape of a proposed address to the Lord Bishop of

Winchester, which has just been circulated through his lordship's diocese.

"TO THE RIGHT REVEREND FATHER IN GOD, CHARLES RICHARD LORD BISHOP OF WINCHESTER.

"We the undersigned clergymen of the church of England, beg respectfully to address your lordship as our diocesan, at a crisis, and under circumstances, which appear to us to require a declaration of our sentiments on questions deeply affecting the vital interests of the church of Christ, particularly that pure and apostolical branch of it established in these realms.

"We contemplate with heartfelt sorrow the attempts now making, by a party claiming to themselves the name of 'Catholic,' to introduce to an alarming extent the errors and superstitions of Romanism, and to impose its fetters afresh upon the minds and consciences of the members of the church of England.

"We deprecate in the strongest manner their efforts to disparage the great work of God in our Reformation from the darkness of popery, and to depreciate the labours of those holy and devoted men, who at that period sealed with their blood 'the truth as it is in Jesus.'

"We especially deplore the mistaken reasoning, by which it is sought to raise tradition to a level with God's Word, the sole standard of truth; to darken the cardinal doctrine of justification through faith in the 'merit of our Lord and Saviour Jesus Christ;' and to inculcate reserve in communicating the knowledge of the atonement, 'whereby alone we obtain remission of our sins, and are made partakers of the kingdom of Heaven.

"Whilst we yield to none in reverence and attachment to the constitution and government of our church, in love and admiration of her scriptural formularies and articles of faith, and in an unreserved and conscientious submission to her order and discipline; we maintain that the Saviour alone is the great fountain of life and salvation; that the church, in all her ordinances, has wholly in view to exalt HIM in the eyes of her children; and that those ordinances are but the channels through which the knowledge of God's word and the grace of his Holy Spirit are to be communicated to mankind.

"These being our sentiments, we hailed with thankfulness the delivery of your lordship's last charge; and we express to you our sincere gratitude for the pastoral counsels therein so affectionately pressed upon our consideration, and particularly for those faithful warnings by which you directed our attention to certain indications of a departure from 'the faith once delivered to the saints;' and we beg respectfully to assure your lordship, that while we will earnestly contend for that faith, we will also strive, by God's help, to preserve inviolate that form of sound words which has been handed down to us as a sacred deposit in our Liturgy, Articles, and Homilies, and which by our ordination vows we are bound to maintain.

"Finally, we pray God to indue your lordship more and more with the spirit of wisdom, 'of power, of love, and of a sound mind,' and long to continue his blessing on your 'work of faith and labour of love' in this part of his vineyard; and we implore him 'to inspire continually the universal church with the spirit of truth, unity, and concord, that all they that do confess his holy name may agree in the truth of his holy word, and live in unity and godly love.'"

This prodigious effort of the seventy wise men of Hants is accompanied by a lithograph letter (which I also enclose), signed by a gentleman rejoicing in the not inappropriate patronymic, Brock,\* who

\* Vide Johnson ad vocem.

demands an answer to his lithograph. One admires all this much—but one admires more the reason of this extraordinary self devotion. Why and wherefore this exertion?

As the bishop himself was ABUNDANTLY thanked for his charge during his last autumnal visitation, it is clear that the seventy Hants clergy make it only a peg on which to suspend an attack upon better churchmen and better theologians than themselves.

Surely his lordship will hardly be grateful for such an equivocal tribute of admiration. He is too polite a scholar to call it “nickel silver”—*perhaps* he will term it “Nehushtan.”

I have no acquaintance with Mr. Brock and his seventy brethren. I have, therefore, no personal motive in writing to you; but I think this ecclesiastical agitation ought to be exposed, and I shall be much obliged if you will do an old subscriber and constant reader the kindness to insert this letter and its enclosure.

I am, Sir, your faithful servant,

A SURREY FORMALIST.\*

#### REGISTRATION OF THE CHRISTIAN NAME PREVIOUS TO BAPTISM.

MR. EDITOR,—It is, I believe, almost the invariable practice of all the registrars throughout the country to inquire the names of all children, and enrol them in their register, whether they have been baptized or not; and as I cannot but conceive this practice to be most prejudicial to the interests of religion, and, according to my view of the case, not justified by the spirit of the act, I beg to submit to you the following statement, with the view of shewing, by a comparison of the schedules A. of the Original and Amended Registration of Births Bills, with the clause XXIV. of the said bills, that the registrar of births is not authorized to register the Christian name of a child before it has had a name given to it in baptism.

The registrar is directed always to put down whether the child is a boy or a girl; while he is only to register the “*name, if [it has] any;*” and a blank column is left purposely in every page of his book, on which to *add the name on its being afterwards given in baptism*, which can only be done on the production of a certificate of baptism, to be given by the clergyman who performed the rite.

I am aware that in the original bill, as brought in by Lord John Russell, the name of the child was required to be given at the time of registration, previous to the administration of the rite of baptism; but when the bill was amended in the House of Lords, I conceive that that objectionable part was removed, and that the sense of the house was decidedly against it.

[\* An Old Subscriber must excuse omissions, although he has certainly a right to laugh. Another Hampshire clergyman has the Editor's thanks for present and past communications on the same subject; but it was impossible to devote more space to the lithograph letter.]

## REGISTRATION OF BIRTHS BILLS.—ORIGINAL BILL. SCHEDULE (A.)

## 1836. BIRTHS IN THE PARISH OF MARYLEBONE, IN THE COUNTY OF MIDDLESEX.

No.	When born.	Name.	Sex.	Name and surname of father.	Name and maiden surname of mother.	When and where parents were married.	Rank or profession of father.	Signature of informant.	When registered.	Signature of registrar.
1.	7th Jan.	James, baptized Thomas	Boy.	William Green.	Rebecca Jennings.	March 3, 1880, Leominster, Herefordshire.	Carpenter.	Wm. Green, father.	January 9.	John Cox, registrar.

## BILL AS AMENDED BY THE COMMITTEE.—SCHEDULE (A.)

## 1836. BIRTHS IN THE DISTRICT OF MARYLEBONE, NORTH, IN THE COUNTY OF MIDDLESEX.

No.	When born.	Name.	Sex.	Name and surname of father.	Name and maiden surname of mother.	Rank or profession of father.	Signature, description, and residence of informant.	When registered.	Signature of registrar.	Baptismal name, if different.
1.	7th Jan.	James.	Boy.	William Green.	Rebecca Jennings.	Carpenter.	William Green, father, carpenter, 17, North Street, Mary-le-bone.	January 9.	John Cox, registrar.	Thomas.

\* \* The words and clauses in *Italics* denote the additions or alterations that were made in the schedule of the Amended Bill; and also in the Bill as amended by the Lords.—The Schedule of the Bill (as amended on the Report) is the same.

## BILL AS AMENDED BY THE LORDS.—SCHEDULE (A.)

## 183. BIRTHS IN THE DISTRICT OF MARYLEBONE, NORTH, IN THE COUNTY OF MIDDLESEX.

No.	When born.	Name, (if any.)	Sex.	Name and surname of father.	Name and maiden surname of mother.	Rank or profession of father.	Signature, description, and residence of informant.	When registered.	Signature of registrar.	Baptismal name, if (added after registration of birth.)
1.	7th Jan.	James.	Boy.	William Green.	Rebecca Jennings.	Carpenter.	William Green, father, carpenter, 17, North Street, Mary-le-bone.	January 9.	John Cox, registrar.	

In the original bill, as brought in by Lord John Russell, it was required of the parents of a child to give notice of its birth, and to state at the time the name, before it had been brought to the baptismal font. Lord John Russell's opening speech :—"The person who furnishes these particulars, (i.e., respecting the birth of a child,) it is proposed, shall be required to furnish the name of the child ; and if that is declined at the time, and withheld to a future period, that then it will be necessary to postpone it, and the party will be obliged to produce to the registrar a certificate of the baptism of the child, and to pay him a fee of one shilling for making the entry." Also Dr. Lushington, to the same effect :—"All the parents are required to do is, to state the name they intend to give their child. And it is provided by another clause in the bill, that if they choose to alter it at the time of baptism, they may do so on the payment of a small fee." The same requisition also forms a feature of the amended bill ; for on the third reading of it, when the question was put that it do pass, the amendment proposed by Mr. Goulburn, that all that was required in the nineteenth clause should be retained, except the *naming* of the child, was lost.

The principal difference in the schedule of the amended bill consists of an additional column at the end, wherein to insert any alteration of the name at baptism, which addition was made in column 2 of the original bill, under the name as originally given.

This compulsory registration of the name of a child, previous to the administration of the rite of baptism, formed the groundwork of the determined opposition which the bill encountered at the hands of Mr. Goulburn, Sir Robert Peel, Sir Robert Inglis, and other leading members of the then opposition.

The same principle formed the ground of opposition in the House of Lords. Thus the Archbishop of Canterbury—"With respect to the registration of births, I object that it is compulsory ; and as the bill now stands, it is to be carried on in an inquisitorial manner, which will be grievous to those persons and families on whom the compulsion may fall. Such a system of registration cannot work in this country. It goes to separate two things which have been united since the earliest periods of Christianity—the naming of the party baptized at the time of baptism." The bill was also strongly opposed by Lord Ellenborough, Lord Wynford, Bishop of Exeter, and others. Now the effect of this opposition was, that it underwent in committee material alteration. Several amendments were made and carried. Knowing, therefore, as we do, that that part of the bill which required the naming of the child previous to baptism, formed the principal point of attack, inasmuch as its necessary tendency would be, the dissociation of the name of the child from the Christian rite of baptism, and, consequently, the depreciation of that rite, may we not fairly conclude that that most objectionable part was amended ?

On comparing clause XXIV. of the Lords' Bill (the bill as it now stands) with the corresponding clause in the original and amended bills, we shall observe a striking change both in point of omission and alteration, a corresponding change will also be observed in the schedule of the same bill. First for the clause XXIV. :

*Clause as it stood in the original and amended Bills.*

"And be it enacted, That if any child born in England, whose birth shall have been registered as aforesaid, shall (*within\* six calendar months next after it shall have been so registered,*) have any name *subsequently†* given to it in baptism, *by which it shall not have been so registered,* the parent or guardian of such child, or other person, procuring such *unregistered* name to be given, *is hereby required,* within seven days next after baptism, *to procure and deliver to the registrar or superintendent registrar,"* &c. (The remainder is the same, except a penalty at the end, which is omitted by the lords )

*Clause as it was altered in the House of Lords, and as it now stands in the present Act.*

"And be it enacted, That if any child born in England, whose birth shall have been registered as aforesaid, shall, within six calendar months next after it shall have been so registered, have any name‡ given to it in baptism,§ the parent or guardian of such child, or other person, procuring such|| name to be given,¶ may, within seven days next after such baptism,\*\* procure and deliver to the registrar or superintendent registrar," &c.

If we look to schedule A. we shall find it amended in two columns which bear on this point. In column two, headed *Name*, in the Commons' Bills, the addition *if any* was made. Now, as we know the Lords' objection to giving a name to a child previous to baptism, we cannot but consider this alteration as intended to be *restrictive*; i. e., to restrict the insertion of the name to cases where the child had been baptized, and consequently had a name. If it was intended to apply to cases where the *intended* name of the child was given to the registrar, equally with those where the child had a name, surely the addition would appear to be superfluous, as the former was recognised and required to be done in the previous schedule, and in the column simply headed *name*; and thus the addition *if any* would be a change without a difference.

The other addition is that in the last column, where for *baptismal name, if different*, was substituted *baptismal name, if added after registration of birth*. By this alteration I conceive it was intended to provide for the insertion of the name, if given subsequently to the registration of birth, and not, as in the former schedule, for an alteration in baptism of a name previously registered in column two.

Both these alterations must imply *something different*; and as the opposition of the Lords to the bill was grounded on the injury that would be done to the religion of the established church, by requiring a declaration beforehand of the name intended to be given to a child in baptism, we may naturally infer that the alterations, as well in clause XXIV. as in schedule A., were designed to obviate that consequence.

This view of the case seems further to be confirmed by an observa-

\* Omitted in original Bill.

† The italics denote either the clauses or words that were either omitted or altered in the Lords' Bill.

‡ (Subsequently) omitted.

§ (By which it shall not have been so registered) omitted.

|| (Unregistered) omitted. ¶ (May) is inserted in place of (is hereby required.)

\*\* (To) is omitted.



tion of Lord Ellenborough's in reply to a proposed amendment of the Bishop of Exeter's. It was when the bill was in committee on the third reading. "The Bishop of Exeter.—In schedule A. the word 'intended' should be placed before the words 'baptismal name.'" "Lord Ellenborough.—If they are not baptized, there will be no name; and if they are, the name will be given." In consequence of this remark, the amendment was withdrawn.

Should I have failed in proving my point, I shall only have to indulge the hope that a bill so injurious to the interests of religion, and which trenches so much on the rights and privileges of the church of England, may speedily be amended. That there is ground for looking for some relief for the conscientious scruples of churchmen, at the hands of the present ministry, is fully borne out by the very decided opposition which the original bill met with both from Sir Robert Peel and Mr. Goulburn.

The language of both was of the strongest kind. 'To supply extracts would be tedious, and surpass the limits of a letter. I will only quote a few words from each, which will be sufficient to shew the state of their feelings on the subject. Sir Robert Peel.—"You propose, by a legislative enactment, to sanction the naming of a child without the baptismal ceremony . . . By an act of this house, you interpose between the nomination of the child and the baptismal rite, and you render the registration as valid as the ceremony . . . What will be its effect upon the great mass of the people? Will it not be an inducement to them to rest content with having the name entered upon the civil record? . . . I object to this part of the bill because it violates the conscientious opinions of the members of the established church, and I never can consent to the omission of a rite which that church considers so solemn and so necessary."

The same objection to the original bill was urged by Mr. Goulburn—"I cannot consent to dissociate the name of the child from the rite of baptism, which has been, from the very foundation of our religion, associated with it. I cannot consent actually to hold out, by a parliamentary enactment, an inducement for people to withhold their children from the baptismal font."

When the bill was in committee, Mr. Goulburn made the following suggestion to Lord J. Russell—"Is it not easy for the noble lord to have it inquired of the person who brings the child to the baptismal font the period at which the child was born, and at the time of baptism to have the name of the child entered in a separate column?" On another occasion, he moved an amendment that every particular of the birth should be given to the registrar except the name which it was intended the child should bear; and also, that within a given time after the baptism, the name of the child should be sent in to the registrar for the purpose of completing the entries. Now either of these plans would be very desirable, and with such authority, aided and stimulated by strong petitions from the clergy of populous parishes in the different dioceses, might not the desired change be effected?

Yours, truly,

A PARISH CURATE IN A LARGE TOWN.

## NOTICES AND REVIEWS.

*The Theocratic Philosophy of English History ; being an attempt to impress upon History its true genius and character, and to present it, not as a disjointed series of facts, but as one grand whole.* By the Rev. S. D. Schomberg, B.A. 2 vols. 8vo. Whittaker.

A PHILOSOPHICAL history ought to be very well written if attempted at all. The present specimen aims at more than it accomplishes ; but the difficulty of the design must be considered : to trace events to their sources, to determine whether each was granted as a mercy or permitted as a judgment, to look on the confused and confusing motives of political and polemical warfare and decide which of a multitude was really the efficient, are bold undertakings, to say the least, and if the reader is apt to pause even in reading Hallam's constitutional history, and doubt whether *this* was really the result of *that*, though he sees how carefully every fact has been sifted, and how uniformly every authority is given, and the speculations are confined to the government of men, how much more sceptical will he become when he finds the same sort of discrimination exercised on the government of God.

These difficulties in the philosophical historian's path generally make it most instructive to read the works of those who content themselves with simply narrating carefully authenticated facts. The patient martyr of one party is the obstinate heretic of another ; let us have the facts of his life and judge for ourselves. The cruel persecutor is the zealous defender of the faith : from an unvarnished narrative of his proceedings we can form our own opinion as to which name he deserves ; and if, on the whole, it is evident that a good end has been accomplished by the sufferings of the former and the severities of the latter, it becomes fallible men rather to be grateful for the result than to affect accuracy in tracing the channel through which it has arrived.

Such views would not conduce to a very favourable estimate of such a work as Mr. Schomberg's, were the details most accurate and the estimates of character the same as those which the writer has entertained. In reading over the period which contains the history of the Reformation, however, differences of opinion, not only as to the theory but the facts, have repeatedly occurred, so startling that he would have referred to some authorities had Mr. S. appeared more confident of his own. To say, for instance, of Cromwell, "integrity marked his proceedings," (vol. i. p. 375.) is notoriously incorrect, and if his "breach on humanity and the acknowledged rights of Englishmen, whilst it throws a dark shade on his political integrity, was dearly exacted of him, as we shall see, by the just arbiter of human actions," (p. 385.) it is a bold thing to assert it of one who had so much to answer for in his dealings with the religious houses in a world that is not a world of retribution.

A single passage, however, will shew in what the great objection to the work consists—its assumed acquaintance with the divine counsels.

"The Lord Chancellor Gardiner, who now, for his active zeal and successful policy, was expecting a cardinal's hat and the dignity of archbishop, although he would not *personally* assist at the bloody tribunal, yet was principal in the arbitrary measures, and was particularly alive to the importance of the proceedings against these excellent bishops. But his persecuting career was drawing to a close, and all his ambitious views were about to perish in a moment ; the Almighty Judge was about to vindicate the outraged laws of humanity and Christianity, and make him an example to all future generations !

"During that day on which Ridley and Latimer were committed to the flames, he was all impatience, and would not sit down to dinner till he was assured that the fire was kindled. When the messenger arrived at four in the afternoon, he sat down cheerfully to dinner ; but, *whilst he sat at table*, he was

suddenly seized with a complaint which proved fatal, and he only survived till the following November. During his distressing affliction he was deeply affected with his situation, and expressed deep remorse for the actions of his past life, frequently saying, 'I have erred like St. Peter, but I have not repented as he did.'—p. 474.

The readers of this magazine are generally well qualified to estimate the authenticity of such passages in general, and of this passage in particular, although the "old duke" does not come forward. They know that Gardiner was not the "chief persecutor," that one half the story of the dinner at least is a falsehood, and the other rests on no better evidence, and that his exclamation, "Peccavi cum Petro," had as probably reference to his compliance with Henry's measures as to any other action of his life.

But what would Mr. Schomberg think if he found some nonjuror forgetting Christ's admonition concerning those eighteen upon whom the tower in Siloam fell, and those whose blood Pilate mingled with their sacrifices, and moralizing after some such fashion as this on the demise of Edward :—

"But the king's career was drawing to a close, and he who beheld his church robbed of her inheritance, just as she had renewed her spiritual youth, resolved to avenge her of her adversary. As Edward had enfeebled her by alienating the revenues of her clergy, so his own health was exhausted from within him in a way so unusual, that, while some discerned the providential interference, others ascribed it to slow poison. An act of gross injustice terminated his brief reign, in which epidemic disease and national dishonour kept pace with one another; and the record remains, that future generations may learn how kings perish who encourage and indulge in sacrilege, and spill the blood of their kindred on the scaffold."

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*Illustrations of the Liturgy and Ritual of the Church of England; being Sermons and Discourses selected from the works of eminent Divines who lived during the seventeenth century.* By James Brogden, M.A. 8vo. 3 vols. Murray.

SELECTIONS from the works of eminent divines are very suspicious looking books; a few really eminent give the character, and sometimes a multitude who never earned a better fame than the applause of party, give the tone, to such publications. In the present instance, however, no such exception can be taken; Barrow, Bentley, Beveridge, Bramhall, Bull, Chillingworth, Comber, Cudworth, Donne, Farindon, Field, Hacket, Hall, Hooker, Jackson, Littleton, Lloyd, Pearson, Rogers, Sancroft, Sharp, Sherlock, South, Stillingfleet, Taylor, and the author of *Εἰκὼν Βασιλική*, were assuredly eminent, and the sermons signed with the least familiar names will not be found the least meritorious.

If a few of the above writers should be open to exception; if in Bentley a masculine mind and marvellous scholarship were unattended with such a life as the Christian should live; if Chillingworth was a cold churchman, and went suspected to his grave, if Cudworth was too compliant, they were men who seldom wrote a sentence that did not claim consideration; and if they had written nothing more than the extracts here given, they must have been regarded as able illustrators of that "form of sound words" which is the best guarantee against a national apostasy in this country, and the great guardian of virtue and holiness. Bentley's noble sermon on "Living to God," (Rom. xiv. 7.) perhaps, considering the occasion on which it was preached, the most careful composition he ever wrote; Cudworth, "On Keeping Christ's Commandments;" and Chillingworth, on the "Mammon of Unrighteousness;" should be laid up in the church's treasury as precious and providential gifts, had their authors turned infidels and apostates. Anthony Farindon, whose name is less known than that of most of his companions, has an eloquent discourse on "Walking with God."

Perhaps in a second edition it would be well to give some reference which would not imply that the controversy on *Εἰκὼν Βασιλική* was terminated by Dr. Wordsworth's pamphlet of 1825. Probably Dr. W. himself would not reprint it now.

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*Sermons.* By W. F. Hook, D.D. 8vo. Rivington.

A MORE protracted notice than this was intended to introduce this volume, but a letter since received by the Editor, which has appeared in print elsewhere with some verbal alterations, contains one various reading so curious as to make him hesitate. The writer, who signs his name, referring to the present publication, and addressing Dr. Hook, calls this "Your magazine." If the notion such words imply has obtained currency to any extent, it is a mere duty to spare Dr. Hook the annoyance of being supposed, by however limited and misinformed a circle, to sanction his own praises. Fortunately, a book with his name needs no commendation.

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*The Mother's Help towards instructing her Children in the excellences of the Catechism and of the Services appointed by the Church of England for the more special occasions which mark Christian life.* By the Rev. John James, D.D. 8vo. Rivington.

THIS is a pleasing and instructive volume, well adapted to the class for whom it is intended. Baronius remarks somewhere that women are the main props of all *basisses*, and the speculations of M. Aimé Martin, as to their regenerating the world, do not seem very inconsistent with the cardinal's. Books like the present, however, are useful in counteracting such as lead them astray, and they who take Dr. James for their guide will give their offspring wholesomer intellectual food than mothers of the last generation had much opportunity of preparing.

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*Illustrations of Kilpeck Church.* By G. R. Lewis.

GREAT praise is due to the author of this book; the preliminary essay on ecclesiastical design is valuable, and the enlightened love of his profession which dictated the whole work, and enabled him to find in an obscure parish church food for imagination and a sufficient stimulus to antiquarian studies, deserve all the encouragement they have obtained from a distinguished list of subscribers.

Admitting, however, that Mr. Lewis has made a very valuable contribution to architectural literature is a different thing from coinciding in all his views and expositions. His criticisms on the London churches, for instance, are generally sound; but it is difficult to think, in spite of early recollections, that there is no religious sentiment in the interior of St. Paul's; indeed, had the great architect of that cathedral been left to follow his favourite design, he would have done much to vindicate for a modification of Roman architecture a high degree of sacred impressiveness.

The idea that every part, perhaps even every detail, of a mediæval church had a meaning, which forms the basis of this volume, is a fact more deserving of attention than the explanation of each in the present instance. Ancient authorities differ in their expositions; each ornament may have been intended for a type by the architect, but its meaning is often so recondite that it is unlikely it ever conveyed much information to the people, and in the altered circumstances of the present day it would give still less.

A good work would be performed if some able and learned architect would apply himself to the mystical intimations of ancient ecclesiastical art, and examine how far they are applicable to the emergencies of the present age.

Large skreened chancels, well suited to the services of a convent, add much to the beauty of a church; but how far it is justifiable to build them and keep them vacant, when the demand for accommodation is such as it is, may well be doubted, and the circular apse of Kilpeck church, a strictly correct form, points out the true method of superseding them. Mr. L. has happily shewn that transepts are not necessary to convey the idea of a cross, the most appropriate ground plan; so that, beautiful as they are, they had better be dispensed with than soundness of material and excellence of workmanship where it is really impossible to obtain them all. Then, such a font as that represented in plate 21, a figure of Christ holding a vessel in his hand, which crushes the slain serpent, must have told the tale of man's regeneration with great truth and beauty to those for whom it was intended; but a similar design executed for a modern church would be regarded with just indignation.

As the author is now engaged on a work on fonts, (one plate from which, the font of Little Walsingham, is truly beautiful,) this will probably be reproduced on a larger scale. Perhaps, in compassion to his fellow labourers, he will not send forth another book without an index; one of them, after reading through Kilpeck, has lost two hours in the vain search after a passage which he wished to peruse.

*The Kingdom of Christ; or, Hints to a Quaker respecting the Principles, Constitution, and Ordinances, of the Catholic Church.* By J. D. Maurice.  
Second edition. 8vo. Rivington.

A NOTICE of the first edition of Mr. Maurice's work appeared in the fifteenth volume of this Magazine, p. 203; the value of the praise bestowed upon it there will only be appreciated by those who were acquainted with the genius and early erudition of the reviewer (Rev. J. G. Dowling), and who mourn his loss as a misfortune to the church. The present edition appears to have been carefully revised, the epistolary form abandoned, a greater unity of design imparted, inaccuracies corrected, and the whole, in every respect, improved; it is therefore but a slender measure of justice to repeat the sentiments expressed in the notice above referred to—"A writer so thoroughly original must not expect to carry with him the uniform assent of all his readers, even when they concur in the soundness of his principles." . . . "His work is the production of no ordinary mind; it is vigorous, judicious, and argumentative."

*Baptismal Regeneration opposed both by the Word of God and the Standard of the Church of England.* By Rev. Capel Molineux, B.A.

It is a real misfortune to a young man (such we presume Mr. M. to be) when adventitious circumstances push him into notice, on a quarrel that perhaps he never sought, but one in which he may easily make shipwreck of faith and a good conscience. The cool presumption of this tract is quite astonishing.

*Leila, or the Island.* By Ann Frazer Tytler, author of "Mary and Florence."  
Second edition. London, 1841. Hatchards. 12mo. pp. 278.

*Leila in England.* By the same. Ibid. 1842. pp. 384.

"LEILA" is an interesting story, and will therefore be a favourite with young people of intelligence. Of the first part it is unnecessary to speak, as the public has already testified its approbation by calling for a second edition; the second part, just published, is quite equal, if not superior, to the first, because it gives a greater scope for the delineation of character, in which the authoress is very successful. The main object of these little volumes, however, is neither the delineation of character nor the interest of the story, but rather to shew young persons (and it is a lesson from which their elders

might profit) how to bring their religious principles into common life, and how to meet and resist in a religious and right-minded spirit the common temptations of every-day occurrences. On this subject, especially as connected with education, one must not expect to find a perfect uniformity of opinion; the great difficulty is to find the golden mean between reserving religious principles and feelings only for great occasions and perpetually bringing them forward on trifling matters, and drawing largely on the stores of divine philosophy to enable us to bear a small inconvenience or overcome a slight temptation. This golden mean, of course, is hardly ever entirely attained by the mind of one person so as to satisfy that of another, or, at least, of a majority of other persons; the writer of this brief notice will not venture, therefore, to express any decided opinion as to the approbation with which the views of the authoress on this subject will meet, but simply to say that there are many judicious hints in these volumes from which everyone might derive profit. In taking leave of this volume, it may be permitted to observe that it is a pleasure to see a name so honourably known in literature as that of Tytler for the two last generations, still adding to its laurels in the present day by the writings of Miss Tytler, and her brother, the able and amiable historian of Scotland.

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*A Letter to Lewis Lyne, Esq., on Apostolical Episcopacy.* By Robert Scott, M.A. Burns.

MR. SCOTT has evidently to defend himself against a very ignorant and unworthy antagonist; this does not prevent his pamphlet, however, from being one of the shortest, clearest, and most convincing sketches of the evidence for episcopacy, and the answer for some popular objections to it that has yet been published.

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## MISCELLANEA.

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### PETER WALDO AND THE WALDENSES.

THE following extracts are taken from a Pamphlet recently published by Mr. Murray, entitled "The Crown or the Tiara:" they are interesting as bringing down to the present day the chequered history of Peter Waldo's followers:—

"For four or five years after the accession of Charles Albert the Waldenses had little to complain of, and everything to hope for. The king continued to shew the best disposition to them; he consented to the efforts, which were made by their friends abroad to improve their system of education; he sanctioned the erection of the new college of the Holy Trinity, built at La Tour, and gave an order for the reception of books from England, free of duty; and when some objections were made to this, he paid the custom-house dues himself. He heard with complacency of the benefactions remitted by the Emperor of Russia, and the kings of England, Prussia, and Holland, to assist the Waldenses in the construction of churches, schools, and hospitals, and in the payment of their ministers and schoolmasters. Benefactions, we may observe, which never would have been granted by these princes to the subjects of an allied monarch, had not their conduct been always loyal and blameless.

"Unfortunately, however, for these Protestants of the Alps, their favour in the sight of their own prince, and of powers in close friendship with him, and the fruits of it, displayed in the prosperity of their institutions and the smiling aspect of their happy valleys, have excited the jealousy and enmity of the Romish priesthood.

"In 1834 rumours of an impending calamity, and the open threats of the Bishop of Pignerol and his clergy, tended to disturb their tranquillity.

"In 1836 a book was published, anonymously indeed, though openly attributed by the *Dublin Review* (No. VI. p. 327) to a Piedmontese bishop (Pignerol?) which was evidently meant to give such an unfavourable picture of the protestants of Piedmont, as might lead to the most disastrous consequences, and to the revival of those penal enactments, which were intended for their destruction three hundred years ago. It was the object of the author of this volume, '*Recherches Historiques sur la véritable Origine des Vaudois, et sur le Caractère de leurs Doctrines Primitives*,' to hold them up to derision and hatred.

"The volume to which we allude was composed in Piedmont, and published in Paris and Lyons. It soon found its way to Turin, where it was suppressed by royal authority, in consequence of some offensive allusions which it made to the King of Prussia, for his persevering support of Protestant interests.

"But, notwithstanding its prohibition by the censorship at Turin, the book circulated in Piedmont, to the great dismay of the Protestant mountaineers, who felt its venom, and knew that they must be the silent victims of its many libels. Its author was suspected; but his name was not printed with his work.

"At length the secret came out in the face of an article headed, '*THE VAUDOIS*,' in the sixth Number of the *Dublin Review*, published October, 1837; and to the disgust of every generous mind, an Irish Roman-catholic journal, which professes to demand 'the amplest toleration for all dissenting sects,' expresses its gratitude to a Piedmontese bishop for the most intolerant production that has appeared in the nineteenth century.

"This Roman-catholic journal, the *Dublin Review*, does indeed avail itself largely of the Piedmontese bishop's combustibles, and fulminates with all fury, not only upon the humble little church of the mountains, but upon the poor mountaineers themselves. The term he applies to their ancestors is '*miscreants*, whom it suits the morality of the Anglican church, high and low, to vindicate and applaud.'—p. 331. And the modern Vaudois are cruelly held up to abhorrence, as 'impudent pretenders,' and 'rebellious petitioners,' (p. 346); 'traitors,' 'who required only the opportunities which Jacobin confiscations and royal munificence have since afforded them.'—pp. 343—365.

"The trumpet did not give an uncertain sound. But it took three years, after the Bishop of Pignerol had threatened to reduce the Waldenses to the miserable condition of their forefathers, in the sixteenth and seventeenth centuries, before Romish intrigue and intolerance could turn away the heart of the benevolent king of Sardinia from his unoffending subjects of the valleys.

"In 1837, a new code of laws received the unwilling signature of the king of Sardinia, which, unless some of its articles be repealed, must ultimately lead to the extirpation of the Protestant religion in Piedmont.

"A letter from Turin of the 25th of September, 1827, communicated the alarming intelligence.

"The code has made its appearance, and is fatal to the Vaudois.

"Code Civil de Sardaigne, Titre Préliminaire, Article 1.—*La Religion Catholique est la seule religion de l'état.*

"Article 3.—*Les autres cultes qui existent dans l'état ne sont que tolérés conformément aux usages et aux réglemens spéciaux qui les concernent.*

"Titre Premier, Chap. I. Art 18.—*Tout sujet jouit des droit civils, à moins que par son fait il ne'en soit déchu. Les sujets non Catholiques en jouissent conformément aux lois, aux réglemens, et aux usages qui les concernent. Il en est de même des Juifs.*

"These two articles of the civil code, published by order of the king of Sardinia, and to be carried into effect on the first of January, 1838, determine the religious, political, and civil existence of the Vaudois. The edicts, or laws

*and regulations which concern the Vaudois* are numerous, and date from the sixteenth century. The principal are as follow :—

- “ Edicts 1596.—These forbid any augmentation in the number of ministers.
- “ Edicts 1602 to 1650 confine the Vaudois population within certain limits. Roman Catholics may and do possess property within these limits. These edicts have just received new force ; notaries public being forbidden, under penalties, to draw out title-deeds for the Vaudois.
- “ Edict 1602 prohibits the Vaudois from exercising a profession or trade without the limits. This edict has been carried into execution in 1837.
- “ Edicts 1602 forbid Protestants offering any opposition to the conversion of a Protestant to the Roman faith.
- “ Edicts 1620 give a majority to the Roman Catholics in the councils of the townships. The result is, that, with an average population of 2000 Protestants, and 40 or 50 Catholics to a township without property and without education, the affairs of the township are directed by the Roman Catholics.
- “ Edict 1620 enjoins all the Roman holidays to be strictly observed by the Vaudois. With respect to usages mentioned in the code, the Roman-catholic local authorities take upon themselves to fix the hour of service in some Protestant churches, and the hours of ringing the bells in such churches as have them by permission. Of late years the priests also have assumed the right of baptizing illegitimate children, and of taking them from their mothers to place them in Roman-catholic asylums. This is sanctioned by the local authorities. All children are called illegitimate, born of parents, one of whom is Roman-catholic and the other Protestant.
- “ Edict 1622 forbids the Vaudois to reside out of the limits, or even to have a lodging where a fair or market is held. This edict was attempted to be carried into effect in 1829.
- “ Edicts 1653 forbid the Vaudois to fix themselves in any place out of the limits permanently, for the purpose of traffic, &c.
- “ Edict 1655 forbids parents to demand the restitution of boys of twelve years of age, and girls of ten, who manifest any inclination to be converted to the Roman faith, and may have been placed in convents, hospices, &c., by the influence of Roman ecclesiastics for that purpose. An instance of this occurred in 1836, with respect to a boy of thirteen.
- “ Edicts 1696 forbid the erection of additional churches within the limits.

“ This is the present state of the Vaudois. The three things most necessary to obtain for them are these :—

- “ First.—The abolition of these edicts, regulations, and customs, and placing them on the same footing with the other subjects of his Sardinian majesty.
- “ Secondly.—Exemption from all jurisdiction or interference on the part of the ecclesiastics of the Roman church.
- “ Thirdly.—To be authorized by the government to have their ministers, chapels, and schools, wherever the Protestant population shall consist of three families, in any part of his Sardinian majesty's dominions.

“ After the publication of this code, the king sent a kind message to the Vaudois, to assure them that they need give themselves no anxiety about the code, as he should continue to be invariably well-disposed towards them ; and that they should not be disturbed in the possessions that they may have acquired out of the limits during his reign. At the same time, however, appeared the order with respect to the acquisition of lands, and the imposition of penalties on notaries who should ‘ passer des actes ’ for that purpose. Fair words are good things, but legal acts will rise up in judgment against the



Vaudois, in courts of justice where no account will be taken of the first magistrate's good intentions.'

"A correspondent writes thus :—

"26th November, 1841.

"There is a most alarming scheme in hand with regard to our poor people. Those who have lands outside the limits are warned, in small numbers, and at different periods, to be off; but nothing is given them in writing. The monastic establishment lately set up at La Tour will be ample for any purposes they may have in view; and as its machinery is adapted to the dispositions of the old edicts, it is probably intended to carry out their provisions in the manner heretofore adopted, with such modifications and additions as circumstances may require. The edicts are a serious evil, for the senate takes the legal opinion of the *avocat-général*, and then proceeds on legal grounds without reference to other considerations. There is no just reason to complain of the legal authorities,—on the contrary, it is believed that they are strongly biassed in our favour, and public opinion, such as it is, is on our side; but law is law, and the constituted authorities have no choice but to apply it. The edict which I dread most is that, which enables the Roman clergy to get hold of the children of the ages of ten and twelve. Poor children half starved are inveigled into the Hospice at Pignerol, and when they are produced, after a hundred subterfuges, they are made to say, that they wish to remain there. In fact, having been well fed, they really do wish to remain; but of all the edicts, this is the most iniquitous. It is the property acquired outside the limits during the present reign that is now in question. The small properties must be disposed of in two years, the larger ones in four. The Table has drawn up a very firm and quiet petition, and we have some ground for supposing that the government is disposed to retract. If this be so, why has it compromised itself with the population? Strange to say, it is actually afraid of the ecclesiastical authority, and seeks to conceal its acts from it, when anything favourable to us is contemplated.

"The allusion in this letter to the monastic establishment at La Tour refers to a fraternity of missionary priests, with a capital of 9544*l.*, and an income of 689*l.* a-year, instituted May, 1840, and whose business it will be to make proselytes to Romanism from the Protestants of the valleys.

"A few words of explanation are also necessary, with regard to that part of the letter from the valleys, of November last, which speaks of the verbal orders received by Waldensian proprietors of lands, beyond the limits, to sell them within a definite time.

"The order was communicated to several individuals by the judge of Pignerol, on the 13th of March, 1841: at the latter end of the same month, the officers of the Table, or ecclesiastical authorities of the Waldenses, who are recognised by the crown of Sardinia as such,\* presented a petition to his majesty, Charles Albert, in which they made an affecting and forcible representation of the direful and ruinous consequences which must ensue, if the order should be enforced. It was stated, with perfect truth, that should those individuals sell their property without the limits, and return with the produce of the sale to their native valleys, there would be no subsistence for them, inasmuch as that confined territory had already a population larger than could be maintained by its own resources. What, then, was to be done with a redundant population who were forbidden to acquire property, or even to employ themselves as farmers or labourers on the other side of the narrow boundaries allotted to them? The petition concluded with an urgent prayer that the king would have pity on his faithful Vaudois subjects, on whom he

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\* "When the Waldenses meet in synod, the king's representative is present, as with the General Assembly of the church of Scotland; so completely is the Waldensian church an established and national church."

had hitherto looked with kindness and compassion ; and that he would not refuse his permission to them to gain a livelihood, as the purchasers, farmers, and labourers of lands in the vicinity of their prescribed limits.

"An answer to this impressive appeal was made in the form of a letter from the senate to the Prefect of Pignerol, dated 21st of May, 1841. It set forth that his majesty had taken into consideration the prayer of the petition, and that although he was fully persuaded of the propriety of not greatly relaxing the rigour of ancient prescripts, yet he would extend his indulgence thus far, that the orders for sale should apply to those acquisitions only, which have been made since the commencement of his reign (27th April, 1831), and that the time for disposing of them should be extended to two years in the case of lands not exceeding two acres (*giornati*), and to four years in the case of lands above that measurement.

"Such, then, is the present state of things, with regard to the means of subsistence, which these poor people have, by putting an ungenerous construction on treaties. They are to be tolerated within certain limits only. But those limits are too narrow for them. Not only are they too confined for the profitable employment of capital, but they do not afford occupation or food sufficient for the number of hands and mouths, which are crowded up into a corner. Roman Catholics, meantime, are permitted to appropriate to themselves every inch of ground that they can buy in the three valleys, and this helps to reduce the resources of the Waldenses on their native soil, while they may not legally plant their feet, as owners, occupiers, or labourers, on an acre beyond their boundaries. These unhappy people have three other subjects of recent complaint. The first is the abduction of children from their parents, and their consignment to the Roman-catholic Hospital for Foundlings at Pignerol, on the allegation of their being illegitimate. An aggravated case of this kind took place in the parish of Villar. The marriage certificate of the father and mother was produced, and every step was ineffectually taken for the recovery of the child, for the space of many months. Eventually, however, the infant was restored, but Waldensian parents are still subject to similar outrage.

"Some years ago, the New Testament was translated from the *vulgate* into the dialect used by the Waldenses. The authority of the censors and the royal permission were obtained for the introduction of this version into the valleys, and for seven years it was circulated without interruption. But on the 27th of December, 1840, the Turin Gazette published the following notice:—"By decree of the Holy Congregation of Rome, the undermentioned publication is condemned and prohibited—viz., the New Testament of our Lord Jesus Christ, translated into the Piedmontese language."

#### BISHOP BUTLER AND THE ROMANISTS.

ANY answer to such a tract as that from which the following extracts are made would be out of place in these pages. The great majority of readers know where, when, and how, originated the slanders they contain against one of the greatest prelates whose genius and piety adorned the church over which he presided, and has ever since been regarded as the master of Christian ethics. The most important matter for them is to know that copies of it are circulated at 1*d.* each, or 5*s.* per hundred, by the papists, who thus hope to mislead the living by defaming the mighty dead.

One little artifice, however, it is as well to notice. The reference for this new discovery of Butler's popery is to his *Life*, published in London, 1836. The fact is, that the "Charge to the Clergy of Durham, delivered in 1751," urging on them the importance of reminding men of their eternal responsibilities by every means in their power, which should make a reference to God,

if it could not be constant, at least periodical and frequent, formed the groundwork of a charge of popery against the bishop far too absurd for a man like him to answer, although Secker acted under the contrary impression. This admirable Charge, although he was immediately attacked for it, (and it brought to people's memories a former delinquency—a plain marble cross, inlaid in his chapel at Bristol, when he so munificently repaired it,) does not appear to have been incorporated in his works. In 1784, however, the slander was revived, owing to the article containing his life in the *Biographia Britannica*, and it even came to be asserted, although certainly not on the aforesaid authority, that he died a papist. Dr. Halifax, Bishop of Gloucester, published a complete vindication, shewing that he had always lived a protestant, and died as he lived; and this vindication, unnecessary as it must be to every one who reads his works, has been republished in every edition of his Sermons ever since. Yet, now, in 1842, it is brought forth again as a novelty, and circulated among those who may never have any opportunity of being undeceived. For these poor uneducated beings the word catholic is played upon in its double meaning, the Fathers styled catholics where the word is meant to stand for papists, and the revenues of Durham made the bishop's only motive for dissembling his so-called catholicity. After all, the most painful matter is that conviction which every well-informed reader feels—that the men who write such things cannot possibly believe them. For example—that St. John Chrysostom was a Roman Catholic!

“BISHOP BUTLER AN AVOWED PUSEYITE AND SUSPECTED CATHOLIC.

“At a moment when the catholic religion is spreading over every part of the habitable globe, and threatens to become as universal in Christendom as it was during the first fifteen hundred years of the Christian yera; when intelligent protestants of every persuasion are joining its communion; and when the complete blow-up of the peculiar protestant doctrines at Oxford *threatens annihilation to the church of England*; when, we say, all these things are passing before us, it may not be amiss to remind the reader that *Bishop Butler, the great pillar of the protestant church, turns out to have been a catholic!* Having just been perusing his life and works, we find that his *avowed* opinions were Puseyite, and a little more; but he was, moreover, publicly accused, in a popular pamphlet of that day, of being a Roman Catholic.—See his Life, p. 33. London, 1836. And he probably died such at heart. It is certain he erected a cross, and defended the *ANCIENT liturgy, feasts, fasts, and ceremonies*. His friend, Bishop Secker, replied to this charge in the *St. James's Chronicle*, but so awkwardly, as to leave an impression on the reader's mind that Butler really was the very thing that Secker tried to prove him not to be.

“Another thing which shews that Butler was disposed to catholicism is, that all his peculiar opinions advanced in support of Christianity and its analogy to nature are drawn from catholic writers.

“In his celebrated and able defence of a *Future Life*, his opinion there expressed, that beasts as well as man have immortal souls, is drawn from catholic writers. Although the church has never pronounced any doctrine publicly on the subject, yet St. John Chrysostom, in his *Homilies*, declares his belief that all animals will rise again to immortality. Cardinal Bellarmine and Pascal had the same belief; and Count de Maestre, a catholic writer of first-rate eminence, has said the same in his theological writings. Dr. Adam Clark was of a similar opinion; and Wesley has written a sermon on the General Delivery, reflecting on *the sin of cruelty to animals*, in which he expresses this opinion very strongly; and phrenologists and philosophers have all shewn that to think otherwise would be to endanger our own hopes of immortality, since the sentient principle is the same indestructible essence in man and beast. These protestant writers are subsequent to Butler; but those who preceded him were Roman Catholics.

“Again, his defence of the visible course of *Retributive Justice* as an active

principle, proving the government of God by rewards and punishment, is also derived from catholic sources, particularly from LACTANTIUS *de morte Persecutorum*, and from SPELMAN'S *History of Sacrilege*.

"Butler's strong opinion of the insufficiency of faith alone, the value of the doctrine of merits, and the necessity of good works to future reward, are all wholesome catholic doctrines.

"It may be asked again why the clergy of reformation notoriety ever consented to change their faith? But in Butler's own position we find an easy reply,—the see of Durham being supposed to be worth forty thousand pounds a-year! The truth is, the tithe and other ecclesiastical property was originally divided by catholics between the priest, the church, and the poor; but when the wicked King Henry VIII. desired to favour his purposes by changing the public religion, he offered the whole of the tithe, as a sop in the pan, to the nobles and parsons. And so long as they can keep these loaves and fishes, we may expect to hear the lies we now do about selling licences to sin and other pretended catholic abuses, not one of which has any foundation; and are all to be found cooked and ready for swallowing in the mess of pottage for which heretics have bartered their inheritance.

"Butler observes again with great truth that there is no opinion, however absurd, that has not become, and may become again, the subject of popular human superstition. But while this consideration drives the false philosopher into infidelity, he recommends the true metaphysician to consider that there may be a natural faculty of wonder, a capacity for conceiving mystery, a vein of supernaturality in the human mind, which will necessarily be occupied with superstition when not engaged in the contemplation of truth; which faculty God may have, however, provided as the receptacle of valid, though mysterious doctrines."

#### EXTRACTS FROM THE CHARGE OF THE BISHOP OF DOWN AND CONNOR.

To be conscious on good grounds that we are true members of the catholic church of Christ, such as she was founded under his authority by his apostles, is one of the purest and most abundant sources of delight which in our present state of trial have been vouchsafed to us by our God and Redeemer. But all the means of grace and holiness, all the blessings of apostolical doctrine and fellowship, are possessed by us in our national church; and it is by communion with her that we have communion with "the holy church throughout all the world." To her, our holy mother in Christ Jesus our Lord, our first, our best, our most affectionate regards are due; the regards of dutiful children to a tender parent deserving of all love and honour.

By the reformation of the errors into which she had fallen under the domination of Romish tyranny, and by her restoration to evangelical purity of faith and soundness of doctrine, by the holy aspirations of her liturgical devotions, by the integrity and uncorruptedness of her ritual, she claims our filial confidence, as in this kingdom the legitimate descendant of primeval, and the unrivalled glory of modern, Christendom. Imperfections may, perhaps, be found in some of her provisions, (as in what of human composition will there not?) by those who search for them with an eagle eye. But, should such be discovered here and there, it may be matter of grave and earnest deliberation with us, my brethren, whether with respect to her who bore us at our new birth, and carried us in our arms, and nurtured us at her bosom, and trained us to tread in the paths of righteousness, and strengthened us by the imposition of hands episcopal, and continually accustomed us to worship God in the beauty of holiness, and fed us with the bread of life, and gave us to drink of the waters of salvation, and sent us forth, as her ministers and representa-

tives, under a solemn pledge to "give our faithful diligence, always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as she hath received the same;" it may, I say, be matter of most serious deliberation with us, my brethren, in our relation to our holy mother church, whether it behoves us to put forward, unfold, descant, and enlarge upon her fancied imperfections, after the manner of some of the compositions now under our consideration; whether it be well to suggest with one, that "she is in need of a second reformation;" to exhort with another, that, till her members be stirred up to a certain religious course, "the church sit still, be content to be in bondage, work in chains, submit to imperfections as a punishment, go on teaching with the stammering lips of ambiguous formularies, and inconsistent precedents, and principles but partially developed;" to plead with another, that "until God be pleased to amend it, we may rest contented with our lot;" to contend with another, that "the English church seems to give an uncertain sound; that she fails in one of her very principal duties, that of witnessing plainly and directly to catholic truth, that she seems to include what she ought to repel, to teach what she ought to anathematize;" to argue with another, that we must "unprotestantize the national church," that we "cannot stand where we are," that "as we go on, we must recede more and more from the principles, if any such there be, of the English Reformation;" whether it be well to hold up to admiration the excellence and beauty of the ancient Catholic Breviary in comparison with the English Book of Common Prayer, and to expose her rites and ceremonies to an invidious comparison with those of earlier times by the reflection, "that, although the details of the earlier ritual varied in importance, and corrupt additions were made in the middle ages, yet, as a whole, the catholic ritual was a precious possession; and if we, who have escaped from popery, have lost not only the possession, but the sense of its value, it is a serious question whether we are not like men who recover from some grievous illness with the loss or injury of their sight or hearing; whether we are not like the Jews returned from captivity, who could never find the rod of Aaron, or the ark of the covenant, which, indeed, had ever been hid from the world, but then was removed from the temple itself." Whether such positions as these, my brethren, befit the lips of filial affection and duty, is submitted to your deliberation; for my own part, amidst this language of disparagement and derogation, methinks to my ear a plaintive voice calmly but feelingly responds, "If I be a parent, where is my honour?"

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EXTRACTS FROM A CHARGE DELIVERED BY THE ARCHDEACON  
OF DERBY, JUNE 21ST, 22ND, & 23RD, 1842.

THERE is, I am persuaded, a broad and palpable distinction between the old divines of our church who have taken the highest view of the questions now at issue, and the writers to whom we are referring. The distinction is no less marked between the latter and those members of our church who advocate what may be designated as the highest Anglican opinions; though we may think these opinions verging towards a very perilous extreme. It is of great moment, therefore, to the good understanding and peace which ought to prevail among ourselves, and to the credit of the church of England among those without, that these parties should not be confounded; and I am persuaded that they whose opinions may be supposed to approach the nearest to those under review, will before long perceive the necessity of declaring plainly wherein they differ from them. It is one thing to wish to carry out the Prayer-Book to the letter, and another to mourn over our sublime and deeply devotional Communion Service as "a judgment upon the church for its sins;" or to turn with averted hearts to the Roman Breviary for manuals of private devotion, and for something "better and deeper than satisfied the last century." It is one thing

to aim at restoring the spirit and observances of any one period since the Reformation, and another to treat the Reformation itself as "a limb ill set, that must be broken again that it may be righted;" and to deny that the Reformers conferred on us a real blessing, or that they who sealed their witness against Rome with their blood earned a martyr's crown. Persons may hold very exalted, and even exaggerated views, on church matters, without being led by them to look beyond our Prayer-Book, so as to complain that our church teaches "with the stammering lips of ambiguous formularies, and inconsistent precedents, and principles partially developed." This surely is not the language of the faithful sons of our "dear mother, the church of England;" and it is very remarkable that while those who hold such opinions set on one side our ancient standards of truth, and the authority of the reverend Reformers of our church, they also virtually supersede that of our present bishops, by saying, that if the bishops renounce these so called catholic opinions, an appeal will lie against them to catholic antiquity.

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### THE CHURCH.

(*From the Dublin Statesman and Record, July 12, 1842.*)

"THE Rev. R. J. M'Ghee has been for a considerable time engaged, whenever health permitted, in delivering a course of lectures in Harold's-cross Church, on the Nature of the Liturgy of the Church of England, with the view of shewing, from the meaning and spirit of the words they give utterance to, that all who engage in its service are guilty of mocking the Almighty, and adding to their own eternal condemnation if they are not animated with feelings of reverence and hearty devotion. The rev. preacher, on last Sunday, entered into a recapitulation or summary of his previous discourses up to the end of the creed, and, at its conclusion, requested the congregation to stand up and perform part of the service in the manner which he had been impressing on their consideration. The assembly at once complied with the suggestion, and having stood up, joined in the part appointed with the most perfect *cordiality*—audibly repeating each response, and manifesting the greatest zeal and *sincerity*. The contrast from the cold indifference which previously prevailed and the warmth of devotion then displayed was strikingly perceptible, and the effect was visible in the smile of satisfaction and joy which beamed in the countenance of the preacher, and the happiness of the congregation. The scene was altogether one of deep solemnity and interest." (!)

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### SCHOOL FOR SONS OF CLERGYMEN AND OTHERS.

THE following was read at a meeting held on Saturday, July 2, at which his Grace the Archbishop of Canterbury presided, for the purpose of considering "the plan of a proposed school for sons of clergymen and others":—

The report which I have the honour to submit to your grace's attention and the consideration of this meeting relates to proceedings which have taken place on the part of some who are deeply interested in the prosperity of the church and the comfort of her clergy, and whose thoughts have been for a long time directed to the peculiar difficulties in which many clergymen are placed in regard to the education of their sons.

In late years much has been done publicly on the subject of education. New schools have been formed, and old ones made more effective. The poor have been assisted and encouraged, and the rich have been stimulated to greater exertions than usual in order to educate the people soundly and religiously, and thus ensure increase of happiness to society.

The clergy, however, have derived but little benefit to *themselves* from any of these improvements; but, on the contrary, have, in consequence of them, become liable to greater demands, and that at a time when the number of small livings is increasing, and the incomes of the better endowed ones are, in many instances, diminished.

The plan which has been suggested, with a view to remedy some of the difficulties in which clergymen are placed, is, to form a kind of school association, consisting of a certain number of clergymen and laymen, who, by uniting their means together, might secure benefits to themselves at a cheaper rate than any could obtain singly. The education to be the best the country can supply, and the expense to be the lowest that can be incurred, consistently with what is needful to personal comfort and respectable appearance.

A school of this kind was first suggested in the early part of the year 1840, by the Rev. Charles Eaton Plater, vicar of River, near Dover, and an extensive correspondence was entered into by that gentleman with clergymen in various parts of the country respecting it. This plan, however, was liable to objection on two several accounts—first, it appeared to be a school for *clergymen's sons only*; and, secondly, it sought assistance from the public: for which reasons (although several clergymen seemed willing to adopt it) many influential persons declined giving it their assistance, and consequently very little was effected.

In the autumn of 1841, however, these difficulties were removed, and a new scheme was proposed; and since that time notices on the subject have been received with favour wherever they have been presented, and the details of the amended plan (so far as they have been at present settled) have been inquired into, and approved.

The principle of the contemplated institution, as it now stands, is that of mutual assurance, by means of which both economy and security are effected, requiring, first, donations of 50*l.* or 100*l.* from such as may be desirous of having the right of nominating pupils; and, secondly, such annual payments from each pupil thus nominated as shall be sufficient in amount to defray the actual cost of his education and maintenance in the proposed establishment.

With reference to this latter point, it has been agreed that the charge for education, maintenance, books, stationery, medical attendance, and every other necessary except wearing apparel, be, for the sons of clergymen, thirty guineas; and for the sons of laymen, fifty guineas per annum; and it is the opinion of experienced persons that it will be attended with inconvenience if these terms are altered.

The scheme of education will comprise instruction in the Latin and Greek classics, in mathematics, and more especially in theology, according to the doctrines and formularies of the united church of England and Ireland. Modern languages will be taught, and likewise geography and drawing; and that mode of teaching will be adopted which is found by experience to be best calculated to secure what is learnt; so that the acquirements of the pupils, according to their respective abilities, may be permanent. In order to set the subject fairly before the clergy, and ascertain their sentiments respecting it, it was necessary to engage in frequent correspondence with those to whom the outlines of a plan of this nature were likely to prove interesting; at the same time informing their lordships, the bishops of the several dioceses, of the objects that were intended.

Accordingly, letters were addressed in the early part of February last, to a large number of clergymen in various parts of the country; and in the course of the following month, answers were received, all bearing testimony to the necessity of such an institution as the one proposed, and in many instances, offering support. Indeed, in no cases, except three (wherein the nature of the plan does not appear to have been clearly understood), were any sentiments

expressed which were not calculated to afford the highest satisfaction and encouragement.

It is highly gratifying to be able to state that the Lord Archbishop of York; the Lords Bishops of Durham, Bath and Wells, Bangor, Carlisle, Chichester, St. David's, Exeter, Hereford, Llandaff, Lichfield and Coventry, Norwich, Oxford, Ripon, Salisbury, Sodor and Man, have approved of the design generally, and expressed themselves interested in the proceedings, in addition to his grace the Archbishop of Canterbury, and the Right Hon. the Lord Bishop of London, who from the very first, have given to the undertaking their countenance and support.

Under such circumstances as these, and with such encouraging patronage, it was deemed important to place the management of the subject in the hands of a certain number of gentlemen, who might act as a provisional Committee, by whom the whole plan should be arranged for public consideration, and who, from time to time, should assemble to deliberate and provide for any contingencies that might occur.

This committee have now the honour to report, that after much deliberation, they have agreed upon the plan in the prospectus now presented. They have also to state that they have, through their secretaries, held communication with a great number of clergymen and others, including some of the nobility; of whom more than one hundred have promised to send pupils so soon as the school shall be opened. Not fewer than sixty others have expressed themselves willing to become life governors, subscribing 100*l.* each; and seven have become donors, subscribing 50*l.* each; besides whom, there are several contributors of smaller sums, to defray the unavoidable preliminary expenses.

It being obviously of the utmost importance to the formation of the intended society to fix upon some place wherein the school shall be established, the provisional committee turned their attention early to this point, and have obtained information on the subject, which is not unlikely to lead to the hiring on lease of a most commodious house and premises, which, in regard to situation, the salubrity of the neighbourhood, and the prospect of early possession, is exceedingly desirable.

As private negotiations are now pending with reference to this place, it may not be thought proper to make further observations beyond stating that in all the communications that have been held hitherto between the owners of the property and certain individuals of the provisional committee, full assurance has been given by the proprietor, that when once the society shall be in a proper state to enter into an engagement, the most liberal construction will be put upon their proposals, and every facility afforded, consistently with a due regard to fairness and propriety, for the fulfilment of their wishes.

It is on these grounds, my lord, that we have, on the present occasion, ventured to ask your grace's favour, and the countenance and protection of your grace's station and name, in aid of this important undertaking. The advantages which it offers to the public, and to the clergy in particular are considerable, and the means by which they might be obtained comparatively small. No pains have been spared by the promoters of this school, to make the design fully understood; and, under the sanction of your grace's high authority, and that of their lordships the bishops of the church of England, the experience of the past has taught them, that the plan will be received with the highest satisfaction throughout the whole country, and, under the protection and blessing of Divine Providence, will be abundantly serviceable to all classes of the community.



## DOCUMENTS.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT,  
BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

## SUGGESTIONS AND INSTRUCTIONS

*Issued to persons engaged in building or enlarging Churches and Chapels.*

THE General Committee meet for the despatch of business on the third Monday in each month, with the exception of July, August, and September.

All applications for assistance, plans, certificates of completion, &c., to be post paid, and delivered at the society's office at least one week before the monthly meeting, or they must stand over till the meeting in the month following.

The following plans, &c., must, in every case, accompany an application for aid from this society towards building an additional church or chapel:—

1. A plan of the building, shewing the proposed fitting up, with schedules of the number and situation both of the appropriated and of the free seats; also, if there be any gallery, a plan of the gallery-floor.

2. Elevations of the several fronts.

3. Longitudinal sections, shewing respectively the north and south sides of the interior, unless the two sides are similar, in which case one longitudinal section will be sufficient; also transverse sections, shewing the east and west ends of the interior.

All the above to be drawn to a scale of one-eighth of an inch to a foot. The thickness of the walls, and of any projections, buttresses, &c., and the heights of the different parts of the building, to be carefully and accurately figured on the respective drawings. The depth of the foundations and the spread of the footings to be correctly described by the sections, and also figured.

4. A drawing, shewing the construction of the roof or roofs, drawn to a scale of half-an-inch to the foot, with the scantlings of the different timbers figured, and provision shewn for the proper ventilation of the roof.

5. A drawing, shewing the construction of the galleries, if any, on the scale of half-an-inch to the foot, the scantlings being also figured.

6. A block plan of the site, on the scale of not less than one-twelfth of an inch to a foot, shewing the site, the approaches, the cardinal points, and the drains, with a sectional line drawn across the church-yard, and with the deviations from the level, if any, measured.

7. A description of the nature of the site, as to the soil and fitness for foundations, stating the distance of the nearest building, and whether there are any buildings which will obstruct the light.

8. A detailed specification of the works, stating all dimensions, and

9. A detailed estimate of the expense.

If any enlargement of an existing church or chapel be contemplated, the following are required:—

1. A plan of the whole existing church or chapel, with the dimensions figured, shewing the present arrangement and intended addition; with schedules of the number and situation of the appropriated as well as of the free seats, present and proposed.

2. An elevation of each front affected by the proposed alteration.

3. Sections of such parts of the building as are affected by the proposed alteration.

4. Longitudinal and transverse sections of the additional building.

All the above to be drawn to the scale of one-eighth of an inch to the foot, and the dimensions figured in each plan or drawing. Pen and ink drawing only is required.

5. Where new or enlarged roofs are required, a drawing, shewing the con-

struction of the roof or roofs, drawn to a scale of half-an-inch to a foot, with the scantlings of the different timbers figured, and provisions shewn for proper ventilation.

6. A drawing, shewing the construction of the galleries, if any, on the scale of half-an-inch to the foot, the scantlings being also figured.

7. A detailed specification of the works, stating all dimensions, and

8. A detailed estimate of the expense.

N.B. All plans must be approved by the society before the work is commenced.

In order to prevent as much as possible the delay which frequently arises from the necessity of returning plans for alteration, or for further information, persons applying for aid from this society are desired to attend as strictly as possible to the following

#### SUGGESTIONS AND INSTRUCTIONS.

1. *Site*.—Central, with regard to the population to be provided for; dry; if possible, rather elevated, but not on a high or steep hill; not near nuisances, such as steam-engines, shafts of mines, noisy trades, or offensive manufactories; accessible by foot and carriage-ways, but not so near to principal thoroughfares as to subject the service of the church to the danger of being incommoded by noise. The building to stand east and west, as nearly as possible.

2. *Style and Form*.—No style seems more generally suitable for an English church than the Gothic of our own country, as developed in its successive periods. The Norman (or Romanesque) style is also suitable, and offers peculiar advantages under certain circumstances, especially when the material is brick. The society earnestly recommend, that in the proportions and great features, as well as in the details, good ancient examples should be closely followed.

For Gothic churches, the best form is either the cross, consisting of a nave, transepts, and chancel, or the double rectangle, composed of a nave, with or without side aisles, and of a chancel. In a chapel the single rectangle is also suitable, the length being at least twice as great as the breadth. If the funds do not suffice to complete satisfactorily a design otherwise eligible, or if the circumstances of the neighbourhood render it probable that at no great distance of time the building may be enlarged, it is better to leave a part of the original design, as, for example, side aisles or transepts, to a future period, than to attempt the completion of the whole design at once in an inferior manner. In such a case, the temporary walls and fillings up of arches should be so built as clearly to shew that they are temporary, and that the building is incomplete; but at the same time, not without due regard to ecclesiastical propriety.

3. *Foundation*.—To be surrounded, if requisite, by good covered drains. If the soil wants firmness, the walls may often be better secured from partial settlements by spreading the footing on each side, than by deepening the foundation, or resorting to more expensive works.

In all irregular or doubtful soils, concrete is recommended for the foundations in preference to any other material.

No interment should be permitted under a church, except in arched vaults, properly constructed at the time of building the church, with entrances from the outside only; nor should any graves be made within twenty feet of the external wall.

4. *Area*.—It would tend much to the preservation of churches, and render them more dry, if a paved open area, not less than eighteen inches wide, were made round them, and sunk six or eight inches below the level of the ground, about the church, with a drain from the area to carry of the water. Or the same objects might be attained either by turning a segmental arch from the wall outside the footing, or by bedding in the wall a course of slate in cement.

5. *Basement*.—The inequalities of the ground, dampness of the soil, &c., often render it desirable to have crypts under a church. They should be of a massive construction, turned upon semicircular or segmental arches, resembling the early examples, entered only from without.

6. *Floor*.—To sittings, wood; to open spaces, or chancel, stone or encaustic tiles. If not under-vaulted, it may be freed from damp by brick rubble, flints, ashes, or furnace slack, laid to the depth of twelve or eighteen inches under the floor. Allowance should also be made for the future rise of the surrounding burial-ground; the floors of many churches originally above ground, are at this day many feet below the surface, and have thereby become damp and unwholesome. It is desirable that the church floor should be raised at least three steps above the ground line.

The distance between the joists of the floor should never exceed twelve inches.

All wood floors should be supported on walls, with a clear space of eighteen inches in depth, well ventilated, beneath.

No American timber to be used, either in the floors or in any other part of the building.

Flagged floors should be laid on cross walls eighteen inches high.

7. *Walls*.—To be solidly constructed of stone, either squared, or rubble, or flint; or of brick, where no good stone can be procured without great additional expense. If the walls are of brick cased with stone or flint, the stone or flint to be well bonded into the brick. As a general rule, the thickness must not be less than as follows:—

	Square Stone of the best qual. or Br. ft. in.		Brick, faced with Flint or Stone. ft. in.		Inf. Stone, Flint or Rubble. ft. in.	
If less than twenty feet high, and carrying a roof not exceeding twenty feet span . . . . .	1	10½	2	0	2	3
If twenty feet or more high, or carrying a roof exceeding twenty feet span . . . . .	2	3	2	5	2	6
If more than thirty feet high . . . . .	2	7½	2	9	3	0

The above dimensions are given on the supposition that there are buttresses of solidity and form suitable to the style adopted, placed opposite the trusses or principals of the roof; where there are no buttresses the thickness of the walls must be considerably greater.

No cement or plastering of any kind to be used as a facing of the walls, or of any external part of a church or chapel.

If a wall be built with two faces of stone, filled between with rubble, great care must be taken that they be properly bonded together, as the wall will otherwise not stand a partial settlement. Where good stone is scarce, a thickness, otherwise perhaps unattainable, may be secured by this method of construction.

Walls built of flint or rubble should have bonding courses of stone or brick, and stone or brick piers at intervals, approaching at least within four inches of the external face.

Whatever be the material of which the substance of the walls is made, the dressings should, if possible, be invariably of stone.

The greatest attention should be paid to the quality of the mortar used.

8. *Roof*.—The best external covering is lead, which should be not less than seven pounds to the foot; or copper, of not less than twenty-two ounces to the foot. Blue tiles, commonly called Newcastle tiles, or stone tiles, are perhaps the next best covering. Westmoreland slates are better in colour than those commonly used, but are, in most cases, expensive. All slates to be fixed with copper nails.

Flat ceilings are inconsistent with Gothic architecture. Next to a stone vaulted roof, none has so good an effect internally as an open roof, exhibiting the timbers. It is desirable that this should be of high pitch, the transverse section forming, or approaching to the figure of an equilateral triangle.

If a wooden-panelled roof be preferred, the panelling should not be made to imitate stone.

In roofs of low pitch and wide span, horizontal tie-beams are necessary; but in other cases, where the society is satisfied that due provision has been made for the safety of the construction without them, they may be dispensed with.

If the distance between the principal trusses exceed ten feet, intermediate trusses must be introduced. The distance between the common rafters should never exceed twelve inches.

Wherever the ends of the timbers are lodged in the walls, they should rest in cast-iron shoes, or on stone corbels.

9. *Windows*.—In Gothic churches, where stained glass is not used, the glass should be in small panes, those of a diamond shape being generally preferable.

Copper casements are recommended, and they should be inserted in almost all the windows, in order to secure due ventilation.

Where lead lights are adopted, copper bands to tie them to the saddle bars are preferable to lead, being less liable to stretch and become loose by the action of the wind.

The very unsightly appearance often occasioned by the wet streaming down the window-backs can be prevented by fixing a small copper gutter at the bottom of each lead-light, to receive the moisture produced by condensation, with copper tubes to convey the same to the outside of the building. This has also a tendency to keep the building dry, and to preserve it from decay; or the inside of the sills may be raised an inch and a half.

A good effect will be produced by keeping the sills of windows raised as much as practicable above the line of the tops of the seats.

10. *Tower and Spire*.—The usual place of the tower, in a church without transepts, is at the west end; or it may be placed about the middle of the side. If funds are scanty, it is better to leave this part of the church to a future period, than to attempt its immediate completion in an inferior manner.

When the tower contains more bells than one, the timbers of the bell framing or floor should not be inserted into the main walls; but should be supported either on sets-off or on corbels.

11. *Gutters*.—Where necessary, to be most carefully constructed to carry off the rain and snow into the perpendicular pipes, which are best of cast iron, cylindrical, and placed an inch or two at least from the wall, so as to admit air and keep it dry.

Dripping eaves projecting very far do not in all cases supersede the necessity of gutters and pipes, even in very sheltered situations; but in exposed places, eaves-gutters and rain-water pipes will be absolutely necessary to prevent the wet being driven against the walls, and thus rendering the building damp.

Eaves-gutters may be made of cast iron, but unless very skilfully cast they will not preserve their level.

The lead for gutters must not be less than eight pounds to the foot.

Lead gutters must not be less than twelve inches wide in the narrowest part, with drips at proper intervals, each drip two inches deep at the least, and the fall between the drips not less than one inch and a half in every ten feet.

Outlets to be provided in parapets to carry off the overflowing occasioned by rapid thaws or otherwise.

Drains on the roof should be protected by coverings, as they prevent the melting snow from congealing in the gutter, and thus obstructing the water-course.

Drains should be formed at the feet of all the rain-water pipes.

12. *Ventilation*.—Ventilation cannot be always completely effected by windows alone, without incommoding the congregation. In such cases, foul air may be expelled at or near the roof, either by horizontal or perpendicular channels or tubes.

Where there is a ceiling, apertures should be made in it for the proper ventilation of the roof.

All the original provisions for the ventilation of the building must be carefully looked after, and the apertures kept open.

13. *Chimneys*.—If any be required, the utmost care must be taken to render them safe from fire. They should never be brought within eighteen inches of any timber. They should be as unobtrusive as possible, but not disguised under the form of any ornamental feature of the building.

14. *The Lord's Table*.—Should be raised two or more steps above the floor of the chancel, which should itself be raised a step or two above the floor of the nave. Where the rails do not extend across the chancel, no seats should be allowed between the rails and the north and south walls; and as much room as possible should be left about the rails for the access of communicants.

15. *Font*.—To be fixed at the west end of the building, or as near as convenient to the principal entrance, but not so as to be under a gallery. Care to be taken that sufficient space is allowed for the sponsors to kneel. The font to be of stone, as directed by the canon, and large enough to admit of the immersion of infants. To be provided with a water drain.

16. *Reading-Pew and Pulpit*.—The reading-pew should not be so elevated as to resemble a second pulpit; and both reading-pew and pulpit should be so placed as to intercept the view of the east end as little as possible from the body of the church.

17. *Seats*.—The seats must be so placed as that no part of the congregation may turn their backs upon the altar. There must invariably be an open central passage up the whole length of the church, from west to east. No square, or round, or double pews can be allowed, and as few pews as may be. Much accommodation is gained by the adoption, instead of pews, of open seats with backs.

The distance from the back of one seat to that of the next must depend in great measure on the height of the backs, and the arrangements for kneeling. Where the funds and space admit, convenience will be consulted by adopting a clear width of three feet, or even three feet four inches; but the width of two feet six inches in the clear may be allowed if the back of the seat be not more than two feet eight inches in height. This height is in all cases to be preferred, both for convenience and for appearance. If a greater height be adopted, the distance from back to back must not be less than two feet eleven inches in the clear. There should not be any projecting capping on the top of the backs. Means for kneeling must in all cases be provided. Hassocks are to be preferred to kneeling boards, especially where the space is narrow.

Twenty inches in length must be allowed for each adult, and fourteen for a child. Seats intended exclusively for children may be twenty four inches from back to front.

18. *Galleries*.—None can be permitted in any part of the chancel. Where necessary, they should not enclose the columns, against which they rest, so as to break the upright lines of the shafts from the floor to the roof. Wherever placed, they should, as much as possible, be made to appear as adjuncts and appendages to the architectural design of the interior, rather than as essential parts or features of it. The society will not sanction any plan involving the erection of a gallery, unless in cases where it is distinctly shewn that no room is unnecessarily sacrificed by inconvenient arrangements on the floor.

19. *Vestry*.—The Vestry should have access to it from without.

20. *Finishings*.—Wall wainscoting, or wood lining to walls, to be avoided wherever convenient. Wood linings to walls confine the damp, and frequently occasion dry rot. For the same reason, cement skirtings are to be preferred to wood, particularly on the ground floor. Where the linings to the walls are of wood, holes should be perforated under the seats to allow the circulation of air. As it is scarcely possible to prevent rot if any wood is in contact with

the walls, the ends of seats next the walls should be omitted, and cement, painted, be substituted.

21. *Excisable and Customable Articles.*—Architects are particularly desired to take care that an accurate account be kept of the quantities of customable and excisable articles used, where the expense of enlarging or building a church or chapel will amount to 500*l.* or upwards, such as may be duly certified or verified by affidavit.

Every information respecting applications for aid may be obtained at the society's office, No. 4, St. Martin's-place, Trafalgar-square.

## CHURCH OF IRELAND.

REPORT OF THE ECCLESIASTICAL COMMISSIONERS FOR IRELAND TO THE LORD  
LIEUTENANT FOR THE YEAR ENDING FIRST AUGUST 1840, PURSUANT TO ACT  
3 AND 4 WILLIAM IV., CAP. 37, SEC. 10.—[EXTRACT.]

"We have to state that a further instalment to the amount of 10,000*l.* has been repaid in liquidation of the sum of 100,000*l.* advanced to the commissioners by the Board of Works, under the provisions of the Act 4 and 5 William IV., c. 90, thereby leaving a balance now due of 60,000*l.*

"Since the date of the last annual report, it appears by the returns of the archbishops and bishops, that five dignities, seven prebends, one canonry, and seventy-nine benefices have become vacant, of which thirty-one are liable to tax. . . .

"Applications have been received from the dean and chapter of Limerick for repairing that parochial cathedral church, but as it did not appear to the commissioners that this cathedral had ever been repaired under any agreement entered into between the parishioners and the dean and chapter, but from and out of the economy fund, and by means of private subscriptions, the commissioners declined to make any recommendation on the subject. The dean and chapter, as the commissioners are informed, subsequently submitted their claim for contribution to the lord lieutenant and council, and their request has not been complied with, in consideration of the amount of the economy fund at the disposal of the dean and chapter. . . .

"The bishopric of Meath having become vacant within the year, as also the deanery of St. Patrick's, your excellency (the lord-lieutenant) and the council have disappropriated from the bishopric tithes to the amount of 1038*l.* 9*s.* 2*d.*, and from the deanery tithes to the amount of 189*l.* 12*s.* 8*d.*, and transferred the same to the commissioners, subject, however, to the payment, by way of augmentation, to certain perpetual cures erected within the parishes appropriated to these dignities, salaries to the gross amount of 1168*l.* 9*s.* 5*d.*; and with reference to a charge of 6314*l.* 14*s.* 2½*d.* subsisting on the see-house of Meath, a portion of that charge, amounting to 1262*l.* 18*s.* 10*d.*, has been directed, by order of council, to be discharged by the commissioners, in consideration of the disappropriated tithes so vested in them as aforesaid.

"The commissioners have caused the house and mensal lands of Cashal and the demesne land of Raphoe to be readvertised; but they regret to say they have not received such an offer as they would be justified in recommending for the approbation of your excellency. . . .

"The proceeds arising from the sums bequeathed by the late Primate Boulter for the buying of glebes and the augmentation of small livings, and from the bequest of the late Primate Robinson, have been kept separate and distinct from all the other funds, pursuant to the provisions of the 3rd and 4th William IV., c. 27. The commissioners, however, now annex an account of the proceeds arising from these sources respectively, by which it will appear, as regards Primate Boulter's bequest, that the receipts within the year have

amounted to 4299*l.* 4*s.* 7*d.*, exclusive of the balance from the former account ; and the payments in the way of augmentation salaries, granted under the regulation of the Board of First Fruits to the sum of 4534*l.* 12*s.* 2*d.*, leaving a balance of 2336*l.* 18*s.* 4*d.* to meet the half-yearly payments which will fall due the 25th of September next. The only revenue arising from Primate Robinson's bequest is the annual interest on 602*l.* 10*s.* 3*d.* 3 per cent. consols, which is available, under certain regulations, for building glebe-houses in the diocese of Armagh and province of Ulster.

" JOHN G. ARMAGH.  
 " RICHARD DUBLIN.  
 " CHARLES KILDARE.  
 " STEPHEN CASHEL.  
 " HENRY MEREDYTH.  
 " JOHN C. ERCK.  
 " WILLIAM C. QUIN.

" Board-room, 30, Upper Merrion-street, August 9, 1841.

" (A true copy),

" THOMAS BUSHE, *Secretary.*"

## ON THE HEALTH OF TOWNS.

### PARLIAMENTARY REPORT.

THE Select Committee (W. A. Mackinnon, Esq., Chairman) appointed to consider the expediency of framing some legislative enactments (due respect being paid to the rights of the clergy) to remedy the evils arising from the interment of bodies within the precincts of large towns, or of places densely peopled, have examined the matters to them referred, and have agreed to the following report:—

Your committee have deemed it expedient, in the inquiries which they have made regarding the important question, how far the health of the population might be affected by interment taking place within towns or densely peopled places, to consider the subject under the following heads:—

1. Whether the custom of interments within the precincts of large towns or populous places be injurious to the health of the community.

2. In the event of the injury being proved, what remedies could be suggested.

3. In what manner the remedies ought to be applied, so as not to interfere with vested rights.

I. In reference to the first subject of inquiry, how far the present custom of interment in populous places be injurious to the health of the people, your committee have received evidence from persons in every class of life. That of some of the sextons and grave-diggers in this metropolis exhibits a loathsome picture of the unseemly and demoralizing practices which result from the crowded condition of the existing graveyards—practices which could scarcely have been thought possible in the present state of society. Your committee have also obtained the evidence of men of a superior education and acknowledged ability; of gentlemen at the head of the medical and surgical professions; of clergymen and high dignitaries of the church; and, after a long and patient investigation, your committee cannot arrive at any other conclusion than that the nuisance of interments in large towns, and the injury arising to the health of the community from the practice, are fully proved.

Your committee refer to the following extracts, among many other portions of the evidence taken in support of their conclusion, as to the evils of the practice:—

The Rev. J. Russell, D.D. (2497)—"It is sickening—it is horrible." Sir James Fowell, M.D. (2613)—"It becomes a serious question, with an in-

creased and increasing population, upon what rational grounds such an objectionable feature can be longer continued without danger to the public health." James Copland, M.D., F.R.S., Censor of the Royal College of Physicians, (2659)—"I believe that the health of large towns is influenced by four or five particular circumstances: the first, and probably the most important, is the burial of the dead in large towns. In considering the burials in large towns, we have to consider not only the exhalation of the gases and the emanations of the dead into the air, but the effect that it has on the sub-soil or the water drunk by the inhabitants."

Sir Benjamin C. Brodie (2920), when asked whether he considered the crowded state of the churchyards as one cause of fever or disease in the metropolis, answers, "I have always considered that as one cause." (2909.) "My opinion is, that the interments in the interior of this town must be injurious to the health of the town." And W. F. Chambers, Esq., M.D., in his letter to the chairman, which will be found in the Appendix, states, "I have no doubt that the fevers which are called typhus, even in this cleanly quarter of London (Brook-street), owe their origin to the escape of putrid miasma. I should presume that over-crowded burying-grounds would supply such effluvia most abundantly."

George Alfred Walker, Esq., surgeon, of Drury-lane, who has considered the subject with great attention and ability, gives the same testimony; and the whole mass of evidence taken before the committee leads to a similar result; it has, therefore, not been deemed requisite to give in detail further extracts on this part of the subject.

The chief part of the evidence given before your committee has been in reference to the metropolis; but the evidence received from some intelligent persons, in regard to other large towns, and the mass of correspondence from the mayors, or other official gentlemen, communicated from nearly every large and populous place in the United Kingdom, some portions of which correspondence are inserted in the Appendix, sufficiently prove, to the satisfaction of your committee, that the evils of interment in towns and populous places have grown to such a height that no time ought to be lost by the legislature in applying a remedy. That this custom has desecrated the repose of the dead, and injured the health and feelings of the living, cannot be denied; it has also exhibited the singular instance of the most wealthy, moral, and civilized community in the world, tolerating a practice and an abuse which has been corrected for years by nearly all other civilized nations in every part of the globe.

II. The next question, how to remedy the nuisance proved to exist, would resolve itself into a recommendation that such legislative enactments should be framed as would prevent the interment of the dead, in or near the habitations of the living. Your committee, however, cannot but foresee that some obstacles must be overcome in effecting this change; besides which an increase of expenditure must be incurred. These difficulties, which your committee trust will be overcome, appear to arise from the following causes:

The rapid and extraordinary extension of buildings in various parts of the kingdom, which might approximate them to places of interment when a certain distance was fixed, and might render the necessity of their removal more frequent than at first sight would appear probable.

The outlay requisite to purchase sites for the purposes of interment near large towns must in all cases be considerable, the circumjacent land bearing an increased value in proportion to the extent and population of a town.

The additional charge for removing the remains of the poor to some distance from their dwellings, and the necessity of having an officiating minister at the place of interment, and the consequent increase of expense or inconvenience to the parish or the incumbent, are not to be overlooked.

Although at the first glance these difficulties appear of moment, on consideration they lose much of their importance. The boundaries or limits of



towns may be determined, and the flow of human dwellings is more likely to run in any other course than that which leads to the vicinity of a grave-yard or cemetery. Some additional expenses also must necessarily be incurred, but these will be in an insignificant proportion when compared to the great benefit that will arise to the health and enjoyment of the community by a change in the present system of interment. The Bishop of London (Evid. 2947) says, "I am sure that the clergy, generally speaking, would be willing to make some sacrifice for the sake of effecting so great an improvement as is contemplated." His lordship says, "With respect to interments under churches, I consider it altogether an objectionable plan."

The difficulty that was suggested in the committee, arising from the occasional necessity of burying persons of all religious persuasions in the same enclosed ground, if a removal of interment from towns took place, seems obviated by the Bishop of London in the following questions and answers:—

2967. Assuming that a piece of land for a cemetery was purchased by a parish, or by a parochial union of parishes, for the purpose of interment, and assuming that this piece of ground was purchased by a penny rate, or a rate to a certain amount raised upon the parish at large, would there be any objection to a portion of this ground being set apart for dissenters, or for people of any other religious denomination, with this money so raised?—I do not see any objection to having a part unconsecrated, if any person should prefer being buried in such ground. Of course, it would not be for members of our church; the clergy would not be desirous that such persons should be buried in a different part. It would be impossible, unless you set apart one for one, and another for another. You must have a part consecrated and a part unconsecrated in the cemetery for the interment of those not in the communion of the church of England.

2968. Your lordship sees no objection to the principle, supposing the money to be obtained by a rate levied upon the parish, to its being applied in that manner?—I should say not; I see no objection in principle. I do not suffer my objections to interfere with public measures.

Although the evidence, and especially that of a documentary kind, before your committee, tends to shew that the grievance in question is felt even in many of the smaller towns, yet, in a question of so great importance, and involving so many feelings and interests, it appears desirable to proceed cautiously, and by degrees. With this view, your committee recommend that legislation be, in the first instance, confined to towns of the largest size, and that legislation with respect to the others, if felt needful or desirable, be postponed until a subsequent session.

III. In directing their attention to the third and last subject of their inquiry (the manner in which the removal of places of interment from populous towns may be effected without interfering with vested rights), particular attention ought to be paid to the peculiar situation of the parochial clergy, whose chief source of income, in some cases, is derived from fees received from interments. Of these fees, it would be great injustice to deprive the parties. The effects of the contemplated change on the emoluments of the parish clerks is also, in the opinion of your committee, a matter to be taken into consideration. The only means, therefore, of removing the evils arising from the present mode of interment in towns, seems to be to grant a power in parishes, where an additional fund is required, to raise a rate sufficient to cover all the increased expenses which may be incurred under the proposed system.

It appears difficult to carry into execution any of the provisions recommended here without the assistance of some central and superintending authority to be established for that purpose.

In conclusion, your committee cannot but be of opinion that a legislative enactment, prohibiting interments in towns and their vicinity, is required for the welfare of the community, and that it is desirable such enactment should emanate from the government.

Your committee will conclude their report with the following resolutions, to which they have agreed :—

Resolved, that it is the opinion of this committee—

1. That the practice of interment within the precincts of large towns is injurious to the health of the inhabitants thereof, and frequently offensive to public decency.
2. That in order to prevent or to diminish the evil of this practice, it is expedient to pass an act of parliament.
3. That legislation upon the subject be, in the first instance, confined to the metropolis, and to certain other towns or places, the population of which, respectively, at the last census, exceeded 50,000.
4. That burials be absolutely prohibited, after a certain date, within the limits of such towns or places, except in the case of family vaults already existing, the same partaking of the nature of private property, and being of limited extent.
5. That certain exceptions, as applying to eminent public characters, be likewise admitted with regard to Westminster Abbey and to St. Paul's.
6. That certain exceptions be likewise admitted with regard to some cemeteries of recent construction, according to special local circumstances, to be hereafter determined.
7. That within the dates which may be specified the parochial authorities in such towns or places be empowered and required to impose a rate for the purpose of forming cemeteries at a certain distance from the same.
8. That a power be given to the parochial authorities of two or more parishes or townships of the same town to combine, if they think proper, for the same cemetery.
9. That a *minimum* of distance be fixed for such cemeteries, from the same motive that leads to their establishment—the public health; and that a *maximum* of distance be likewise fixed, so as to secure the lower classes, as far as possible, from the hardship of loss of time or weariness in proceeding to a great distance to attend the funerals of their relatives.
10. That the parochial authorities be responsible for the due and decent administration of each burial within the new cemeteries, in the same manner as they now are within the present churchyards; and that, on the other hand, they be entitled to the same amount of fees on each burial as they at present receive.
11. That due provision be made for the perpetual possession by the parishes or townships of the ground on which the cemetery shall be made.
12. That due space be reserved without consecration, and within the limits of the intended cemeteries, for the separate burials of such persons or classes of persons as may be desirous of such separation.
13. That no fees from any such burials in unconsecrated ground be payable to any ministers of the church of England.
14. That subject to the conditions expressed in the 10th and 13th resolutions, arrangements be made to equalize, as far as possible, the total amount of fees payable on burials within the same cemetery, whether in the consecrated or the unconsecrated ground.
15. That considering the difficulty of fixing the same date for the prohibition of burials within the limits of different towns, or the same distance for the construction of the new cemeteries, and the importance of having reference to various local circumstances, it does not appear desirable to observe in all cases an uniform rule in these respects, but that the time and manner of applying the principles set forth in the foregoing resolutions should be entrusted either to some department of the government, or to a Board of Superintendence, to be constituted by the act of parliament.
16. That the duty of framing and introducing a bill on the principles set forth in the foregoing resolutions would be most efficiently discharged by her Majesty's government, and that it is earnestly recommended to them by the committee.

## ADDITIONAL COLONIAL BISHOPRICS.—REPORT.

THE archbishops and bishops forming the committee appointed to arrange measures in concert with Her Majesty's government for the erection and endowment of additional bishoprics in the colonies and dependencies of Great Britain, deem it right, at the expiration of a year from the time of their appointment, to report the progress which, by God's blessing, they have been enabled to make towards the attainment of the great object proposed.

In the autumn of last year, Her Majesty was pleased to issue her royal letters erecting New Zealand into a bishopric; and the Rev. George Augustus Selwyn having been consecrated first bishop of that see, embarked on the 26th December in the same year for his diocese, accompanied by five clergymen and three catechists being candidates for holy orders. One half of the requisite endowment of this see, namely 600*l.* a-year, will be provided by a special contribution to the fund from the Church Missionary Society, until they shall be enabled to redeem this annual payment by a grant of land producing an equal revenue.

This first design being happily accomplished, the committee then proceeded to take the necessary steps for securing the advantages of episcopal superintendence to the clergy and congregations of our own communion in the islands and on the coasts of the Mediterranean; and they have much satisfaction in stating that the Queen has been pleased to declare her intention of founding an episcopal see at Gibraltar, and of nominating the Rev. George Tomlinson to be the first bishop thereof. Towards the endowment of this see the committee have appropriated the sum of 20,000*l.*, to be invested in English securities, and have appointed a sub-committee to solicit special contributions in aid of the fund to be set apart for this purpose.

Her Majesty has also been graciously pleased to sanction the separation of Van Diemen's Land from the vast diocese of Australia, and to approve of the foundation of a separate bishopric for the former colony. The Rev. Francis Russell Nixon has been called to be the bishop of this new see. The main part of the endowment will be obtained by a transfer to the bishop of the provision hitherto made for the support of an archdeacon; but a grant of 5000*l.* in aid has been voted from the general fund, and a sub-committee has been named to collect such a further sum, from parties specially interested in the well-being of the colony, as may suffice to raise the revenue of the bishop to the required amount.

The progress already made must be regarded as a cause of thankfulness, and an encouragement to further efforts. Within twelve months from the date of the Declaration agreed upon at Lambeth, three new bishoprics have been founded; and the committee of archbishops and bishops are now devising measures for the erection of episcopal sees in the colonies of New Brunswick and South Australia. When these arrangements shall be completed, they will proceed to direct their attention to the important dependencies of the Cape of Good Hope and Ceylon.

The archbishops and bishops forming the committee request attention to the statements circulated by the several sub-committees, of the evils resulting from the want of episcopal government in four important settlements; and they take this opportunity of renewing their appeal to all who value their own privileges as members of the church, solemnly calling upon them to forward by their labours, their offerings, and their prayers, a work which comes recommended by the unanimous voice of the bishops, and which has for its object the building up of the church in every country and province of that extensive empire, which the providence of God has subjected to the dominion of the British crown. By order, ERNEST HAWKINS, Hon. Sec.

79, Pall Mall, June 25th, 1842.

Communications on the subject of any of the proposed bishoprics to be addressed to the Hon. Sec. of the respective sub-committees, 79, Pall Mall.

## CHURCH MATTERS.

A LETTER forwarded to this Magazine from a remote district of America has appeared so important, as to justify its insertion here. It points out a serious evil, and suggests a strictly practical, an easy, and, in many cases, a probably efficacious remedy. Should it be the means of sending out future emigrants with a feeling on their minds that in all their travels they pass not the confines of the church of God, they go, to meet not strangers, but distant members of the same great family; and that wherever they find an ordained American pastor, they find themselves under their mother's eye, the attention of the parochial clergy will not have been called to this subject in vain. Nor is it likely that the English bishops would consider it any intrusion on their office were the clergy to give some certificate which might serve as a memento to their wandering parishioners that they were members of the English church, which regarded the American as a daughter.

SIR,—Though I be but a poor parson in a remote wilderness, yet I hope you will allow me to employ the pages of your Magazine as a medium for presenting to the eye of ecclesiastical authority some notice of the way in which the church of England, acting wholly as a national church, and practically including the idea of catholicity, is doing an unwitting injury to her daughter, the church in America. You are not ignorant that an immense number of emigrants pass annually from England into America, especially into the far-spreading and fertile regions of the north-west. Indeed, within thirty miles of the place where I now write, there cannot be less than five hundred English families, almost all from the agricultural counties, and all in possession of lands which to themselves and their descendants will make decent properties. Now, Sir, the most of these have been baptized, and a great number were confirmed, and have been communicants in the church in England. Yet, let the English church know the fact, that an immense majority of these her children fall away when they come here, and become methodists, baptists, or presbyterians. And from the case of persons whom I have known from Canada, I should suppose that the same is the fact as regards those who emigrate to the other colonies of England; and that in these they are left, if they choose it, to apostatize from their baptism, and unite with the blasphemous mockery of lay sacraments and unauthorized administrations, unheeded and unwarned. Now, Sir, if you permit me, I shall tell you some of the causes that bring about that result in America. In the first place, the mass of the English settlers here know little or nothing about the church or her doctrines. An English methodist will give some reasons, justifying John Wesley; an English baptist has his reasons pat at his fingers' ends for the notions he has; and, in fact, all British sectarians will prattle out their "reasons," such as they are, glibly and sanctimoniously enough; but the English agricultural emigrant knows nothing, and can tell nothing, of the ground on which his church is based. In fact, an American child of the church knows more of this

than he. To shew you something of this sort of thing, I will tell you a small matter that occurred to myself in the Theological Seminary at New York. One of the professors there, a gentleman respected for his thorough judgment and his systematic and well-arranged learning, was conversing with myself upon the stir made by the Oxford Tracts in England: "Why, now, I," said the professor, "am astonished that these publications have made such a noise there; I have read Dr. Hook's sermon and notes, and there's nothing in it but what Bishop White and myself have been teaching for twenty years past! And yet these gentlemen have been accounted low churchmen! In fact, Sir, what are called *with you* 'low churchmen' have with us hardly any existence at all. And such men as . . . . . and . . . . . were they with us, I believe, would speedily take their trial for their disbelief in the apostolic constitution of the church, or at least be forced to keep silence, and could not dare, against the unanimous voice of all, both high and low, to preach and proclaim their NOTIONS as barefacedly as they do in England. And we instruct our people upon these points so carefully, that all of them, even children and agriculturists, know the ground whereupon we stand; whereas the English churchman of the same class in society knows nothing generally of the constitution of his church; while English sectarians are well versed in the plausibilities of their several heresies. Hence, the English methodist emigrating to America remains a methodist; the English baptist, a baptist; and the English churchman alone, uninstructed in the ground upon which he stands, and unaware of its impregnable strength, believes it untenable, and falls away. But this lamentable result, perhaps, is not so far attributable to scriptural ignorance as to neglect of catholic practice. For of men in the same rank of life—after all we can say upon the matter has been said—he who from his youth up has listened to the Holy Scriptures without any preconceived intention of making them the "*fundamentum fidei*" of a schismatic scheme, is, and must be, more knowing therein, as well as more influenced thereby, than he who dwells upon a few texts; and we cannot therefore attribute this so much to a deficiency in scriptural teaching in the church of England as to a neglect of ancient practice in this matter. And this is to be found in the fact that she permits her children to leave her for foreign lands without any credentials to the churches there and *their* bishops. Such was not the practice of the old church. To all *HER* children such letters were ever given. But the practice of the church of England on this point would lead us to believe that herein she considers herself more as a national church than a branch of the church catholic in vital communion with every other branch. No such letters, as far as I can find, are ever brought to America by English emigrants. Now, though Bingham is a very common book and much read, I shall take the liberty of presenting an extract from him upon this point:

"And it may be observed that the authority of bishops was never greater than when they concerned themselves only in the exercise of their proper spiritual powers; for then they had an universal respect paid them by all sorts of men; insomuch that no Christian would pretend to travel without

taking letters of credence with him from his own bishop, if he meant to communicate with the Christian church in a foreign country. Such was the admirable unity of the church catholic in those days ; such the blessed harmony and consent of her bishops one with another. These letters were of divers sorts, according to the different qualities or occasions of the persons that carried them . . . . The second sort were given to all who were in the peace and communion of the church, and hence were called pacifical or canonical, . . . . I shall not stand now to give any further account of them here, but only observe that it was the bishop's sole prerogative to grant them, and none might presume to do it, at least without his authority and commission."—Bingham, vol. iv. page 101.

Now I need say nothing of the catholicity or apostolicity of such a practice. They are evident. Its admirable accommodation to human nature is perhaps an argument that would tell better in these times. In fact, such a certificate as here described, signed by the bishop of the diocese, and countersigned by the minister of the parish, and directed to the bishops in America, would be for the emigrant a sort of anchor that would stay him to the church. It would be at once a subject of honest pride to him, and bring home to his dearest affections the reality of the right he possesses ; and instead of the loose latitudinarianism of feeling he has now, the vague notion that he is cast loose in a new world, in which he may pick up any notions he pleases, his national pride would cling round the idea that though poverty had driven him from the land of his birth, still in the remotest wilderness of his new country there is the old ancestral church of which he is and in which he has a certified right. **AND THIS IS TRUE:** five hundred miles to the westward of me there are clergy of the church, and this in a territory of which, seven years ago, the Indian and the wolf were the sole tenants ; and such is the westward flow of population, that but a few years can elapse till the English church missionaries in Ougon, on the shores of the Pacific, shall find themselves by the laws of catholicity under the rule of a bishop of the American church. But the fact at present, is that of English emigrants who belong to the church, few or none have any letters even from their parish priests. They have in some cases Bibles presented by the clergyman, with some pithy sentence written in them that seemed to the private judgment of the individual impressive or affecting. But the mass of your parish clergy seem never once to think that there is **THE CHURCH** in the United States with twelve hundred clergy, or that the Holy Communion is in any way instrumental in keeping up the union of his body, or, in fact, is more than an hypomnestic sharing in bread and wine. Let the clergy of England, however, look to this fact ! The emigration through the port of New York, in the year 1841, was 100,000, of these 75,000 may be set down as British ; and taking away the Irish papists, you have an immense mass of English, and of these, not counting those who come by Canada, and by other ports than New York, the most are lost to the church for want of such letters, and delivered over to heretical bodies, who, having lost the succession and the doctrine of the sacraments, have no stay in their downward course till they reach the gulf of Socinianism and infidelity. And, moreover, let them consider that the church here is not

the majority, and consequently has to work her way up hill, and all the increase she gets is by the rigid adhesion to and bold display of church principles consistently held. Hence her growth is in positive defiance of the religious sentiment of a majority adverse to her; and it is next to a moral certainty that the English emigrant, on his arrival in the country, must fall into society adverse in feeling and practice as well as principle to the church of his birth, and having no anchor to swing by, must be lost to her. And these are no words of a dreamer or closet speculator, but of one who, knowing what the church is, and being a minister of her body, though only in the lowest degree, is employed in gathering up her stray sheep by her commission. I could tell you, Sir, of such circumstances as this; of inquiring who lived on such and such a prairie, and having been told, twenty or thirty English families, and then, upon going among them, of finding one a methodist, another a presbyterian, and another a baptist; and of the anguish of mind I have felt in knowing that they were gone beyond the reach of the church, and that, through ignorance which cannot now be dispelled, they have given up her valid ordinances and real ministrations for mere semblances and mockeries; and the reason of this I think to be the two causes I have mentioned, and had the last practice I have specified been observed by the English church as it was of old, I cannot but think that there are within my range one hundred individuals now fallen who might have been saved. Had I known any other way of presenting this subject to the English clergy, generally, I should have adopted it, and not have troubled the editor of the British Magazine with it. But as it is, I hope he will permit the pages of his extensively read periodical to be the means of declaring to the British clergy the existence of an evil at the present, perhaps, unknown to them, and yet causing, from the church of Christ in America, countless fallings away, through ignorance and neglect, into the heavy and grievous sin of schism.

JOHANNES + + + TRICROSS,  
Parson in the Wilderness.

*Elkhorn, Walworth Co., Territory of Wisconsin,  
10th June, 1842.*

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#### EXTRACT FROM THE CHARGE OF THE BISHOP OF EXETER.

BUT, valuable as this [the appointment of two professors] measure was in itself, it derived in his estimation a vast accession of value from the time and the place at which it had been put forward. The university had been too usually identified, by the thoughtless and inconsiderate—by a large portion of the writers as well as the talkers—with the authors of the publications called the Oxford Tracts. It was well, therefore, that she had taken the means of teaching authoritatively on those important subjects, on which, in the absence of such teaching, unauthorized individuals had taken the liberty, which undoubtedly they possessed, to set forth their own sentiments. The result of the unauthorized teaching had, upon the whole, he firmly believed, been highly useful, not only to the cause of sacred learning, but to that of true religion. In spite of the clamour with which they had been assailed—although their publications contained some things which he believed to be errors of doctrine

—although in other respects he disapproved of their recommendations in matters of practice—and although the manner in which they had put forward their opinions was often injudicious—still he did not scruple to repeat, what he had said three years ago, that the church was largely indebted to the authors of these tracts. The candid ecclesiastical historian of the nineteenth century would hereafter speak of them as men who, by their own energy and by exciting the energies of others, had largely contributed to the revival of a zealous spirit of inquiry into the doctrines of the primitive fathers—those surest commentators on the sacred Scriptures—and into the true principles and constitution of the Christian church, which had spread with a degree of rapidity and usefulness wholly unexampled since the days of Cranmer. But he would not enlarge on these topics. He whose station best entitled him to speak of those writers as they deserved had already anticipated what he might have said, and had made any further observations worthless. His only object was to do an act of simple justice, at whatever hazard of sharing in the obloquy which had been so unjustly cast, not only upon the tract writers themselves, but upon those who, differing from them upon many important points, as he had acknowledged himself to do, did, nevertheless, feel bound to regard them with respect and gratitude, as pious and able men, labouring zealously and earnestly, and, on the whole, beneficially, in the church of Christ. On one point he was sure they would agree with him, in thinking that they had effected great good—he alluded to the stimulus which they had given to a life of prayer and systematic piety, which should realize the requirements, and copy the example, of those holy men who had compiled the Liturgy of our church, and explained, illustrated, and enforced it by the Rubrics. That Liturgy and those Rubrics were framed, not for one day in the week only, but for every day; and it would have been well if this fact had never been lost sight of. Was it altogether the fault of the people that they did not come oftener to church? No clergyman could conscientiously say so, until he had tried—seriously and earnestly tried, for a considerable time—and tried in vain, to win his flock to a more frequent attendance in God's house, for the purposes of public worship. He prescribed no rule—on such a point any authoritative rule would be useless—worse than useless—it was a matter which must be left to the feeling and the judgment of every individual clergyman; for unless the feeling went with the judgment, and the practice were directed both by feeling and judgment, things in this respect had much better remain as they are. He would urge them, however, to note what had been the effect of the practice on the best and holiest men in all ages of the church. Let them note, too, its effect upon those in our own day, who were known diligently to follow it. Were they, he asked, mere formalists—destitute of vital or spiritual religion? Above all, he would say, let them try the practice, in prayerful and devout dependence upon the God of love, and mark its effects upon their own souls. If they found that a holy composure, a pious joy, an increased ability to go through all their other duties, resulted from a stricter attention to these much depreciated ordinances, would they, could they hesitate, to do everything that in them lay, to bring their flock to join with them in those week-day services of prayer and thanksgiving which the church had so faithfully provided? . . . The Prayer-book was not merely intended as a manual of daily devotion—it was in itself the complete epitome of a Christian's life. Of his life, did he say? Nay, rather let him add of his death also. From the font to the grave, it seeks to exercise its enlightening, its chastening, its consoling influence, on all that we do and on all that we suffer. He would advert only to one other topic, which he had mentioned when he last met them, three years ago—he meant the necessity of a faithful adherence in their ministrations to the directions of the Rubric. He was aware that some of the observances there enjoined had long fallen into disuse. But of these not all, perhaps not one, may have been irrecoverably lost. It should be their care to revive as many of them as they might be able, and, at all events, to take care that they



did not lose any of those which were yet preserved . . . Here, unhappily, commendation must cease ; for in reference to the tract itself, he was compelled to add, that its tone towards our own church was offensive and arrogant—in speaking of the Reformation and of the fathers of our reformed church, it was absurd as well as inconsistent—its principle of interpreting the articles was most unsound—the reasoning with which it was supported sophistical, and the averments on which that reasoning was founded at variance with recorded facts . . . The writer said, that the articles of our church could not have been directed against the decrees of the Council of Trent, because they were drawn up previously to those decrees. There were, moreover, several other passages in the book, all evidently designed to shew that the articles and decrees were not incompatible with each other, and that both might be consistently and conscientiously held by the same person. As this was by far the most daring attempt ever yet made to neutralize the doctrines of the church of England, and to make her symbolize with Rome, they would no doubt excuse him if he attempted to unravel the sophistry by which it was attempted to be supported. It rested mainly on the allegation that the articles were drawn up anterior to the decrees of Trent—an allegation containing just that measure of truth which was calculated to deceive the unlearned. The articles were uniformly described as “agreed upon by the archbishops and bishops of both provinces, and by the whole clergy in the convocation holden at London in the year 1562.” The Council of Trent concluded its sittings at the close of the year 1563; when the last of its decrees was brought up and approved. Such was the view of the case most favourable to the tract writer’s argument ; and, after all, to what did it amount? The “Convocation of 1562” was so called because it commenced its sittings at the close of that year ; and its business was concluded, and the articles agreed on, about six months before the dissolution of the Council of Trent. In the course of that six months how many of the decrees of that council did they think were passed? One, only one ; containing, indeed, all the matters which were condemned by our twenty-second article. This was all that could be honestly said in favour of the statement made in the tract ; but this would give only a very inadequate view of the case. It was true, indeed, that the articles were agreed on in the convocation of 1562, but they were not then completed. The convocation of 1571 reconsidered them, and even made some slight alterations in them, before it ratified and authorized them to be published, and, what was more important still, before it made the canon requiring subscription. The articles so corrected were those required to be subscribed by the statute of the 13th Elizabeth ; for that statute expressly referred to “Articles put forward by the Queen’s authority,” which was true, and true only, of the articles of 1571. Again, in King James’s reign, a more precise form of subscription was enforced, and the party subscribing was required to declare that he believed the articles to be “agreeable to the word of God.” Here he thought he might safely leave the question, apparently without the slightest reasonable ground for the assertion, that whereas the articles were drawn up before the decrees of Trent, they could not have been intended to condemn the doctrine taught by those decrees ; and if this were so, the further statement made, that these decrees, in their mere letter, were not contradicted by the articles of our church, was deprived at once of its best support. But it must never be lost sight of, that the decrees of Trent involved the whole question between the church of England and the church of Rome ; they comprised the whole system of Romish doctrines as set forth in the creed of Pope Pius IV.,—the very Shibboleth of Rome, which not only every Romish priest, but every convert to that church, was required to maintain and believe. Too much care, therefore, could not be taken to warn the members of our own church, and especially the younger of our clergy, from all approach to so fatal and unhallowed a conjunction. His lordship then referred especially to the remarks of the tract writer upon the Twenty-second Article ; and he commented upon each of the items at some

length—viz., purgatory, indulgences, worshipping of images, and invocation of saints. Having pointed out what was the doctrine of Rome upon these points, and the manner in which that doctrine was inculcated in the decrees of the Council of Trent, he asked, would a presbyter of the church of England dare to maintain that a belief in such doctrine was consistent with a faithful adherence to the articles of our church? He had now done with these tracts; but, before quitting the subject, he would express a hope, that as the publication of them had ceased, the excitement which they had caused would cease likewise, and that the church would continue peaceably to derive benefit from what was good in them, free from those mischievous extravagances in which the admirers of them, in some places, had given themselves up. It was gratifying to know that in this diocese the favour with which many of the clergy had regarded them had not, in any single instance, been so disgraced. While the excitement which had prevailed upon this subject was at its height, loud calls had been made from many quarters for the formal judgment of the bishops. Whether the occasion was such as to call for such a step, it was not now necessary to inquire; it was sufficient, on the part of the bishops, to state that they had not the power to meet for any such purpose. The question, however, forced itself strongly upon the consideration of every conscientious churchman, was it right, was it consistent, that a pure and un-mutilated branch of the catholic church should thus be kept without the means of synodical action? He said, without the means, because, while they were restrained from using them for any practical purpose, they were as much without them as a man in a strait-waistcoat was without his arms. Whether the conduct of convocation, one hundred and thirty years ago, was such as to justify, in the government of that day, the suspension of its sittings, was a question of history, on which it was not important to their present purpose now to enter. But did it justify or excuse the closing of its doors for ever against everything except the idlest formality? It might just as well be said that the conduct of the Long Parliament would have justified our sovereigns, if they could have done without them, in abolishing parliaments altogether. Unfortunately, the temporal government could do without convocation, now that they had abandoned the invidious power of taxing the clergy. But let them be just: this was not altogether the fault of the government. Could any man doubt that if, after the causes which led to the suspension of its functions had passed away, a proper representation had been made to the government of the country that the clergy considered it necessary to meet in convocation for the discharge of some of the most important of their sacred functions—could any one doubt, he asked, that if they had thus discharged their duty, both to themselves and the church, the ban would long before this have been removed? Nay, more, was there the least doubt that if such a representation were made to the throne, while it was filled, as they had the happiness to see it filled at present, it would meet with a gracious and favourable reception? . . . But it was said that convocation was not adapted to synodical purposes, that it was not originally constituted for a synod, and that experience had developed such imperfections as rendered the suspension of its functions necessary. If this were really so, its constitution could be altered, and brought nearer to the model of primitive times; with such alterations as circumstances might have rendered necessary. At all events, convocation might as safely be left to reform its own constitution, as some other public bodies to whom the like task had been entrusted. Moreover, the supremacy of the crown, ever dutifully acknowledged by the church, would be always at hand to check any dispute which might arise from any exorbitant or unwise proceedings on the part of an ecclesiastical body. One circumstance to which he would call their attention argued strongly in favour of the step suggested. Such a body would form a much better tribunal than they now possessed, to which an appeal might be made in matters of dispute as to the doctrine of the church; at all events, it would be able to give the tribunals now

existing the best information as to what that doctrine really was. As the matter now stood, the lay judge of the Court of Arches, or the Judicial Committee of the Privy Council, consisting almost entirely of laymen, were left, in matters on which the church had pronounced no authoritative judgment, to pick their way as best they could along a dark and tangled path, or, as was more frequently done, to consult some individual, whose opinion, however eminent he might be, must be without authority, and could not therefore be relied upon with confidence. One such question now awaited the decision of the Privy Council; he meant the validity of lay, or schismatical baptism, and the privileges which it ought to confer upon the recipient, with other grave and important matters, on which it had never yet been his good fortune to find one, whose judgment would be worth having, who would not shrink from giving a definitive opinion, until after the church herself had spoken. There was, too, another matter connected with this subject well deserving their consideration. The speech from the throne, at the opening of parliament, had announced the intention of the government to bring in a bill for giving effect to the recommendations of the ecclesiastical commissioners, in relation to ecclesiastical courts. One of those recommendations was, that all criminal proceedings in such courts against laymen should cease. Of the wisdom of such a step, so far as temporal consequences to the offenders were concerned, no one, he thought, would entertain a doubt; but there was a spiritual question involved in it of the utmost importance, which might well employ the attention of an ecclesiastical body, to which indeed the consideration of such questions fitly belonged. What was to be done with such offenders, in respect of admitting them to, or repelling them from, the Holy Communion? As the law stood at present, the minister had, as he ought to have, in the first instance, an absolute discretion; but if he repelled, he was bound within fourteen days to give notice to the ordinary, whose duty it was to proceed against the party in the Ecclesiastical Court. When this mode of proceeding should be done away with, what other was to be substituted? . . . He would add one word more on this subject: let them not admit into their pulpits any missionary from any society—no, not from any. Let them preach for them themselves, when and as they pleased, or let them get a neighbouring minister to do so; but they should not permit a stranger to come into their parishes, extolling and exaggerating the advantages of the particular society he was sent to represent. It disturbed the harmony of the parochial system; it turned the house of God into a hall of declamation, and it pampered a diseased appetite with that which was neither milk nor strong meat, but a crude and nauseous substance, by which no genuine or healthy growth of Christian charity could ever be produced.

#### EXTRACTS FROM A CHARGE DELIVERED TO THE CLERGY OF THE ARCHDEACONRY OF CRAVEN.

BY CHARLES MUSGRAVE, D.D., ARCHDEACON OF CRAVEN, IN JUNE, 1842.

THE points to which I allude, involve what I fear I must designate as an infringement of the compact under the Tithe Commutation Act. (6 and 7 William IV. c. 71.)

By that act two important principles were defined, both of which have been overturned by more recent determinations of the legislature; one, to the certain, and the other, to the *probable*, injury of the clerical tithe-owner—the first, by the new principle of rating property for the relief of the poor, under the 3rd and 4th of Victoria, c. 89; the second, by the new mode of determining the average price of grain under the Corn Act of the present session. I will very briefly explain the operation of these two changes in order.

(1.) At the date of the Tithe Commutation Act (1836), and four years later,

(to 1840,) the tithes, or rent-charge in lieu of tithes, were rated according to the rule laid down in the 43rd of Elizabeth (1602)—namely, according to the proportion which they bore to the *whole* rateable property in the parish; and it was especially provided by the Commutation Act (§ 69), that this principle should be inviolably continued. But the Act of Victoria has released “all stock-in-trade and other personal property” from its ancient liability, augmenting the charge on all remaining property to counterbalance such exemptions; an enactment which, however it may be thought to compensate the landlord or the farmer by giving him an equivalent in one form for what he is made to surrender in another, leaves the tithe-owner without all compensation, throwing on our single, and that a small, class of the community an additional impost, computed at no less a sum than half a million per annum. That this is no imaginary grievance is distinctly declared by the chief tithe commissioner. It is not a nominal but a practical evil, inflicting on this species of property a real and extensive injury in violation of a solemn national compact; and I submit it to your consideration whether we should not follow the example already set in some other archdeaconries, and lay before parliament such a plain statement of the additional burden thus imposed on the clergy as may lead to an equitable adjustment, and replace us in the same relative position with respect to others which was not only supposed, but distinctly assured to us, by the Act of Commutation.

(2.) With reference to the second change of which I was to speak, you will recollect that by the Commutation Act the clergy were to receive, in lieu of tithes, the price of a fixed number of bushels of corn, to be determined by the average in certain specified towns. But, under the New Corn Law, with the view ostensibly of obtaining a fairer average, the number of towns has been enlarged; and the minds of practical men are much divided as to the probable effect of this arrangement on the price; some calculating that it will reduce the average by several shillings in the quarter, others contending that it will create no sensible diminution at all. If by this alteration the opportunities of fraud can be prevented, the clergy, in common with all upright men, will rejoice in the result. But they may reasonably seek to be indemnified from any loss of income by the change; and with this view desire the one or other of two concessions to be made, either that their income should still be calculated by the averages in the towns described in their agreement, or the composition be re-adjusted. They may otherwise be subjected to a reduction, not because corn, calculated as at the date of their agreement, is any cheaper—the only ground for such reduction contemplated in the Act of Commutation—but because the legislature, whilst it confirms the agreement on one side, vitiates it on the other; whilst it retains, that is, the number of bushels as before, introduces a new principle for determining their price.

The remedy for this uncertainty is of easy application. The old towns are all included in the new list. By taking the average concurrently, according to both lists, faith may be kept with the clergy, and their interests not be hazarded by a doubtful experiment in contravention of an acknowledged and important condition of a great legislative settlement.

It is no part of my purpose on this occasion to enlarge, as I have done in former years, on the subject of church-rates, except as far as it may be incumbent on me to notice, very briefly, the varied aspects the question has assumed since the date of our last meeting. Until a very few years ago, it was contended, and with much apparent equity, that if the churches were not from time to time repaired, and the necessities for the decent administration of divine service provided, as the churchwardens were punishable in such case, in the Spiritual Courts, for neglect of duty, they must, in the event of the refusal of a rate by the vestry, have the power of making a rate of their own authority. This was the point originally debated in the famous Braintree case (A.D. 1837), in the Consistory Court of London, when the learned judge, Dr.

Lushington, considering himself bound by a decision to this effect in the Court of Arches (*Gaudern v. Silby*, by Sir W. Wynne, A.D. 1799)—a court superior to his own, was compelled by precedent, contrary, as was intimated, to his own private opinion, to determine in favour of the churchwardens. Upon this a prohibition was moved for in the Court of Queen's Bench, to restrain the Consistory Court from proceeding further in the suit, on the ground of the invalidity of a rate made by the churchwardens without the consent of the parishioners in vestry; and when I had last the honour of addressing you, the Queen's Bench had very recently decided two important points—

(1.) That as to the personal liability of the churchwardens, they were only so far responsible as the parish had first furnished them with the requisite means:

And (2) that a rate made by the churchwardens alone, under the circumstances alleged, was a "proceeding invalid, and a church-rate only in name."

To those, however, who were interested in the peace and settlement of the church, what could be so little satisfactory as the doubt still left upon the mind by this adjudication; the churchwardens confessedly chargeable with an important and sacred duty, and yet the courts at variance as to the measure of the duty and the legal means of fulfilling it. It was therefore thought advisable, in order, if possible, to clear up this uncertainty, to bring the question by writ of error into the Exchequer Chamber before the collected judges of the land; a step which has so far answered the design of its promoters, that on this particular point, the only point referred to its decision, it has removed all further doubt by a unanimous affirmation of the judgment previously given by the Court of Queen's Bench. The churchwardens were therefore informed by this decision as to their true position. Their responsibility and their power were intelligibly and distinctly defined. They were told to what their liability is restricted—to the moneys that is actually committed to their hands; and further, that to impose a rate on their own sole authority, against the consent of the vestry, is to mistake and exceed their power. Nor is this the only good which has resulted from this appeal. It was intimated by Chief Justice Tindal, in delivering the judgment of the court of error, that what the churchwardens could not do of themselves, they might perhaps in conjunction with the minority legally do. Analogy, it was said, was in favour of such a presumption. And though, as the case was not before him, his lordship would give no opinion upon it, yet he expressly desired to be understood as reserving to himself the liberty of forming an opinion whenever the case should arise. It has been argued that there is a guardedness in this language of the Chief Justice of the Common Pleas, as if he designed to prevent his words having effect beyond the case immediately under consideration. It was assumed to bear a very different interpretation. But, be this as it may, the question was raised and has now been decided in the negative. And though, since I set out on this visitation, I have seen notice of an appeal to a higher court, we cannot calculate with any confidence on over-ruling this decision; and we are thus brought back to the precise point at which we stood before the name of Braintree was known in connexion with the late protracted litigation in the matter of church-rate.

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#### CHURCH DECORATION.

NOTHING is trifling that concerns the house of God, and it is in this view that a kind of pamphlet, being in fact a tradesman's catalogue, bearing the above title, is noticed here. Forty years ago, who would have imagined a linendraper making altar cloths of damask and velvet, pede cloths and napkins, a staple of his commerce, and finding suffi-

cient sale to allow him to vend articles inapplicable to any but sacred purposes at moderate prices? Who would have imagined that two firms should have competed with each other in such a production as encaustic tiles for the pavement of churches, and produced some of a beauty and probable durability which no ancient specimens extant can surpass? One maker sinks the enamelled figure in the unpolished tile; and these are certainly the best executed and most agreeably coloured. The other has a thick coat of enamel over the whole surface; these are the cleanest, and most closely resemble the old pavements generally met with. An ingenious artist has also turned his attention to oak-carving by a process with heated iron, which has diminished the expense of this beautiful style of decoration very materially. This is not the least promising source of church decoration lately opened, as most of the designs hitherto executed have been altar-rails and chairs.

May the love and zeal of the priest keep pace with every improvement in the temple. The demand for such furniture is certainly no inauspicious sign.

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Bishop of Llandaff, St. Gregory's Church, London .....	June 26
Bishop of Durham, Auckland Castle .....	July 10
Bishop of Winchester, Farnham Castle.....	—
Bishop of Worcester, Worcester Cathedral .....	—
Bishop of Hereford, for the Bishop of Lichfield, All Saints Church, Hereford .....	July 17
Bishop of Sodor and Mann, Bishop's Court .....	July 24

### DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Bastard, John Horace...	B.A.	Trinity	Dublin	Durham
Beck, C. C.....	B.A.	Balliol	Oxford	Worcester
Boutflower, C. W. M...	B.A.	St. John's	Camb.	Winchester
Braithwaite, William...	B.A.	Jesus	Camb.	Winchester
Brown, Samuel C. ....	B.A.	St. John's	Camb.	Hereford
Brown, William.....	B.A.	University	Durham	Durham
Calder, F. ....	B.A.	St. John's	Camb.	Worcester
Carr, Cuthbert J. ....	B. A.	University	Durham	Durham
Chapmell, Wm. Henry	M.A.	Magdalen Hall	Oxford	Winchester
Church, Wm. M. H....		University	Durham	Durham
Colville, J. ....	M.A.	Magdalen Hall	Oxford	Worcester
Cook, Christ. Hood ...	B.A.	Magdalen Hall	Oxford	Winchester
Cruchy, George de ...	B.A.	Exeter	Oxford	Winchester
Dacre, George .....	M.A.	University	Durham	Durham
Fletcher, J. W. ....	B.A.	Brasenose	Oxford	Worcester
Gifford, William .....	B.A.	University	Oxford	Winchester
Greenwood, H. Barwell		Catherine Hall	Camb.	Hereford
Hamilton, Chas. Dillon	B.A.	St. Mary Hall	Oxford	Llandaff
Harrison, J. Newman..	B.A.	Caius	Camb.	Winchester
Hay, Robert .....	B.A.	St. John's	Camb.	Hereford
Hodgson, Henry W. ...	B.A.	University	Durham	Durham
Hurst, Blyth (Literate)		University	Durham	Durham
Joyce, William Henry..	B.A.	University	Oxford	Winchester
Kemble, Charles .....	M.A.	Wadham	Oxford	Winchester
Kennicott, B. C. ....	B.A.	Oriel	Oxford	Durham
Kingsley, Charles .....	B.A.	Magdalene	Camb.	Winchester

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Le Maitre, Philip .....	B.A.	Pembroke	Oxford	Winchester
Leeson, Joseph .....	B.A.	Trinity	Dublin	Durham
Martelli, T. Cheshire...	B.A.	Brasenose	Oxford	Winchester
Medwinter, Nathaniel..	B.A.	Magdalen Hall	Oxford	Winchester
Merewether, H. Robt...	B.A.	St. Alban's Hall	Oxford	Hereford
Nelson, Edward H. ...	B.A.	Trinity	Dublin	Durham
Quinten, J. ....	B.A.	Trinity	Dublin	{ Worcester, by l.d. from Abp. Dublin
Ramsden, Chas. Henry	B.A.	Trinity	Camb.	Hereford
Roberson, Fredk. B....	B.A.	University	Durham	Durham
Rowe, William .....	B.A.	Caius	Camb.	Hereford
Tancred, William .....	B.A.	Christ Church	Oxford	Winchester
Unwin, Samuel Hope...	B.A.	Worcester	Oxford	Winchester
Vincent, F. Augustus..	B.A.	Trinity	Dublin	Winchester
Wagner, George.....	B.A.	Trinity	Camb.	{ Hereford, by l.d. from Bp. Cbiches.
Webb, John Blurton ...	B.A.	Corpus Christi	Camb.	Hereford
Welsted, A. O. ....	B.A.	Catherine Hall	Camb.	Worcester
Winter, John .....	B.A.	Jesus	Camb.	Hereford

## PRIESTS.

Barber, W. H.....		Magdalen	Camb.	Hereford
Barlow, C.G.Torrington	B.A.	Balliol	Oxford	Winchester
Bascomb, Edw. Daniel	B.A.	St. Mary Hall	Oxford	Winchester
Bearcroft, J.....	B.A.	Oriel	Oxford	Worcester
Bellairs, C.....	S.C.I.	New Inn Hall	Oxford	Worcester
Bethune, Angus .....	M.A.	King's	Aberdeen	Durham
Burrell, J., Licentiate ? in Theology .....		University	Durham	Durham
Campbell, Colin.....	B.A.	St. John's	Camb.	Durham
Capel, G.....	B.A.	Queens'	Camb.	Worcester
Carr, Edward Henry ...	M.A.	Trinity	Camb.	Hereford
Champneys, H. M. S...	M.A.	Brasenose	Oxford	Hereford
Christopherson, J.....	B.A.	Queens'	Camb.	Worcester
Colville, F. L.....	B.A.	Trinity	Oxford	Worcester
Frenow, F.W.....	B.A.	St. John's	Oxford	Worcester
Galloway, Wm. Brown	M.A.		Glasgow	Durham
Gartwright, William...	B.A.	Brasenose	Oxford	Winchester
Garvey, James.....	B.A.	Christ's	Camb.	Hereford
Hatchard, John A.....	B.A.	Corpus Christi	Camb.	Hereford
Hill, Melsup .....	B.A.	Jesus	Camb.	Durham
Hope, Robert John.....	B.A.	Catharine Hall	Camb.	Hereford
Holt, George A. F.....	B.A.	Brasenose	Oxford	Winchester
Laulez, George A. F...	B.A.	Magdalen Hall	Oxford	Winchester
Mason, Joseph .....	B.A.	Queen's	Oxford	{ Hereford, by l.d. from Bp. Worces.
O'Brien, James .....	B.A.	Trinity	Dublin	{ Llandaff, by l.d. from Bp. London
Ornaby, George .....		University	Durham	Durham
Octavius, James.....	B.A.	St. John's	Camb.	Durham
Reed, Rev. T. Francis.				Sodor and Man
Royce, David.....	B.A.	Christ Church	Oxford	Winchester
Ryan, St. Vincent Wm.	B.A.	Magdalen Hall	Oxford	Winchester
Shafto, Arthur D.....		University	Durham	Durham
Tait, Rev. William ...				Sodor and Man
Thompson, C. E.....	B.A.	Trinity	Oxford	Worcester
Tibbs, Henry Wall .....	M.A.	Trinity	Dublin	Durham
Vawdrey, W. S.....	M.A.	Queens'	Camb.	Hereford
Wheeler, E.....	B.A.	Christ's	Camb.	Worcester

JERUSALEM.—At the Primary Ordination holden at Jerusalem, by the Right Rev. the Lord Bishop of Jerusalem, on Sunday, April 17, 1842, John Muhleisen, of the Church Missionary Society, was ordained Deacon.

## ORDINATIONS APPOINTED.

The Lord Bishop of Norwich will hold his next Ordination at Norwich, on the 7th of August.

The Lord Bishop of Salisbury will hold his next Ordination at Salisbury, on the 25th of September.

The Lord Bishop of Peterborough will hold his next Ordination on the 25th of September.

The Bishop of Ely will hold an Ordination at Ely, on *Advent Sunday*, the 27th of November.

The Lord Bishop of Oxford will hold his next Ordination at Oxford, on the 18th of December.

## VISITATION APPOINTED.

The Lord Bishop of London intends to hold his next Visitation in the month of October.

## CLERICAL APPOINTMENTS AND PREFERMENTS.

Rev. T. Parry, D.D., late Fellow of Balliol College, Oxford, to be Lord Bishop of Barbadoes.

Rev. D. G. Davis, D.D., of Pembroke College, Oxford, to be Bishop of Antigua.

Rev. W. P. Austin, D.D., of Exeter College, Oxford, to be Bishop of Guiana.

Rev. F. R. Nixon, D.D., late Fellow of St. John's College, Oxford, to be Bishop of Van Dieman's Land.

Rev. J. Armstrong, to the Church at Foss, in the parish of Dull, in the presbytery of Dunkeld and shire of Perth.

Rev. W. Attwell, to the living of Clonoe, diocese of Armagh, vacant by the death of the Rev. D. Buck.

Rev. R. Bickerstaff, Vicar of St. Martin's, Salop, to the Rectory of Boystone, Derbyshire.

Rev. M. Biggs, to be Chaplain to the King's College Hospital, London.

Rev. G. Bird, to be Minister of the New Church, St. John the Evangelist, Godstone.

Rev. J. Bowness, to the P. C. of Hutton Bonville, Yorkshire; pat., Miss Peirse, vacant by the death of the Rev. L. F. Clarke.

Rev. P. W. Brancker, to the Incumbency of Melfham Mills, near Huddersfield; pat., the V. of Aldmonbury.

Rev. M. Brown, to the V. of Haxey, Lincolnshire.

Rev. W. Butler, to the V. of Wickham Market, Suffolk; pat., the Lord Chancellor.

Rev. H. Carey, to the P. C. of Aldersbott, Hants.

Rev. J. C. Conolly, C. of Woolwich, to be Chaplain of the William and Mary Yacht for the service of Woolwich Dock-yard.

Rev. T. Corfield, to the P. C. of Benthall, Salop.

Rev. R. Cory, to the V. of Stanground, with Farcet, Hunts; pat., Emmanuel Coll., Camb.

Rev. H. Crowther, to the District Church of St. John's, Carisbrooke, Isle of Wight.

Hon. and Rev. C. L. Courtenay, to the Prebend of Cutton, Exeter.

Rev. B. Dixie, to the R. of Market Bosworth, Leicestershire, vacant by the resignation of the Rev. T. Burnaby; pats., Rev. C. Wright and Sir W. W. Dixie, Bart.

Rev. J. Downhall, to the P. C. of St. George's Church, Kidderminster; pat., Rev. T. L. Caughton, Trinity Coll., Camb.

Rev. T. Edwards, of King's College, London, to be Head Mathematical Master of the Free Grammar School, Blackburn.

Rev. R. W. Evans, to the V. of Haversham.

Rev. W. A. Faulkner, to the Curacy of Beaudesert, Warwickshire.

Rev. W. Fison, to the P. C. of New Buckenham, Norfolk.

Rev. M. Garfit, to the R. of Stretton, Rutland; pat., Sir Gilbert Heathcote, Bt.

Rev. R. Gibson, to the living of Clondorka, diocese of Raphoe, vacant by the promotion of the Rev. W. A. Butler.

Rev. J. Green, to the V. of Cammeringham, Lincolnshire; pat., Lord Monson, vacant by the death of the Rev. John Banks, B.D.

Rev. J. G. Gifford, to be Incumbent of St. Matthew's Church, Spring Gardens, Westminster.

Rev. J. D. Glennie, to be one of the Secretaries to the Society for Promoting Christian Knowledge.

Rev. J. Gorle, to the R. of Whatcote, Warwickshire; pats., Sir J. A. and Lady Dalrymple.

Hon. and Rev. F. J. Gray, to the R. of Morpeth.

Rev. J. W. Grier, to the Incumbency of Amblecote, near Stourbridge; pat., the Earl of Stamford.

Rev. E. H. Grimston, to the R. of Colne Wake.

Rev. J. Grisdale, B.A., to the P. C. of Burton Hastings, Warwickshire, vacant by the death of the Rev. T. South; pat., J. Grove, Esq.



Rev. T. Halton, M.A., C. of Liverpool, has been appointed a Surrogate for the diocese of Chester.

Rev. J. Hayne, to the R. of Stawley, Somersetshire.

Rev. R. Haggitt, to the R. of Fornham All Saints, with Westley, Suffolk; pat., Clare Hall, Camb.

Rev. J. Heale, to the R. of Pointington, Somerset; pat., Lord Willoughby de Broke.

Rev. E. W. Hughes, to the R. of Welton le Wold, Lincolnshire; pat., the Lord Chancellor.

Rev. W. T. Hurt, to the V. of Sutton-cum-Sound, Notts; pat., the Duke of Portland.

Rev. H. B. Illingworth, to be Chaplain to H. M. S. Madagascar, on the Coast of Africa.

Rev. J. Kendall, to the V. of Llantiglos, by Fowey; pat., J. Kendall, Esq.

Rev. J. Leeson, B.A., of Trin. Coll. Dublin, to be Assistant Curate to the parish of St. Giles, Durham.

Rev. H. R. Lloyd, to the V. of Carew, Pembrokeshire.

Rev. F. L. Lloyd, to the Curacy of Wentworth, Cambridge.

Rev. R. J. Luscombe, jun., to the R. of Chedzoy, Somerset.

Rev. J. Maynard, C. of Dursley, Gloucestershire, to be Chaplain to the Marquess of Hertford.

Rev. E. Meade, to the R. of Winkfield, Wilts, vacant by the death of the Rev. T. Spencer.

Rev. T. Maude, to the R. of Hasketon, Suffolk.

Rev. T. Moore, to the V. of West Harptrey, Somerset; pat., the Crown.

Rev. J. Murphy, to the Living of Kilmocmogue, vacant by the promotion of the Hon. and Rev. C. B. Bernard, to the Prebend of Kilbrogan.

Rev. R. H. Neate, to the Curacy of St. Mary, Haggerstone.

Rev. A. Oakley, to the R. of Lydham, Salop.

Rev. C. Otway, to the Curacy of Long Itchington, Warwickshire.

Rev. T. H. Porter, D.D., to the Living of Desertreight, diocese of Armagh, vacant by the death of the Rev. Dr. Buck.

Rev. R. Powell, to the Curacy of St. Peter's Church, Blackburn, Lancashire.

Rev. J. Puckle, to the P.C. of St. Mary's, Dover.

Rev. G. R. Redman, to be Incumbent of the New Church, in Bream's Buildings, Chancery Lane, London.

Rev. A. Raymond, to the R. of Howick, Northumberland.

Rev. W. S. Richards, to the R. of Terwick, Sussex, vacant by the death of the Rev. C. Greene.

Rev. T. W. Richards, late C. of St. Andrew's, Worcester, to the Mathematical Mastership of Oundle Grammar School, Northamptonshire.

Rev. F. Robertson to be C. of Christ Church, Cheltenham.

Rev. C. Sangster, B.A., to be Head Master of the Rochester and Chatham Classical and Mathematical Institution.

Rev. C. D. Saunders, to the R. of Tarrant Hinton, Dorset; pat., Mrs. L. Saunders, void by the death of the Rev. G. E. Saunders.

Rev. J. W. Saunders, to be Chaplain to the London Hospital.

Rev. R. Serjeant, to the R. of St. Swithin's, Worcester.

Rev. F. J. Smith, to be Minister of Trinity Church, Taunton.

Rev. W. R. Smith, M.A., C. of Trinity Church, St. Giles's in the Fields, to the R. of Hulcott, Bucks, vacant by the death of the Rev. J. Athon; pat., Rev. Stephen Langston.

Rev. E. Stewart, to the V. of Sparaholt, Hants; pat., the Lord Chancellor.

Rev. J. G. Thring, to be Assistant Rural Dean for the district of Cary, in the diocese of Bath and Wells.

Rev. W. Tison, to the P. C. of New Buckenham, Norfolk; pata., the Inhabitants.

Rev. D. Vawdrey, to the R. of Stepney.

Rev. F. A. Vincent, B.A. of Trinity Coll., Dublin, to be Minister of St. Mathews, Jersey.

Rev. J. A. Waugh, to the P. C. of Cerne Abbas, Dorset, void by the death of the Rev. John Davis.

Rev. J. Whiting, to the C. of Eye, Suffolk.

#### CLERGYMEN DECEASED.

The Right Rev. C. Dickinson, Bishop of Meath, at the See-house, Adbraccan.

Rev. T. R. Bromfield, late V. of Napton and Grandborough, Warwickshire.

Rev. H. Bullivant, R. of Marston Trussell, Northamptonshire, and Officiating Minister of Lubenham, Leicestershire.

Rev. R. P. Carrington, R. of Bridford, Devon.

Rev. P. Durham, one of the Minor Canons of Ely Cathedral, V. of Witchford, Cambridge; pat., D. and C. of Ely.

Rev. T. Edwards, R. of Alford, Cheshire.

Rev. G. Egremont, R. of Welton-le-Wold and V. of Crowle, Lincolnshire.

Rev. W. Godwin, Minor Canon and R. of St. Martin's, Chester; pat., Bishop of Chester.

Rev. E. Green, R. of the second portion of Burford, Salop, and of Edwin Ralph, Herefordshire.

Rev. J. Holcombe, R. of Coabeston, Pembroke-shire; pat., G. Bowling, Esq.

Rev. G. Innes, R. of Hilberton, Wilts, and Master of the King's School at that place.

Rev. G. Kemp, V. of St. Allen, Cornwall; pat., Bishop of Exeter.

Rev. J. King, R. of St. Peter-le-Poor, Old Broad-street, London, at Staunton Park, Herefordshire.

Rev. H. Maddrell, V. of Lezayre, Isle of Man; pat., the Crown.

Rev. R. L. Page, M.A. of Emmanuel College, Cambridge, at Drinkston, Suffolk.

Rev. F. Smyth, C. of Rayleigh, Essex.

Rev. H. Y. Smythies, Stanground with Farcet, Huntingdonshire; pat., Emmanuel College, Cambridge.

Rev. E. Spencer, R. of Winkfield, Wilts.

Rev. E. St. Lawrence, Archdeacon of Ross.

Rev. H. Taylor, R. of South Stoke, Lincolnshire.

Rev. W. Walford, R. of Long Stratton, Norfolk; patron, Gonville and Caius College, Cambridge.

## UNIVERSITY NEWS.

### OXFORD.

July 2nd, 1842.

In a Convocation holden on Thursday last, the Rev. B. Cox Sangar, M.A. of Trinity College, Dublin, was admitted *ad eundem*.

In a Convocation holden at the same time, the following degrees were conferred:—

*Bachelor and Doctor in Divinity by accumulation*—Rev. R. Harington, Principal of Brasenose, grand compounder.

*Doctor in Civil Law*—J. Lane, Queen's.

*Bachelor in Divinity*—Rev. H. D. C. S. Horlock, Magdalene Hall.

*Masters of Arts*—Rev. A. K. Thompson, Queen's College; Rev. T. Calvert, Queen's College; H. Symonds, Magdalene Hall; H. D. Skrine, Wadham College; J. D. Dalgairns, Exeter College.

*Bachelors of Arts*—T. Evetts, Scholar of Corpus Christi, grand compounder; F. H. Deane, Magdalene Hall.

The election for Fellows at Exeter College has terminated in the choice of the following gentlemen:—The Rev. M. Anstis, M.A., Exeter; J. A. Froude, B.A., Oriel; F. Fanshawe, B.A., Scholar of Balliol; R. C. Powles, Scholar of Exeter; G. Butler, Scholar of Exeter.

On Monday, Mr. E. West, Mr. H. L. Mansel, and Mr. L. J. Bernays, Scholars of St. John's, were admitted actual Fellows; and at the same time, Mr. E. T. Austen, Mr. R. W. Gilbert, and Mr. E. V. L. Houlton, all being of kin to the Founder, were elected and admitted actual Fellows; and Mr. T. Podmore, and Mr. C. Cookson, were elected and admitted probationary Scholars of the same Society.

On Thursday last, Mr. W. C. Lawrence, Scholar of New College, was admitted actual Fellow of that Society.

Mr. J. Collingwood, B.A., of Pembroke, has been appointed Second Master of the Free Grammar School, Abingdon.

July 16.

In a Convocation holden on Saturday, being the last day of Act Term, the Degree of Doctor in Divinity, by decree of Convocation, was unanimously conferred upon the following gentlemen:—The Rev. T. Parry, M.A., late Fellow of Balliol, nominated to the Bishopric of Barbadoes; Rev. D. G. Davies, M.A., of Pembroke, nominated to the Bishopric of Antigua; Rev. W. P. Austin, M.A., of Exeter, nominated to the Bishopric of Guiana; Rev. F. R. Nixon, M.A., late Fellow of St. John's, nominated to the Bishopric of Van Diemen's Land.

In the same Convocation, W. A. Smith, Esq., of Trinity College, Cambridge, was admitted *ad eundem*.

In a Congregation holden at the same time, the following degrees were conferred:—

*Bachelor in Civil Law*—G. C. Bowden, Fellow of New.

*Masters of Arts*—Rev. J. Cooper, Fellow of Wadham; L. Evans, Fellow of Wadham; Rev. E. W. Tufnell, Fellow of Wadham; Rev. C. A. Fowler, Oriel; J. Hall, Brasenose; Rev. J. A. Hamilton, Balliol.

*Bachelors of Arts*—W. Everett, Fellow of New; R. Pratt, Postmaster of Merton; W. Lockhart, Exeter; G. C. Shiffner, Christ Church.

## CAMBRIDGE.

THE interesting ceremony of installing the Duke of Northumberland into the office of Chancellor of the University of Cambridge commenced on the 2nd of July, when his Grace arrived without any procession, and took up his residence at St. John's College, where the same rooms he occupied when a student were prepared for him; the Vice-Chancellor and many heads of Colleges paid their respects to the Chancellor immediately after his arrival.

In the morning the Bishop of Winchester preached, for the benefit of Addenbrooke's Hospital, a most impressive discourse from St. Luke, chap. xix. ver. 23, after which a collection was made, amounting to 153*l.* 4*s.* 3*d.*, including 25*l.* forwarded by the Earl of Hardwick, as a subscription for his son, Lord Royston. After this some degrees were conferred in the Senate-house, and in the evening there was a concert in St. Mary's Church, which was attended by a fashionable, though not a very numerous audience.

The dawn of Sunday might be almost said to have been the commencement of a scarcely interrupted series of religious services in the Churches and Chapels of the University and the town; nor did the thousands of visitors fail eagerly to avail themselves of the opportunities thus afforded either of enjoying "the pealing anthem and the solemn chant," or of participating in the high intellectual gratification of hearing preachers such as the Master of Trinity and the Bishop of London. Every sacred edifice was crowded. At eleven o'clock his Grace the Chancellor, accompanied by the Vice-Chancellor, the High Steward, the Duke of Cambridge, the Archbishop of Canterbury, the Archbishop of Armagh, the Bishops of London and Winchester, several Peers, the Chancellor of the Exchequer, Sir R. Inglis, the heads of houses, &c., took their seats in the "Throne" of St. Mary's. In the afternoon, when the same eminent personages were present, and the audience was, if possible, more densely crowded, the Bishop of London preached. Nothing could exceed the deep attention manifested to both these discourses.

On Monday morning the Duke of Wellington, on his arrival, was greeted with the most deafening demonstrations of affectionate veneration; and the enthusiasm of his reception was continued during the whole period of his stay.

The Senate-house, which had been opened for an hour or two previously, and was nearly full of eager expectants, within a few minutes of the Duke's arrival became densely crowded, and speedily presented the most imposing appearance. At length the cheering of the crowd without gave signal of the Duke's approach. All were instantly still, in silence perfectly unbroken: the Vice-Chancellor walked down the avenue promptly formed for him in the densely-packed crowd of Graduates, followed by the heads of houses. The moment they re-appeared, preceding the three Dukes, there broke forth the most thundering cheers that could be excited by the deepest enthusiasm—cheers that were continued with unceasing energy till the whole of the numerous distinguished personages were seated. The Duke was accompanied by the Duke of Cambridge and all the illustrious individuals we have named, along with the Duke of Buccleuch, Sir D. Brewster, Professors Sedgwick and Buckland, &c. On the platform were also a number of distinguished ladies, including the Duchess of Northumberland, Countess of Jersey, Lady Lyndhurst, &c.

When the Chancellor had taken the chair, on his right being the Duke of Cambridge, and on his left the Chancellor of Oxford and the Chancellor of England, there ensued an interval of a couple of hours, which was occupied by academical formalities connected with the conferring of honorary degrees. The Duke of Cambridge at length went out, and returned in the scarlet robes of D.C.L., resuming his seat amidst very cordial cheering, and the public orator then pronounced an elaborate complimentary composition in Latin, the elegance of which was exceedingly applauded, particularly the parts referring to the Duke and Lord Lyndhurst.

In the evening a grand entertainment was given by the Vice-Chancellor at Emanuel-lodge. There never could have been a more attractive, and hardly a more illustrious assemblage, than of those eminent men who met on that occasion; comprising all the nobility in Cambridge, all the heads of houses, various Peers (in addition to those we have named already), as the Marquess of Northampton, Lord Delawarr, &c., and several Members of the House of Commons, as Mr. Law, Mr. Milnes, together with many distinguished visitors from the sister University. The brilliant company—all academically attired—were for about an hour assembled on the lawn of the quadrangle, and the public were, to their great gratification,

admitted meantime to the surrounding walks. Of course, the banquet being a private one, nothing like a report of speeches could be expected.

The Archbishop of Canterbury, referring to the great benefits conferred on the Church by the Universities, expressed his gratification at the thorough harmony subsisting between Cambridge and her venerable sister, and observed, in reference to the two London establishments, that the more learning was diffused, the more would be appreciated the sound and salutary instruction of the Universities.

A concert was given the same evening at the Senate-house, under the management of Professor Walmisley.

Tuesday commenced with the same eager rushing to the Senate-house. The vast edifice was completely crowded. His Grace the Chancellor entered the hall amidst the most enthusiastic cheering, attended by all the distinguished guests of the University who had attended the preceding day (except the Duke and Lord Lyndhurst). An hour was then occupied in the conferring of honorary degrees; and then followed the recitation of the prizes. Mr. H. J. Sumner Mayne, Scholar of Pembroke, who carried away no less than three prizes, read an English poem on the birth of the Prince of Wales, which obtained the Chancellor's medal.

The poem, which was well read, elicited the most cordial and general applause, which was renewed when the young scholar walked up the hall and received the well-merited medal from the Chancellor.

Similar applause attended the recitation of the Latin poem,

"*Cæsar ad Rubiconem constitit,*"

and the Latin ode,

"*Navis ornata atque armata in aquam deducitur,*"

both by Mr. Mayne.

The recitations of the Greek ode (Clarke, Trinity,) of the Porson poem, and of the Greek epigram (Druse), were much applauded.

Then came the installation ode, by the Rev. T. Whitehead, M.A., and Fellow of St. John's, set to music by Professor Walmisley, M.A., Trinity. It was admirably performed, and the music was excellent.

Long and loud continued cheering followed the close of the performance, and then arose a general call for the national anthem. [We should state that the intelligence of the third atrocious attempt on the Queen's life was received in town and University with the greatest indignation

and sorrow.] The cry was cheerfully responded to. The anthem was sung with fine force and effect, and with prodigious cheering from the immense audience, all uprising and joining heartily—Princes, Dukes, Lords, Bishops, Doctors, Bachelors, Masters, Undergraduates, visitors, ladies, and all, in the choruses, especially the extra verse (now, unhappily, for the third time applicable), referring to the "assassin's blow."

One of the most delightful features of the festival was the splendid fête given at St. John's this evening. There could not have been less than a thousand persons present. The vast company had to partake of the elegant and plentiful cold collation in several parties of upwards of 300 each, such being the utmost capability of the spacious pavilion erected in the magnificent quadrangle of the new buildings.

On this day, as on the preceding, a grand concert was provided in the Senate-house by the Professor of Music.

Wednesday commenced with the performance of Handel's *Messiah* in St. Mary's Church. A grand banquet was given at Trinity College in the afternoon; and a ball in the Fitzwilliam Museum, for the benefit of Addenbroke's Hospital, by which about 700*l.* were realized, terminated the festivities of the day.

The entertainment at Trinity was on the largest scale consistent with the capabilities of the noble Hall, the most spacious of any among the Colleges. Upwards of 400 sat down to a feast worthy of the hospitality of this ancient and renowned institution. The Master was, of course, in the chair; on his right his Grace the Chancellor, and on his left the Duke of Cambridge. The head table included all the noblemen and other distinguished guests, with the heads of houses, &c., and at five other tables were seated the members of the University, the whole company arrayed in full academical costume. A feeling of deep regret prevailed that the recent lamentable circumstances should have prevented the illustrious Chancellor of Oxford and the High Steward of Cambridge from being present.

As admissions to this entertainment were on the tacit understanding that it should be considered as by no means of a public nature, no notes were taken of the proceedings, but recollection would readily supply the particulars, had we space for the detail; but, deserving of record as is every speech that was delivered, we feel that there was one above all, of which it would be almost criminal to omit presenting our readers with an outline, faint as it may

be—that of the Bishop of London, in returning thanks for the “Church,” coupled with his name. In the course of his eloquent and touching observations the Bishop said, that he might be forgiven if he adverted to the emotions which had moved his breast, and the reflections which had entered his mind, on this joyous occasion, when the sons of the University rejoiced to manifest their affectionate attachment to *Abma Mater*, and when something of the flush of youthful feelings mingled with the calm soberness of maturity. (Cheers.) In his heart there arose feelings in which were blended not a little of the solemnity of half-sorrowful retrospect; for who could remember “the calm contented days,” the learned leisure, the repose of peaceful seclusion, on which, as on the unruffled bosom of some broad placid current, they had floated, perhaps half unconsciously, along with the tide of young existence—who could remember this, think upon the inestimable advantages which had been enjoyed by them within the walls of those venerable colleges, without some remorseful consciousness of neglected opportunities, or at least of means not improved to the fullest possible extent? (Hear, hear.) Nor should reflections of this nature be checked, but, on the contrary, encouraged and improved. (Cheers.) Still, however, feelings of gratitude ought to overpower these regretful recollections (cheers)—gratitude, deep and strong, to those venerable foundations which had furnished the means of an education, elevating and enriching in its influence, to many who otherwise would never have enjoyed advantages which had raised some among them to stations—[Here the Right Rev. Prelate, whose voice betokened the deepest feeling, became momentarily overpowered, paused, and, amid the most enthusiastic cheering, declared his utter inability to express his emotions.] He could not forbear attempting some expression of gratitude to the noble college of that venerable University in which he had received an invaluable education, at a period when he certainly could not have, by his own resources, obtained it. (Cheers.) Those who had been thus favoured owed it to the University, to the country, to themselves, to make such acknowledgments (loud cheers), especially on occasions like the present, which might be rendered influential towards improving the tone of public feeling on such subjects, through the agency of those numerous members of the University who carried away the impressions here derived to diffuse them all over the country, in the innumerable directions in which they were

located. (The Right Rev. Prelate sat down amidst general and cordial cheering.)

A beautiful medal, commemorative of this installation, has been published by Mr. Peters, of Cambridge.

July 9.

At a Congregation holden on Saturday last, the following graces passed the Senate:—

“To affix the seal to a letter of thanks (written by the Orator) to the Chancellor, for a very valuable Vase just presented to the University by his Grace.

“To affix the seal to the diploma of Dr. Williams, of Corpus Christi College.

“To affix the seal to the diploma of Dr. Willis, of Caius College.

“To appoint Mr. Harvey, of King’s College, Deputy Tutor in the absence of Mr. Maturin.

“To dispense in future with the entertainments given by the Proctors at Midsummer and Stourbridge fairs.”

At the same Congregation, Ds Ellicott, of St. John’s, and Ds Walpole, of Caius, J. J. Stutzer, of Trinity, and T. Ramsbotham, of Christ’s, recited their Prize Essays.

At the same Congregation the following degrees were conferred:—

*Bachelor in Divinity*—H. Hughes, St. Peter’s.

*Bachelor of the Civil Law*—F. Stone-street, St. John’s.

*Bachelors of Arts*—J. Ambrose, St. John’s; J. Sutherland, Queens’.

*Ad eundem M.A.*—J. H. Butterworth, M.A., Exeter College, Oxford; B. Harrison, M.A., Christ’s Church, Oxford; C. H. Martin, M.A., Exeter College, Oxford.

*Ad eundem B.A.*—J. G. Watts, B.A., Balliol College, Oxford.

At the Congregation held on Monday last, July 4th, the following degrees were conferred—the honorary degrees being conferred by his Grace the Chancellor of the University:—

*Honorary Doctors in the Civil Law*—H. R. H. Prince Adolphus Frederic, Duke of Cambridge, K. G., &c.; The Most Noble Walter Francis Montagu Douglas, Duke of Buccleuch and Queensberry, K. G., &c.; The Right Hon. George Earl of Beverley; The Right Hon. Lawrence Earl of Rosse; His Excellency Count Kielmannsegge, Hanoverian Minister; His Excellency Baron Gersdorff, Saxon Minister; Edward Viscount Clive; Thomas Lord Walsingham; Hugh Lord Lovaine; The Right Hon. Sir Shadwell, Vice-Chancellor of England.

*Honorary Masters of Arts*—Sir W. W. Wynn, Bart., M.P.; Sir W. Heygate, Bart.; Sir C. M. Clarke, Bart., M.D.; General Sir A. F. Barnard, K.B.

*Doctor of Divinity, ad eundem*—The Right Hon. and Most Rev. John George, Archbishop of Armagh, Primate of Ireland, Prelate of the Order of St. Patrick, D.D., Oxford.

*Doctors in the Civil Law, ad eundem*—His Excellency Edward Everett, American Minister, LL.D., Dublin; His Excellency le Chevalier Bunsen, Prussian Minister, D.C.L., Oxford; The Right Hon. James Earl of Bandon, D.C.L., Oxford; The Right Hon. John Earl of Eldon, D.C.L., Oxford; The Right Hon. Percy Clinton Viscount Strangford, D.C.L., K.C.B., &c. Oxford; The Hon. W. C. Talbot, Christ Church, Oxford; Major-General Sir W. M. Gomm, K.C.B.; S. M. Cyle, D.C.L., Archdeacon of Cork; J. Mac Cullagh, Dublin.

*Masters of Arts, ad eundem*—F. M. R. Barker, Oriel college, Oxford; J. M. Barlow, Worcester college, Oxford; M. Mitchell, Magdalen hall, Oxford; A. Hamilton, Dublin.

*Doctor of Music, ad eundem*—B. Blyth, Mus. Doc., Oxford.

*Bachelor in the Civil Law*—Cree, J., Corpus Christi college.

*Doctor of Music*—Dearle, E., Queen's college.

*Bachelor of Music*—Hopkins, J. L., St. John's college, organist of Rochester cathedral.

On Tuesday (being Commencement Day) the following Doctors and Masters of Arts were created:—

Tomlinson, G., St. John's college, Bishop Elect of Gibraltar; Geldart, R. J., Catharine hall, Rector of Little Billing, Northamptonshire; Smith, J. B., Christ's college, Head Master of the Grammar School, Horneastle; Colls, J. F., Trinity college; Hugill, J., St. John's college, Rector of Darlaston, Staffordshire; Prendergast, J., Queen's college, Head Master of the Grammar School, Lewisham.

*Doctors in Physic*—Williams, W. D., Corpus Christi; Willis, T., Caius.

#### MASTERS OF ARTS.

*King's College*—Goldney, G.; Walker, E.

*Trinity College*—Adcock, H. H.; Banbury, E.; Barker, E. A.; Bateson, R.; Blandy, J.; Bolland, H. J.; Boynton, G.; Broderick, J. R.; Buckworth, T. R.; Calliphronas, D. P.; Creyke, R.; Eddis, A. S.; Ferguson, T. P.; Garratt, W.; Gordon, H.; Guillebaud, A. L.; Hal-

kett, D. S.; Haslewood, W. P.; Hodgkinson, G. C.; Howes, T. C.; Jones, H. B.; Joy, W.; Kingdon, G. T.; Lawrence, E. J.; Le-Hunte, G.; Livesay, T.; Lloyd, Y. G.; Maitland, J. G.; Malcolm, A.; Marett, C.; Mathison, W. C.; Matthews, F. H.; Maxwell, E.; May, C.; Mousley, W. E.; Murray, W. P.; Nicholson, W. N.; Ollivant, E.; Palmer, F.; Penrose, C.; Pownall, J. F.; Pryme, De la, C.; Reeve, J. W.; Rhodes, M. J.; Ritchie, W.; Roch, N. A.; Russell, F.; Sadler, O.; Simpkinson, J. N.; Simpson, W. B.; Simey, G. D.; Smith, W. A.; Smith, W.; Stevens, C. A.; Stewart, D. J.; Stewart, J.; Sugden, F.; Taylor, S. B.; Thomas, A.; Thompson, A.; Tindal, C. J.; Upcher, A. W.; Vigers, D. F.; Warren, R. P.; Wallace, E. J.; Wauchope, J.; Wilde, J. P.; Wright, W.

*St. John's College*—Arnold, C. M.; Bailey, H.; Bainbridge, G.; Baker, T.; Baylis, E.; Bolton, F. S.; Bull, R.; Codd, E. T.; Colson, C.; Cowie, B. M.; Evans, E.; FitzGerald, L. H.; Fletcher, R.; Golightly, E. R.; Gower, S. S.; Grassett, H. J.; Hill, A.; Hill, R. L.; Hopper, A. M.; Humphreys, T.; Jackson, C.; Jerwood, J.; Jeudwine, W.; Julius, H. R.; Kelly, E. R.; Lee, W. M.; Leeman, A.; Marsden, E.; Marshall, J. A. B.; Mathias, G.; Metcalfe, W. L.; Morrice, W. D.; Paley, F. A.; Parry, J. P.; Pashley, W.; Percy, W. J.; Rayner, G. F.; Slight, J. G.; Steavenson, J.; Tillard, R. N.; Walmesley, R.; Walsh, W.; Whittaker, S.; Wigson, W.; Woodward, J. A. O. T. N.

*St. Peter's College*—Addison, B.; Bedford, H.; Borrer, W., jun.; Bowen, W. W.; Dowson, H.; Edwards, J.; Freeman, P.; Glossop, F. H. N.; Hubbersty, R. C.; Peat, A.; Ræster, W.; Smith, B.

*Clare Hall*—Bidwell, G. H. C.; Fosbrooke, Y.; Hare, F. J.; Goodister, R.; Harman, J.; Holmes, J. W.; Illingsworth, E. R.; James, R.; Pridmore, E. M.; Thornton, C.; Trapp, B.

*Pembroke College*—Cohen, J.; Cory, A. T.; Ferguson, R.; Grain, C.; Leach, J.; Molesworth, W. N.; Relton, E. W.; Wallace, A.

*Caius College*—Abercrombie, J.; Alston, E. C.; Baggallay, R.; Crowfoot, J. R.; Chevallier, J.; Egan, T. S.; French, G.; Jackson, G.; Pagot, A. T.; Slipper, R. B.

*Trinity Hall*—Gower, G. L.; Neate, G. *Corpus Christi College*—Beck, J.; Cox, W.; Gibson, R. B.; Witta, B. L.

*Queens' College*—Barrett, S.; Belfour,

H. O. J.; Edwards, W. J. F.; Gardener, T.; Jennings, J. K.; Mills, A. P. J.; Morewood, J. B.; Maunder, C.; Orde, L. S.; Pulling, E. W. R.; Sanders, J.; Sawyer, J.; Thomson, W. S.; Wilson, W. S.; Wythe, T. M.

*Catharine Hall*—Ainsworth, T.; Bromley, T.; Bull, T.; Cadman, W.; Eyre, C. J. P.; Frank, R. B.; Goodwin, C. W.; Gibbon, G.; Loxley, J.; Sharpe, W. R. *Jesus College*—Beardmore, J.; Crake, V. B.; Green, J. H. B.; Lawson, R.; Macaulay, K.; Micklethwaite, F. N.; Merry, R.; Nicholson, W.; Pierson, G. J.; Storks, T. T.; Woodham, H. A.; Waller, R. P.; Yule, J. C. D.

*Christ's College*—Douglas, W. F.; Francis, W. A.; Freeman, R.; Matthews, J. J.; Madgley, J. J.

*Magdalene College*—Barber, W. H.; Brett, W. G.; Brown, F.; Cottingham, H.; Dickinson, T. R.; Dowler, H. T.; Ede, J. W.; Gillett, D.; Mallinson, W.; Mare, W. S.; Smith, C.; Smith, R.; Vincent, O. P.

*Emmanuel College*—Brodie, P. B.; Burdett, H. R.; Hanson, E.; Holmes, W. S.; Jollands, J.; Marshall, T. E.; Savage, J.; Savile, B. W.; Whitby, R. V.; Williams, H. G.; Whittaker, G. A.

*Sidney Sussex College*—Eade, W.; Martin, J.; Peake, T. C.

At a Congregation on Thursday last, the following degrees were conferred:—

*Masters of Arts*—T. Bernay, St. John's; G. Cheanutt, Corpus Christi.

*Doctor in the Civil Law, ad eundem*—Dr. Taylor, Oxford.

*M.A., ad eundem*—G. Taylor, L.L.D., St. John's college, Oxford; J. L. Ellerton, M.A., Brasenose college, Oxford; H. W. R. Birch, M.A., Brasenose college, Oxford; J. L. Roberts, M.A., New Inn hall, Oxford.

A grace passed the Senate, authorizing the payment from the University Chest of the fees of his Royal Highness the Duke of Cambridge, upon his admission to the Honorary Degree of Doctor in the Civil Law.

The Syndicate appointed to inquire into the state of the funds of the University, have just issued the following report of the Senate:—

"That the funded property of the University has of late years been very considerably diminished by a succession of large extraordinary expenses. As instances of such outlay, the Syndicate beg leave to particularize the sums contributed out of the University Chest towards the erection and fittings of the Observatory, and also the expenses incurred in the

erection of new printing offices and machinery, in the purchase of sites for the Pitt Press and the new Library, in the erection and fittings of the new Anatomical Schools, and in the fittings of the new Mineralogical Museum.

"That, besides the diminution of income resulting from this reduction of capital, the permanent annual expenditure of the University has been very considerably increased, as well by the provision made for the maintenance and management of the Observatory, as also by various new arrangements partly consequent upon the extension of the public buildings and scientific collections of the University, and partly arising out of the enlarged system of academical examinations.

"That, to meet this increased, and probably still increasing, expenditure, it appears to the Syndicate to be necessary that some measure should be adopted to augment the permanent annual income of the University.

"With this view, the Syndicate beg leave to recommend—

"That in future the fees payable to the University Chest on matriculation, and on admission to any degree, be increased according to the following scale, viz.:—

"That on matriculation every nobleman and fellow commoner pay an additional sum of £6.

"And every pensioner an additional sum of £3.

"That every person admitted to any degree, unless it be honorary, pay an additional sum of £1 10s."

A grace to confirm the above report will be offered to the Senate at a Congregation on Wednesday the 2nd of November next.

On Wednesday last Lieut. P. F. Shortland, R.N., of Pembroke College, was elected a Foundation Fellow of that society.

July 16.

A model bust of His Grace the Chancellor of the University, by Lough, has been placed within these few days on one of the book-cases in the New Library.

A magnificent ivory model of an Indian temple at Agra was presented to the University last week by Mr. Richard Burney, M.A., of Christ's College. It has been placed in the Pitt Press, and as an elaborately beautiful and interesting work of art, will well repay a visit of inspection. The value of the model is stated to be nearly £7,000. Agra, we may observe, is the capital of a Province of Hindostan Proper, situated on the right bank of the Jumna, in long. 77. 56. E., lat. 27. 12. N.

It was once the most splendid of all the Indian cities, and now exhibits the most magnificent ruins.

July 28.

The Queen's Professor of the Civil Law has given notice that he will commence his course of lectures, which occupies a portion of three terms, on Tuesday, the 8th of November. The lectures will be read in the Law School. The days of attendance in each week during the Michaelmas term will be Tuesday, Thursday, and Friday; at twelve o'clock on Tuesday, and at ten o'clock on Thursday and Friday. The Professor has appointed the following days for examination:—Wednesday, 16th November; Wednesday, 30th November; Friday, 9th December. The examination will be conducted on each day from nine to twelve, and from one to half-past three o'clock.

## UNIVERSITY OF LONDON.

MATRICULATION PASS EXAMINATION, JULY, 1842.

*Examiners:*

*In Classics*—Rev. Dr. Jerrard, Mr. T. B. Bureham, M.A.

*In Mathematics and Natural Philosophy*—Mr. G. B. Jerrard, B.A., Rev. R. Murphy, M.A.

*In Chemistry*—Professor Daniell, F.R.S.

*In Botany*—Rev. Professor Henslow, M.A.

*In Zoology*—Professor T. R. Jones.

Eighty-one candidates presented themselves at this examination. The following have passed:—

*First Division*—J. Ayrtton, University; R. Barnes, M. Le François, University of Ghent; H. J. Blount, St. Gregory's, Downshire; W. R. Bridges, private tuition; C. Cooke, Stonyhurst; T. Davies, Highbury; S. Edger, Stepney; T. M. Ellison, St. Paul's, Prior-park; L. B. English, St. Peter's, Prior-park; B. Farrington, Stepney; P. J. Fearon, Manchester; L. Field, University; F. J. Furnivall, University; W. A. Gillow, St. Cuthbert's, Ushaw; J. Grimston, Stonyhurst; T. J. Hercy, St. Paul's, Prior-park; T. S. Honiborne, Homerton; B. L. Jemmett, King's; E. Jessel, University; J. A. Kelly, St. Mary's, Oscott; L. A. A. König, St. Gregory's, Downside; J. Lockwood, Rotherham; H. R. Luard, King's; A. J. Mansfield, St. Mary's, Oscott; J. Martin, Stepney; C. R. Mat-

thew, University; E. Mulhall, Carlow; W. F. Noott, private tuition; H. R. Reynolds, University; D. Sheahan, St. Edmund's, Ware; S. J. Smith, University; P. A. Smith, Bristol; C. Somerton, Bristol and University; C. Stanford, Highbury; T. E. Stonor, St. Mary's, Oscott; S. B. Sutton, University; J. Sweeney, St. Gregory's, Downside; A. Tidman, University; W. B. Todhunter, private tuition; J. Wallis, Baptist, Bristol; T. Wheeler, Stepney; E. A. Williams, St. Mary's, Oscott.

*Second Division*—J. Anderson, University; T. W. Barker, Spring-hill; J. Brown, Baptist, Bristol; L. J. B. Dolan, St. Edmund's, Ware; J. Eccles, Stonyhurst; M. A. Garvey, Highbury; J. Gifford, Baptist, Bristol; J. C. Gregson, University; F. H. Harris, King's; C. E. James, Homerton; J. C. Kelly, St. Peter's, Prior-park; G. H. King, private tuition; D. O'Connell, St. Gregory's, Downside; M. T. O'Sullivan, St. Mary's, Oscott; C. J. S. Russell, University; T. B. Sainsbury, Highbury; P. Sherlock, Stonyhurst; J. Stevens, University; G. T. Talbot, Bristol; A. Tilly, Stepney; H. Trigg, Cheshunt; J. E. Wallis, University; C. G. Young, Spring-hill; H. J. G. Young, University.

**KING'S COLLEGE**—The annual distribution of the prizes to the most successful proficient in Classical and Biblical Literature, and Science, took place on the 30th of June, in the theatre of this establishment, which was crowded with visitors and the pupils of the college. The chair was taken by his Grace the Archbishop of Canterbury; there were also present the Bishops of London, Salisbury and Llandaff; Lords Radstock, Bexley, and Montagu; Sir R. Inglis, M.P., Mr. W. Astell, M.P., Drs. D'Oyley, Shepherd, the Rev. Mr. Lonsdale, the Principal of the College, the various Professors &c., together with a considerable number of the metropolitan Clergy, and many of the friends and supporters of this excellent institution. The Archbishop having distributed the prizes in the Divinity classes, the various Professors of the College handed to his Grace the list of those pupils who had obtained the prizes in each of the other classes, and gave the most satisfactory account of the industry, proficiency and good conduct, not only of the prizemen themselves, but of all the students under their instruction. The prizes, consisting of valuable and elegantly bound volumes, were presented by the Archbishop.



## DURHAM.

## ANNUAL EXAMINATION.—CLASS PAPERS.

*For the Degree of M.A.*—Classical and General Literature.—Class 1: Hon. W. G. Grey, B.A.—Class 2: F. B. Roberson, B.A.—Class 3: H. Humble, B.A.

*For the Degree of B.A.*—Class 3: Rev. H. Evans.—Class 4: J. R. Turner, C. Wood.—Class 5: H. Belcombe, C. Forster.—Class 7: H. Borton, J. Hill, T. Hill.

*For a Licence in Theology*—W. Brown, B.A., C. J. Carr, B.A., W. M. H. Church, C. A. Cooper, G. Dacre, B.A., W. Greenwell, B.A., G. Hayton, B.A., H. W. Hodgson, B.A., R. W. B. Hornby, B.A., H. Humble, B.A., W. Messenger, F. B. Roberson, B.A., W. Sweeting, B.A., G. Walker, J. A. Whitehead, B.A., J. Wightwick, C. E. Wyvill, B.A.

*For the Academical rank of Civil Engineer*—Mathematical, Physical, and Practical Science.—Class 1: T. Leahy.—Class 3: J. Wallace.—Class 4: L. Gisborne.

*Chemistry, Mineralogy, and Geology*—Class 1: T. Leahy.—Class 2: J. Wallace.—Class 4: L. Gisborne.

*Languages*—Class 1: L. Gisborne.

Mr. Harrison's Prize for the Engineer Student who should pass the best examination in Practical Science, was assigned to J. Wallace, Engineer Student.

## TRINITY COLLEGE, DUBLIN.

The prizes given by the Provost and Senior Fellows for the best poems in Greek, Latin, and English verse, on the birth of the Prince of Wales, have been awarded in the following manner:—

*Greek Ode*—T. B. Langley, Junior Soph.

*Latin Verse*—H. Murray, B.A.

*English Poem*—N. B. White, B.A.

*Extra Prize for English Poem*—T. B. Langley.

At the Divinity Examination, held in Trinity Term, 1842, the candidates were arranged in the following classes:—

*First Class.*—F. Cashel, A. W. Edwards, Z. W. Hinton, *Schol.*, A. M. Pollock, P. Reynolds, *Schol.*, W. Sandford, W. H. Simons, J. Stone, W. G. Todd, T. Wakeham, *Schol.*

*Second Class.*—I. G. Abeltshausen, E. G. Butler, H. E. Chatterton, *Schol.*, F. Crawford, M. Crofton, J. H. Edmunds, R. Ellis, R. Gibbings, *Schol.*, H. Gilman, M.A., G. Irvine, T. M'Clatchie, T. Mason, W. Maunsell, P. Moore, *Schol.*, W. Murphy, G. C. Smythe, R. Tottenham, T. H. Whitfield, E. R. Wolfe.

*Third Class.*—A. H. Alcock, *Soc. Com.*, G. Barton, C. D. Bell, T. Bell, G. G. Cashmere, R. Conolly, T. Cowen, H. Faussett, J. Finlay, J. Galbraith, J. G. Gordon, *Schol.*, J. W. Gwynne, H. S. Hamilton, F. Harke, G. Horneck, V. Hornidge, C. R. Hewson, J. Irving, E. G. Jones, F. King, *Schol.*, J. G. La Touche, J. Lymberry, A. Moore, *Soc. Com.*, J. Morgan, H. G. Price, J. Richardson, *Soc. Com.*, R. H. Rogers, A. Smullan, L. A. P. Snow, J. M. Strangways, A. O. Twiss, F. A. Vincent, J. C. F. Vincent, C. B. Walsh, W. W. Welsh, J. T. Warren.

The names in each class are arranged, not in order of merit, but alphabetically.

**DR. DOWNES'S DIVINITY PRIZES.**—The annual examination for Dr. Downes's Divinity Prizes was held in Trinity College, in the last week of Trinity Term, by the Regius Professor of Divinity, Archbishop King's Lecturer in Divinity, and the Professor of Oratory.

The prizes for the delivery of a *prepared written Essay, on St. John, xx. 31*, were adjudged to Sir Pollock, (Alexander M.) Sir Maturin, (Edmund) Sir Gordon, (John G.) Sir Laughlin, (John M.) Sir Todd, (W. G.)

The prizes for *extempore speaking*, to Sir Sandford, (W.) and Sir Chatterton, (Hedger E.)

For *reading the Liturgy*, to Sir Sandford, (W.) Sir Cashman, (G.) Sir Magee, (W.) and Sir Reeves.

## BIRTHS AND MARRIAGES.

## BIRTHS.

OR SONS—the Lady of

Benson, Rev. R. L., at Southampton.  
Bernard, Rev. T. D., v. of Gt. Baddow, Essex.  
Bowlby, Rev. E., r. of Little Thurrock, Essex.  
Brown, Rev. Walter L., r. of Wendlebury.

Coffin, Rev. J. T. P., at Portledge.

Devenish, Rev. M., c. of Came, near Dorchester.

Gage, Rev. C. H., Preacher at Abp. Tenison's Chapel, St. James's, Westminster.

Goode, Rev. W., r. of St. Antholin, London.

Hallstone, Rev. J., jun., at Bottisham V., Cambridgeshire.  
 Hall, Rev. C. R., at Aldwick Court, near Wroughton, Somersetshire.  
 Hewitt, Rev. A., at Brookfield, near Ryde.  
 Jacob, Rev. P., Prebendary of Winchester.  
 Karlake, Rev. T. Wollaston, at the V., Culmstock, Devon.  
 Kempton, Rev. W. B., r. of Stoke Lacy, Herefordshire.  
 Kirkman, Rev. T. P., p. c. of Croft, Lancash.  
 Knight, Rev. J., Preb. of Heytesbury, Wilts.  
 Littlehales, Rev. W., v. of Compton Bishop.  
 Maddock, Rev. H. W., v. of Kingston.  
 Moran, Rev. J. H., at Newshall P., near Burton-upon-Trent.  
 Ollivant, Rev. A., D.D., Principal of St. David's coll.  
 Ravenhill, Rev. E. H., v. of Leominster, Sumex.  
 Richards, Rev. E. T., at Farlington R., Hants.  
 Sampson, Rev. T., r. of Eakring, Notts.  
 Symonds, Rev. A. R., Principal of Bishop Corrie's School, Madras.  
 Thomson, Rev. H. T., at Kentisbere, Devon.  
 Webster, Rev. A. R., at South Tuffenham.

## OF DAUGHTERS—the Lady of

Allen, Rev. J., r. of North Huish, Devon.  
 Beckett, Rev. B. B., v. of Epson.  
 Cox, Rev. C. H., at South Littleton, near Evesham.  
 Dobson, Rev. W., v. of Tuxford, Notts.  
 Evans, Rev. A. B., at Longtown, Herefordsh.  
 Fell, Rev. T., M.A., formerly of St. Peter's Coll. Greenalade, Rev. W., c. of Ashford, Devon.  
 Hall, Rev. G., at Ely.  
 Kooke, Rev. W. J. E., M.A., at Alvesford.  
 Le Grice, Rev. F., v. of Gransden, Huntingdonshire.  
 Money, Rev. J. D., r. of Sternfield, Suffolk.  
 Nutt, Rev. C., c. of Twiverton, Somerset.  
 Palmer, Rev. G. T., at 3, Cumberland-street, Portman-square.  
 Rawlins, Rev. R., c. of Limehouse.  
 Scadding, Rev. H., at Upper Canada College, Toronto.  
 Thomas, Rev. R., Chaplain of Bancroft's Hospital, London.  
 Valentine, Rev. W., p. c. of St. Thomas, Stepney.  
 Wordsworth, Rev. C., D.D., Head Master of Harrow School.

## MARRIAGES.

Beasley, Rev. H. F., c. of Gt. Budworth, Chesh., to Barbara Gertrude, d. of the Rev. J. H. Poe, r. of Nenagh, co. Tipperary.  
 Bliss, Rev. T., of Herne-Hill, Surrey, to Sophia, d. of Mr. Barnard, of Nailsworth.  
 Champness, Rev. C., of St. Botolph, London, to Ann, only d. of the late T. Bryant, Esq., of Reading.  
 Day, Rev. R., v. of Wenhamston, to Harriet, widow of D. Lloyd, Esq.  
 Edouart, Rev. A. G., formerly of St. John's Coll., Camb., to Emelie, d. of W. Bryant, Esq., of Child's-hill, & Oxford-st., London.  
 Evans, Rev. W. P., of Upton Cress, Pembroke-sh., to Catherine Margaretta, y. d. of A. Leach, Esq., of Corston House, same co.

Gaskin, Rev. T., M.A., Fell. and Tutor of Jesus Coll., Camb., and Senior Proctor of that University, to Maria, y. d. of the late T. Orton, Esq., of March, same co.  
 Gilpin, Rev. P., r. of Elsdon, Northumb. to Grace, d. of E. Turner, Esq., M.P. of Truro.  
 Hanson, Rev. W. H., r. of Hockwold, Norfolk, to Julia, y. d. of the Rev. G. Lock, r. of Lee.  
 Hill, Rev. R., B.A., of Pottersbury, Northamptonshire, to Martha, e. d. of the late J. Higham, Esq., of the former place.  
 Ives, Rev. W., v. of Halthwhistle, Northumberland, to Sarah, d. of the late R. Green, Esq., of South Shields.  
 Lane, Rev. E., of Gloucester, to Flora Alicia, fifth d. of D. Scott, Esq., of Ashton, on Mersey, Cheshire.  
 Lees, Rev. J., Minister of the Episcopalian Chapel, Lawton, to Jane, eldest d. of the late J. Twemlowe, Esq., of Sandbach.  
 Main, Rev. T. J., Mathematical Professor at the Royal Naval College, Portsmouth, to Emma, d. of Sir T. Lee, of Mount Radford.  
 Martin, Rev. G., canon residentiary and Chancellor of the diocese of Exeter, to Renira, only d. of the late Vice-Admiral Bentinck.  
 Newmann, Rev. J. S., r. of Hockliffe, Bedfordsh., to Anne, second d. of J. Forby, Esq.  
 North, Rev. I. W., M.A., of Trin. Coll. Camb., to Elizabeth Jenner, third d. of the late Rev. E. Bouchier, r. of Bramfield, Herts.  
 Penrose, Rev. J., Fell. of Lincoln College, Oxford, to Frances, third d. of J. Parrott, Esq., of Dundridge, Devon.  
 Roberts, Rev. H., c. of Haldstead, Essex, to Mary Elizabeth, d. of the Rev. J. Lewis, r. of Ingatesstone and Rivenhall.  
 Shedden, Rev. E. C., M.A., of St. Mary Hall, Oxford, to Mary, second d. of J. Hall, Esq., of Castleton.  
 Spencer, Rev. C., of Raymond's-terrace, Hunter's-river, Sidney, to Susan, d. of Sir J. Dowling, Chief Justice.  
 Talbot, Hon. and Rev. G., to Emily Sarah, second d. of H. Elwes, Esq., of Coleborne.  
 Thompson, Rev. A., r. of Ashby-cum-Fenby, Lincolnshire, to Marianne Janetia, second d. of the late C. Rattray, M.D., of Daventry.  
 Vawdrey, Rev. D., r. of Stepney, Middlesex, to Christian Ann, only d. of R. P. Hadfield, Esq., of Winnington, Cheshire.  
 Watson, Rev. J., of Wellingborough, to Frances Maria, d. of the Rev. E. R. Theed, r. of Fletton.  
 Webster, Rev. S. King, to Maria, 3rd dau. of the late Rev. H. Randolph, r. of Letcombe Bassett, Berks.  
 Williams, Rev. I., B.D., Fell. of Trin. Coll. Oxf. to Caroline, third d. of the late A. Champenowne, Esq., of Darlington.  
 Wilson, Rev. J. P., Fell. of Magd. Coll., to Mary, only d. of the late Rev. J. Parkinson, D.D., r. of Brocklesby.  
 Woolley, Rev. J., Head Master of the Hereford Cathedral School, to Mary Margaret, eldest d. of Captain W. Turner, late of the 13th Light Dragoons.

## EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

## TESTIMONIALS OF RESPECT

*Have been received by the following Clergymen :—*

Rev. R. Bickerstaff, Vicar of St. Martin's, Salop.

Rev. W. A. Chapman, B.A., a piece of silver plate, by the parishioners of Lyth, Yorkshire.

Rev. H. B. W. Churton, a tea service of plate, by the parishioners, on his resigning the curacy of St. Ebbe's, Oxford.

Rev. G. Edmonds, B.A., late Vicar of Madeley, Shropshire, a handsome silver tea urn, by the parishioners.

Rev. E. Edwards, Lecturer of King's Lynn, a massive silver inkstand and salver.

Rev. W. Glaister, M.A., Vicar of Kirkby Fleesham, Yorkshire, an elegant silver salver, by the parishioners, as a testimony of their respect and regard.

Rev. W. Harrison, a purse of gold, by the parishioners of St. Swithin's, Worcester, on his retiring from the curacy.

Rev. Gilmour Robinson, Incumbent of Sockholes, near Blackburn.

Rev. W. Ramsden Smith, Curate of Trinity Church, St. Giles in the Fields, London.

Rev. H. J. Stevenson, M.A., Examining Chaplain to the Lord Bishop of Worcester, Honorary Canon of Worcester Cathedral, and Curate of Shuttington and Seckington.

## BUCKINGHAMSHIRE.

The Earl of Guildford has just made a present to Eton College of the bust of his uncle, the minister, Lord North. The bust is a recently executed copy by Behnes from the original by Bacon, and is considered to be a far more splendid work of art than the original. This is the third bust of eminent and distinguished statesmen which has been presented to this ancient seat of learning during the last few months, the Duke of Buckingham having presented to the college a bust of Lord Grenville; and Lord Holland, one of Charles James Fox. Mr. Behnes is now employed by the college in executing a bust of his Grace the Duke of Newcastle, which, when completed, will be placed in the college library.

## CAMBRIDGESHIRE.

CHESTERTON. — The restoration of the chancel of this church is nearly completed.

The stone-work of the east and side windows is finished in a style most creditable to the taste and skill of Mr. Edlin, the architect, who has certainly done justice to the liberality of his employers, the master and seniors of Trinity College. A poor's rate of sixpence in the pound was granted for this parish on Thursday, the 21st of July.

According to announcement, the church of Great Chesterford was re-opened on Thursday evening, the 7th of July, on which occasion the Lord Bishop of London preached a most suitable sermon. The right rev. prelate adverted to the time that had elapsed since his lordship was incumbent of the said parish, and complimented the worthy vicar, Lord C. A. Hervey, upon his indefatigable exertions in procuring church accommodation, as well as upon the zeal and devotion of that worthy minister. After the sermon, a collection, which amounted to about 26*l.*, was made in aid of the fund for the repair of the church.

## DERBYSHIRE.

On Tuesday, June 21st, the Venerable Walter Augustus Shirley, Archdeacon of Derby, held his visitation in the parish church of All Saints', in Derby. The sermon was preached by the Rev. Philip Gell. The congregation was large, and the attendance of the clergy numerous.

The Rev. T. Hill, Vicar of Chesterfield, has presented the sum of 50*l.* to the Church Missionary Society, as a thank-offering for a gracious deliverance from danger during a thunder-storm in the night of the 29th of June, when the lightning struck the vicarage house.

## DEVONSHIRE.

The munificent offer of 500*l.* has been made by J. B. Creswell, Esq., of Newcourt, to the committee of the Institution for the Blind, established in Exeter, in aid of an appropriate building, to be erected for the purpose of the charity. — *Exeter Post.*

A very interesting meeting was held at the Guildhall, Barnstaple, on Thursday, the 14th of July, after the consecration of the new chapel at Harracott, to make arrangements in aid of the new church proposed to be built in that parish, towards which desirable object the Rev.

J. J. Scott had so munificently contributed. The presence of the Lord Bishop of this diocese gave sanction to the object in view, and materially aided the cause. The mayor presided; and the Rev. Henry Luxmoore, vicar of the parish, having moved a resolution, affirming the want of sufficient accommodation in the parish church, and the opinion of the meeting that the liberal offer of Mr. Scott should be accepted, the Bishop of Exeter in an admirable speech supported the resolution. The Right Rev. Prelate took occasion to observe that he was struck with the painful appearance which the interior of Barnstaple church presented: that it was now a place of worship only for the renters of pews, and that the poor were practically excluded.

"Did they," said his lordship, "imagine that it was honest thus to rob the poor of their first and highest privilege? He assured every one whom he addressed, who was the owner of an appropriated pew in that church, that while it continued as it was, shut against the poor, he was guilty of robbery; that he had no more right to his appropriated pew while the poor were without accommodation, than the poor had to claim and seize upon his own proper wealth."

His lordship's appeal was worthily seconded; and subscriptions amounting to above 1100*l.* of the 2000*l.* required, have been already announced. The cause is one that does lasting honour to those who have been its promoters.—*Exeter Gazette*.

**EXETER.**—The Lord Bishop of Exeter held his triennial visitation in the cathedral church of the diocese on the 20th of June last. The attendance of the clergy was very numerous; and a large and respectable congregation of laity testified by their presence the interest they felt on this important occasion. A very appropriate exhortation was delivered from the pulpit by the Rev. R. W. Barnes. At the conclusion of divine service, the Right Rev. Prelate took his station at the altar, followed by the clergy present, and with impressive earnestness delivered his charge, which, like his lordship's previous charges, was full of important matter.

#### DORSETSHIRE.

**CHARD.**—Chillington Church (built 800 years ago), was, on Sunday week, reopened, after a complete restoration and repair.

#### ESSEX.

**SOUTHEND.**—The episcopal chapel dedicated and called by the name of St. John the Baptist, was consecrated on Friday,

the 24th of June, by the Lord Bishop of London. The chapel contains sittings for 500 persons, and cost 2000*l.*

#### GLOUCESTERSHIRE.

The collections at the churches in Cheltenham, in behalf of the distressed poor, amounted to 594*l.* 15*s.*

The Venerable the Archdeacon of Bristol will hold visitations in the northern part of Wiltshire, on July 27th; at Cricklade, 28th; Malmesbury, and at Chippenham, on the 29th.

#### HAMPSHIRE.

**WINCHESTER DIOCESAN CHURCH BUILDING ASSOCIATION.**—At a special meeting held on the 14th June, the following grants were made—50*l.* in addition to former grants, to the new church in the parish of Cobham; 150*l.* towards the purchase of a building for a chapel in the hamlet of Robinhood, in the parish of Ham; 600*l.* towards the erection of a new church in the parish of Reigate; 75*l.* in addition to a former grant, to Woking; and 200*l.* for a chapel of ease in the parish of Epsom.

#### HEREFORDSHIRE.

The Lord Bishop of this diocese has lately confirmed 6439 young persons.

**OPENING OF LLANCAERN CHURCH AND ORGAN.**—The arrangements for the opening of this church and organ having been completed, and the 22nd of June selected for the purpose, a large assemblage of the clergy, gentry, and other inhabitants of the neighbourhood took place, notwithstanding the fickle appearance of the weather in the earlier part of the day. The whole formed a most animating scene. The church repaired, enlarged, and improved, and beautifully decorated for the occasion with flowers, the solemnities of public worship and thanksgiving, the great proportion of free sittings, amounting to about 200, provided for an increasing population, impressed every heart, and brightened every eye. One only regret was experienced, that he who first conceived and promoted the pious purpose was now no more. Much of the architectural effect of the building, which was greatly and deservedly admired, is due to a gentleman whose well-known taste has been already exercised advantageously upon several sacred edifices in the diocese. Morning and evening sermons were preached by the lord bishop of the diocese, and the vicar, the Rev. Canon Morgan; their able and excellent efforts produced from the public generosity a sum amounting to between 60*l.* and 70*l.*, upwards of 50*l.* of which were collected in the morning. The

Rural Dean, the Rev. W. J. Thornton, kindly assisted in the morning prayers. The services of the Ross Choir were most effective. The example of liberal hospitality displayed at Langatone Court was accompanied by others in all parts of the parish; friends and neighbours met to congratulate each other upon the support which the attempt had received, and the noble end that it had in view. Such days are worthy to be had in remembrance; and it is peculiarly graceful and appropriate that an undertaking which is designed to promote the glory of God and the benefit of souls, should be attended with mutual demonstrations of good will towards men.

#### KENT.

Divine service was performed on Sunday, the 17th of July, for the first time, in her Majesty's Dockyard, Woolwich, by the Rev. James Campbell Connolly, chaplain of the William and Mary yacht, and was attended by the officers of the various vessels in Her Majesty's service at present in the harbour here, by almost all the head officers of the dockyard, and persons connected with that extensive establishment, and the crews of the vessels on the Woolwich station, and the whole of the officers and men of the royal marines off duty. The number of persons present was upwards of 700, and there appeared to be ample accommodation in the large and spacious room of the new engine store-house, temporarily fitted up for the occasion, for 800 more.

DOVER.—Happily for the peace and good government of the church, as well as for the interests of religion, instances are rare of incumbents being elected by public voice. A fierce contest has just taken place for the incumbency of St. Mary's Church, at Dover, which terminated on Tuesday, the 21st, in favour of the Rev. John Puckle, M.A., who has been officiating as curate there for four or five years. The total number of voters who polled was 1290; and we are told that for some months the town has been kept in a state of painful excitement by the continued canvassing going on by 31 candidates. The poll at its close stood thus:—

The Rev. John Puckle . . . 737

The Rev. W. Seaton (of Bristol) 550

Majority for Mr. Puckle — 187

Three voters were polled for other clergymen, and 27 of the candidates were totally unsupported.

#### LANCASHIRE.

We feel much pleasure in announcing another act of Christian liberality on the part of the Premier, in addition to the

many similar instances of generosity for which he is so justly eminent. That which we at present allude to is the donation of 100*l.* to the funds for the erection of Trinity church in this town.—*Blackburn Standard.*

The Right Rev. the Lord Bishop of Chester has recently consecrated four churches in Manchester and Salford, three of which are only just completed. The first consecrated was—

ST. MATTHIAS' CHURCH, which has been erected by the Ten Churches Association, and is situated in Broughton Road, near the bridge which crosses the Irwell. The building, though wanting the advantage of a stone exterior, and adorned with pinnacles instead of a tower, is admired for its simplicity and general conformity with the good old style of Anglican church architecture. It is calculated to afford accommodation for about 1100 persons, and one-half of the sittings are free and unappropriated. The foundation stone was laid on Monday, the 6th of September last, by Wm. Slater, Esq., of Broughton.

The consecration took place on Monday morning, 27th of June. The prayers were read by the Rev. Robert Frost, incumbent of the church, and the Rev. Edward Birch. The lord bishop afterwards preached an appropriate sermon from the text, "Blessed is the man to whom the Lord imputeth not iniquity."—Psalm xxxii. 2. A selection of hymns suitable to the occasion were sung in the course of the service, and a collection was made at the close.

ST. BARTHOLOMEW'S CHURCH.—Another of the "Ten Churches," and the one first begun, was consecrated on Monday afternoon, the service commencing at three o'clock. This church is situated near the Infantry Barracks, Regent-road, Salford, a beautiful site, pleasantly retired from the highway, and commanding an extensive prospect. The land was munificently given for the purpose by Wilbraham Egerton, Esq., together with 450*l.* towards the building. The structure entirely of stone, is from a design by Mr. Cuffley, of the firm of Starkey and Cuffley, architects, of this town—is in the old Norman style of architecture—and presents a striking and interesting object from every point of the landscape. The church has been erected at a cost of about 3000*l.* and its accommodation will be about 1100. The foundation stone was laid on the 30th of August last, by Wilbraham Egerton, Esq. The incumbent is the Rev. J. Moore. There was a very numerous and respectable congregation to witness the consecration, Prayers

were read by the Rev. Hugh Stowell ; after which, the Lord Bishop of Chester preached from the following text :—" Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."—Romans, xv. 13.

**ST. JUDE'S CHURCH** was consecrated on Tuesday morning, at half-past ten. The church is situate in Canal-street. It is not a new edifice, but was purchased about three years ago by the Manchester and Eccles Church Building Society, and has been used under a licence ever since as a place of religious worship. Prayers were read by the Rev. P. J. O'Leary. The Lord Bishop, after consecrating the church, preached an excellent sermon from the text, Galatians, iii. 23.

**ST. SIMON AND ST. JUDE'S CHURCH.**—The first of the churches erected by the Manchester and Eccles Church Building Society, was consecrated on Tuesday afternoon. The church is situate in Granby-row, nearly opposite the national school. The external dimensions are 70 feet by 44 feet, and the interior affords accommodation for upwards of 800 persons, one-half of the sittings being free. The service commenced at three o'clock. The prayers by the Rev. Mr. Smith, incumbent of the church ; and after the ceremony of consecration was concluded, the Lord Bishop preached from 1 Samuel, chap. ii., verse 30.

The anniversary of the national schools connected with the established church in Liverpool, took place on Thursday, the 23rd of June, and, as on former occasions, it furnished a very high degree of gratification to the supporters of a sound religious education. The children assembled at an early hour in the morning at their several schools ; and being marshalled into little processions there, they proceeded to the yard of the Bluecoat School, which was the point of concentration. From thence they formed one vast line, at the head of which marched the children of the Bluecoat School, and preceded by the Rev. Jonathan Brooks, the Rev. Thomas Moss, the Rev. Hugh McNeile, and a great number of the clergy, they proceeded along Church-street, Lord-street, and Castle-street, to the Town-hall and the Exchange. At the Town-hall the procession was joined by John Shaw Leigh, Esq., Mayor, the officers of the corporation, and several members of the town council ; and returning by the same route, they proceeded to St. Peter's Church, where it had been previously announced that the Right Rev. C. H. Terrott, D.D., Lord Bishop of Edinburgh,

would preach the annual sermon. Divine service commenced a few minutes past eleven o'clock by the children singing the 100th Psalm. Prayers were then read by the Rev. Jonathan Brooks, and the "chants," as well as the hymn before and after the sermon, were sung by the children. The Right Rev. Dr. Terrott preached on 2 Tim. iii. 14, 15.

The collection at the doors amounted to 74*l.* 0*s.* 6*d.* The number of children now in the several schools which walked in the procession is 11,837. There is an increase this year, over last, of 1100 children.

**CHURCH EDUCATION SOCIETY FOR IRELAND.**—At the anniversary meeting of the Liverpool members and friends of this society, recently held at that town, it was stated that there were in connexion with it, 1219 schools, in which no fewer than 70,000 children were receiving instruction, of whom 22,000 were those of Roman Catholics. During the three years the society had been in existence, they had raised funds to the amount of 19,080*l.* from their own resources, and they now came to ask the aid of England to enable them to open schools to receive those children who were craving at their hands the food they required. Two sermons, in aid of the funds of the society, were preached on Sunday, by the Rev. Dr. O'Sullivan.—*Liverpool Standard.*

The foundation stone of the intended new church at Sausthorpe, near Spilsby, was laid on Thursday, June 9th, by the Rev. F. Swan, B.D., prebendary of Lincoln, and rector of the parish. The ceremony was attended by a number of clergymen, several families of distinction, and a large concourse of persons resident in the neighbourhood.

#### MIDDLESEX.

**STOKE NEWINGTON.**—A church-rate has been carried in St. Mary's parish by 184 against 104.

A long and interesting letter has been received by the Society for the Propagation of the Gospel in Foreign Parts from the Lord Bishop of Calcutta, bearing date April 14, 1842, in which his lordship speaks most satisfactorily of the progress of Christianity in that vast country. His lordship also bears testimony to the untiring zeal and activity of the clergy of his diocese.

On Tuesday, July 19, another of the ten churches to be built in Bethnal-green was consecrated by the Lord Bishop of London, in the presence of a numerous and respectable congregation. This church,

which makes the fourth, is situate in Bishop Bonner's fields, near the Old Ford-road, is a neat structure, with a spire similar to that of All Soul's, Marylebone, and is dedicated to St. James-the-Less.

A very beautiful stained glass window has just been put in over the altar of West Hackney church, the centre of which is a copy of the celebrated altar-piece at Magdalene College, Oxford—Christ bearing his cross—finely coloured from the original picture; and on either side stand out in bold relief the figures of St. Peter and St. Paul, in niches, which have a very striking effect, the metal work being so arranged as to have the appearance of one sheet of glass. The subjects, which are somewhat above the size of life, are beautifully drawn and coloured, and reflect much credit upon Mr. Holder, the artist, of Gray's Inn-road. The subjects were selected by the excellent taste and judgment of the Rev. Mr. Birch, the rector, and at whose sole expense the whole has been completed.

A letter from his excellency the Chevalier Bunsen, addressed to Sir Thomas Baring, Bart., president, contains another gratifying proof of the very condescending and kind manner in which his Majesty the King of Prussia is pleased to regard the labours of the Society for Promoting Christianity amongst the Jews. The chevalier says—"His majesty, in consideration of the increasing usefulness of the society, is desirous of becoming a subscriber to the same. I am therefore ordered to transmit to you, as his majesty's donation for the present year, the sum of 100*l.* sterling, for which amount I take the liberty of enclosing to you a draft upon the bank of his majesty's consul-general, Mr. Hebel. From the 1st of April, 1843, an annual subscription of 25*l.* sterling will be paid to his majesty's name to the treasurer of the society."

In reply to Mr. Hawes, on Wednesday, July 17, Sir R. Peel said, "that the pressure of other business had prevented the government from giving attention to the question of church extension, as to other important subjects. The government, therefore, would not during the present session propose any grant for church extension."

At a meeting of the subscribers to the Philanthropic Society, on 8th July, it was stated by the report, that during the last year, 12 sons of convicts, 21 daughters of convicts, and 33 criminal boys, had been received by the society, and above 140 children are now under its care. The income of the society for the past year was 522*l.* 19*s.*, and the funded property was about 17,000*l.*

**COMMUTATION OF TITHES.**—The following is an account of the total amount of rent-charges, under all agreements and awards for the commutation of tithes in the six western counties, which have been confirmed by the Tithe Commissioners, up to the 1st of January, 1840, taken from a parliamentary return:—

	Voluntary agreements.			Compulsory awards.		
	£	s.	d.	£	s.	d.
Dorset...	53,164	4	9...	8,658	0	0
Somerset	106,871	1	4...	22,133	16	3½
Wiltshire	79,814	10	8½...	19,305	4	6
Hants...	87,595	13	1...	24,792	17	6
Devon...	86,009	10	8...	40,764	19	8
Cornwall	45,484	13	4...	36,146	15	10

Her Majesty has been pleased to direct letters patent to be passed under the Great Seal of the United Kingdom of Great Britain and Ireland, constituting and appointing George Graham, Esq., Registrar-General of Births, Deaths, and Marriages in England, in the room of Thomas Lister, Esq., deceased.—*Gazette*.

Two new bishoprics are about to be formed by the committee appointed for that purpose—viz., one in New Brunswick, which, with a population of 156,000, will have an endowment of 1300*l.* per annum; and another in South Australia, with 1000*l.* per annum.

The foundation stone of a large infant school for the district parish of St. Mary, Haggerston, was laid by the Right Hon. the Lord Mayor, on Monday last, in the presence of a very numerous and deeply interested body of spectators. The indefatigable exertions, in the cause of education and of the church, which have been made in the above parish since the appointment of the present incumbent, the Rev. P. B. Gilbert, renders this the second large school which has been raised there within a very short space of time; and which, when completed, will, in conjunction with the national schools already existing, enable six hundred children to be in the daily advantage of a sound religious education. Not five years back, there were no children educated by the church in this densely populated district. The contrast between the state of things then and now existing, is in every way most striking; and Haggerston is one of the places which afford evidences of what in a very short time, may be done even among the poorest for the increase and strength of our venerable establishment.

The Bishop of London consecrated the church of St. Thomas, situate in Bream's Buildings, Chancery Lane, on the morn-

ing of the 13th of July. After the consecration, his lordship delivered a most impressive sermon from the 9th chapter of St. Matthew, 27th and 28th verses, to a highly respectable congregation, in aid of the building fund. The collection amounted to 106*l*. The church is built on a site of ground presented by the Bishop of Chichester, who was present; it is a remarkably neat edifice, built in the Gothic style, capable of affording accommodation for about one thousand persons, and erected at a cost of 3600*l*.; the whole of which has been raised with the exception of 680*l*. The pews in the body of the church, and the oak carvings of the screen, formerly belonged to the Temple Church.

During the present century the ancient office of rural dean has been revived in eighteen English dioceses, with incalculable advantage to the repairs of the ancient parish churches.

The dean and chapter of Westminster have appointed Mr. Owen, the high constable of Westminster, superintendent over the vergers, and those appointed to shew the tombs in the abbey.

**RE-OPENING OF LINCOLN CHURCH.**—On Sunday, July 12th, this beautiful place of divine worship, which has been closed for six months for the purpose of undergoing a thorough repair, was re-opened for the performance of divine service. During the time it has been closed the whole of the interior has been cleansed and beautified. In this parish, previous to the repairs being entered into, a most determined contest was carried on between the churchmen and the dissenters, with reference to them, which was ultimately set at rest by a church-rate being carried, of sixpence in the pound, for defraying the repairs.

**THE LONDON DIOCESAN BOARD OF EDUCATION.**—On Tuesday, 19th July, the annual general meeting of the friends and subscribers to this excellent undertaking, took place at the rooms of the association, No. 79, Pall-mall—the Lord Bishop of London, presiding. The object of the meeting was to receive the annual report, and to elect officers for the year ensuing. Besides the Rev. Prelate, there were present the Bishop of Norwich, Lord Radstock, Sir Henry Hallford, Bart., and the Revs. Sir H. Dukinfield, Dr. Spry, Dr. Saxby Penfold, Dr. Russell, the Dean of Chichester, Dr. Burgess, &c. The right rev. diocesan having opened the business of the meeting, the Rev. F. Cooke read the report, from which it appeared that during the past year, the committee had appointed an inspector to visit those schools, in union with the board and the

National Society, who had been received in the most kind manner throughout the diocese. From his report it appeared that the benefits of the system were already being felt, and that the number of schools were daily increasing. Schools had been established in Duke-street, Manchester-square; Islington; and Mile-end; under the superintendence of the clergy, where the children of the middle classes, in addition to the principles of Christianity being taught them, received a sound commercial education. The central school in Rose-street, Soho, had now 100 pupils, but it was a source of regret that, owing to the inadequacy of the funds, the Board had been compelled to raise the terms for pupils from 5*l*. to 6*l*. per annum. In order to assist the funds, the bishop of the diocese had caused a circular to be issued, and through it the sum of 470*l*. was collected, of which sum the Queen Dowager subscribed 50*l*. Notwithstanding this sum, after paying various expenses, but a very small balance would remain at the discretion of the board. The report, after alluding to the establishment of a National School, for the training of masters, concluded by stating that the amount of subscriptions received on account of the National Society's fund was 805*l*. 17*s*. 11*d*., including a grant from the board of 332*l*. 10*s*. 1*d*., and on account of the Diocesan Board of Education the receipts, including the balance last year of 481*l*. 2*s*. 1*d*., amounted to 997*l*. 7*s*. 7*d*.; and the expenditure to the same amount, including grants to the amount of 322*l*. 7*s*. 6*d*. Lord Radstock moved the adoption of the report, which was seconded by the Rev. Dr. Russell, and carried unanimously. Several rev. gentlemen having addressed the meeting, a vote of thanks was given to the right rev. chairman. In returning thanks, his lordship made some pertinent remarks, to the effect that had the government in former times directed their attention to the education of the poor, there would be no occasion for the present immense and expensive police. This was the opinion of the Rev. Mr. Eden, who had been inspecting the schools in Essex, and in which he (the rev. prelate) entirely coincided. The vote of thanks being carried, the meeting broke up.

#### OXFORDSHIRE.

The chief stone of the new north aisle of St. Peter's Church, Steeple Aston, was laid on Wednesday, the 29th of June, St. Peter's day, at seven o'clock, P.M. The service commenced by the choir singing the 100th Psalm, O. V., "All people that



on earth do dwell." The stone, containing coins and medals of the present reign, having been laid by Mr. Follett, the head mason, appropriate prayers were recited by the Rev. J. Burrows, B.D., the rector. The service concluded with Psalm cxxvii., N. V., verses 1, 2, 3, and doxology, "We build with fruitless cost unless." There was a large attendance to witness the interesting ceremony.

#### SOMERSETSHIRE.

**BATH.**—At a vestry held at Trinity Church on the 23rd of June, a church-rate was granted with only one dissentient voice.

**BATH AND WELLS.**—The visitation of the Venerable the Archdeacon of Bath for this deanery, was held at the abbey church on June the 21st; the sermon was preached by the Rev. H. Blayds, from 2 Cor. v. 20. There was a full attendance of the clergy.

**TAUNTON.**—On Saturday, the 18th of June, the Lord Bishop of Exeter consecrated Trinity Church in this town. It contains seats for above 1100 persons—is situated near a dense and poor population; and is distant nearly half a mile from the parish church, which contains less than 1500 sittings, and being hitherto the only church accommodation for a population of between 8000 and 9000. The patronage is vested in the Lord Bishop of Bath and Wells, and his successors, for ever; the endowment fund is vested in the governors of Queen Anne's bounty; the repair fund is vested in the funds in the names of four trustees; and half the seats in the church are free and unsuitable for ever.

#### SUFFOLK.

The first stone of a new church was laid on the 30th of June, at Woodbridge, by George Thomas, Esq., with great ceremony. A very grand procession, including about 300 freemasons with their "mystical" paraphernalia, assembled on the Market hill, and marched down Church-street to Presclose, the site of the intended erection. After the ceremony a substantial repast was provided at the Bull Inn. The sum of 217*l.* was added to the funds.

#### SURREY.

**CAMBERWELL NEW CHURCH.**—All the difficulties which have prevented the erection of a new church on the site of the old edifice destroyed by fire, in February 1841, being now removed, after repeated discussions in the parish for a period of eighteen months, the new church will soon be

raised on the spot where the ancient one stood. A number of men are now employed in removing the coffins within the required site to another place of sepulture, in order that a proper foundation may be formed.

On Monday, the 20th of June, the new church of St. John the Evangelist, at Blindley Heath, in the parish of Godstone, was consecrated by the Lord Bishop of Winchester. There is a population of 300 persons in the vicinity of this new church, and distant upwards of two miles from the nearest church. A district has been assigned comprising the outlying portion of four adjoining parishes. After the services of the day, a collection was made which, exclusive of a donation of 50*l.* from the Bishop, exceeded 80*l.*

**WOKING.**—On June 24th, the new church, "dedicated and called by the name of St. John the Baptist," was consecrated by the Lord Bishop of Winchester. The collection at the offertory amounted to upwards of 60*l.* The sum of 500*l.*, towards an endowment, has been contributed by a lady.

#### WARWICKSHIRE.

**NUNEATON.**—The new church at Attleborough, in this parish, is nearly completed, and has received a great addition by the presentation of three beautifully painted windows for the east end, the gift of the lady of C. H. Bracebridge, Esq., of Atherstone Hall.

#### WILTSHIRE.

The Earl of Pembroke has recently given the munificent donation of 200*l.* in aid to the fund for defraying the expense of rebuilding Swallow Cliffs church, Wilts. The noble earl has also subscribed 200*l.* for enlarging and repairing the church at Barford-St.-Martin.

#### WORCESTERSHIRE.

**WORCESTER.**—The Bishop of Worcester commenced his confirmation tour through the diocese on Monday, July 4, on which day he held a confirmation in and for this city, and on the following day for the neighbouring parishes. To-day his lordship proceeds to Malvern; from thence, on successive days, to Upton and Droitwich; and the subsequent four weeks will be occupied in the remainder of the diocese. We have no doubt that thousands of the rising generation will avail themselves of this opportunity of laying claim to the privileges of our Christian national church. We quote the following interesting paragraph, in connexion with this subject, from a contemporary:—"A poor

girl, aged 15, who applied to one of our parochial clergy to be admitted as a candidate for confirmation, in reply to the inquiry what she thought she was going to do, said, 'To give myself wholly to God, to serve him through Jesus Christ our Lord, by the grace of the Holy Spirit.' In these times of *social* and other *isms*, it is gratifying to hear a poor man's child thus express herself."—*Worcester Guardian*.

#### YORKSHIRE.

The annual meeting of the Leeds Committee of the Society for Promoting Christian Knowledge was held on the evening of July the 4th, in the Music Hall, Albion-street. The attendance was very numerous, and highly respectable. The Rev. Dr. Hook was called to the chair. The report was read by the Rev. Jas. Fawcett, M.A., from which it appeared that the receipts of the Leeds Committee amounted to 965*l.* 8*s.* 8*d.*, their expenditure to 1082*l.* 19*s.* 2*d.*, being a balance due to the treasurer of 117*l.* 10*s.* 6*d.* A sum of about 150*l.*, however, was stated to be due to the Committee for books. The issue of the Leeds Committee in Bibles, Testaments, Prayer-Books, and Tracts was 47,676. The report was adopted, and the meeting was addressed in lengthy and eloquent speeches by the Chairman, the Rev. Dr. Scoreby, the Rev. G. Hill, the Rev. J. Urquhart, the Rev. W. H. Teale, Dr. Hopper, and other gentlemen.

On July the 8th, the foundation stone of a new church at Farsley, in the parish of Calverley, was laid by the Rev. S. Redhead, vicar of Calverley, in the presence of a large assemblage of persons, including many of the clergy and gentry of the neighbourhood.

Within the last few weeks, several of the members belonging to one of the dissenting places of worship in Barnsley have renounced their principles in favour of the established religion, and are now regular attenders at St. George's church, in that place. Amongst the above named is a local preacher. We are happy to say that the church congregations are rapidly increasing.—*Leeds Conservative*.

BRADFORD.—Sunday, June the 19th, was the first Sabbath after the newly-appointed churchwardens of this parish had been duly admitted into office, Mr. John Bower being the vicar's warden, and Mr. John Dale, a dissenter, the warden chosen by the vestry. The first effect of the

change of officers was the cessation of the parish church bells, the wardens having no funds in hand to pay the ringers. Mr. Dale proposed to collect the voluntary contributions of his dissenting friends, if Mr. Bower would do the like amongst churchmen, but he declined, as he was desirous of performing the duties of his office according to the strict letter of the law. And so the matter stands at present; Mr. Dale persisting in his refusal to join in asking the parishioners for a rate. But, of course, Mr. Dale conscientiously swore that he would perform the duties of his office, one of which is the making a rate. *Conscience!!—Leeds Intelligencer*.

The Lord Bishop of Ripon intends to hold a confirmation at Bradford in the course of October next.

RICHMOND.—The Venerable Archdeacon Headlam lately held a visitation in the parish church of Richmond; prayers were read by the Rev. R. Meek, M.A., and the sermon was preached by the Rev. R. Reade, M.A., rector of Romaldkirk, from the 122nd Psalm, verses 6, 7, 8, and 9. The venerable archdeacon then delivered his charge to the clergy.

RIPON.—On Tuesday, June 28, the venerable Dr. Headlam, Archdeacon of Richmond, held a visitation of the clergy and churchwardens of the deaneries of Ripon and Boroughbridge, in the cathedral at Ripon. Divine service commenced at eleven o'clock. After the prayers were ended, an appropriate sermon was preached by the Rev. J. W. Whiteside, minister of Trinity church, Ripon, from Acts, xx. 28. The archdeacon then delivered a lengthened charge on the duties of the clergy, and exhorted them to keep diligently to the doctrines and formularies of the church as settled at the Reformation, and equally to avoid the extremes of Romanism and low church principles, and proceed in the middle path, wherein the peace and safety of the church consist. Dr. Headlam proceeded to Hawes on Thursday, on which day the visitation was held there for parishes in the north-west part of the archdeaconry.

The vicar of Keighley has just issued a printed address, in which he signifies his willingness "freely and cheerfully" to remit Easter dues in the case of those who are too poor to pay; but in other cases, "as he will not prejudice the interests of his successors," he feels bound to enforce them.—*Leeds Mercury*.

## NOTICES TO CORRESPONDENTS.

It is difficult to answer such questions as "E." asks without knowing the extent of the inquirer's information. If England has a national church, of course the church of Rome, in England, maintaining Roman rites and peculiarities, is in a state of schism. This schism appears to have taken place about 1570. See Collier, II. 607. When the Romanists began to desert the English churches and set up conventicles. The argument that "it is wrong to leave the church, having been admitted and brought up in her communion," has no such reaction as he supposes; one child may have been brought up in a den of thieves, another in a charitable institution. "E." would not think the arguments by which he would dissuade the latter from running away, would, under all possible circumstances, be cogent on the former. As soon as a child can understand what it is to hold the apostolic doctrine and discipline as transmitted orderly to the present generation of Englishmen, he may be taught what is the church. The difficulties of that definition will not be got rid of by adopting another.

The Editor hesitates to publish the suggestion of "H." because it appears to him to be too indefinite to be of any practical use. Whether the clergy should take any step in such a matter; and, if they should, what that step ought to be, are points which should be very maturely considered before any attempt is made to excite them by general statements that something should be done.

Has "Pilgrim" laid aside his harp altogether, or "gone to a distant shore"? It is hoped not.

A letter from a much-valued correspondent, notwithstanding the extraordinary disclosure it contains, is excluded by a principle on which this Magazine is conducted, to abstain from all criticism on the charges of bishops. The most admirable are therefore never praised; the most discreditable never censured. This rule, of course, does not extend to sermons and books;—the grounds for such a distinction are obvious.

Will "W. A. H." state how a letter may be addressed to him?

The letter of an English Presbyter is respectfully declined. Protests do no good where the protesting parties are powerless, and often do more harm than patient acquiescence. "Presbyter" is mistaken in one point—viz., the supposed permission to employ any other than the English form of ordination.

"A. B. C." is received, and next month his inquiries shall be answered. "Λλφ" shall also be noticed.

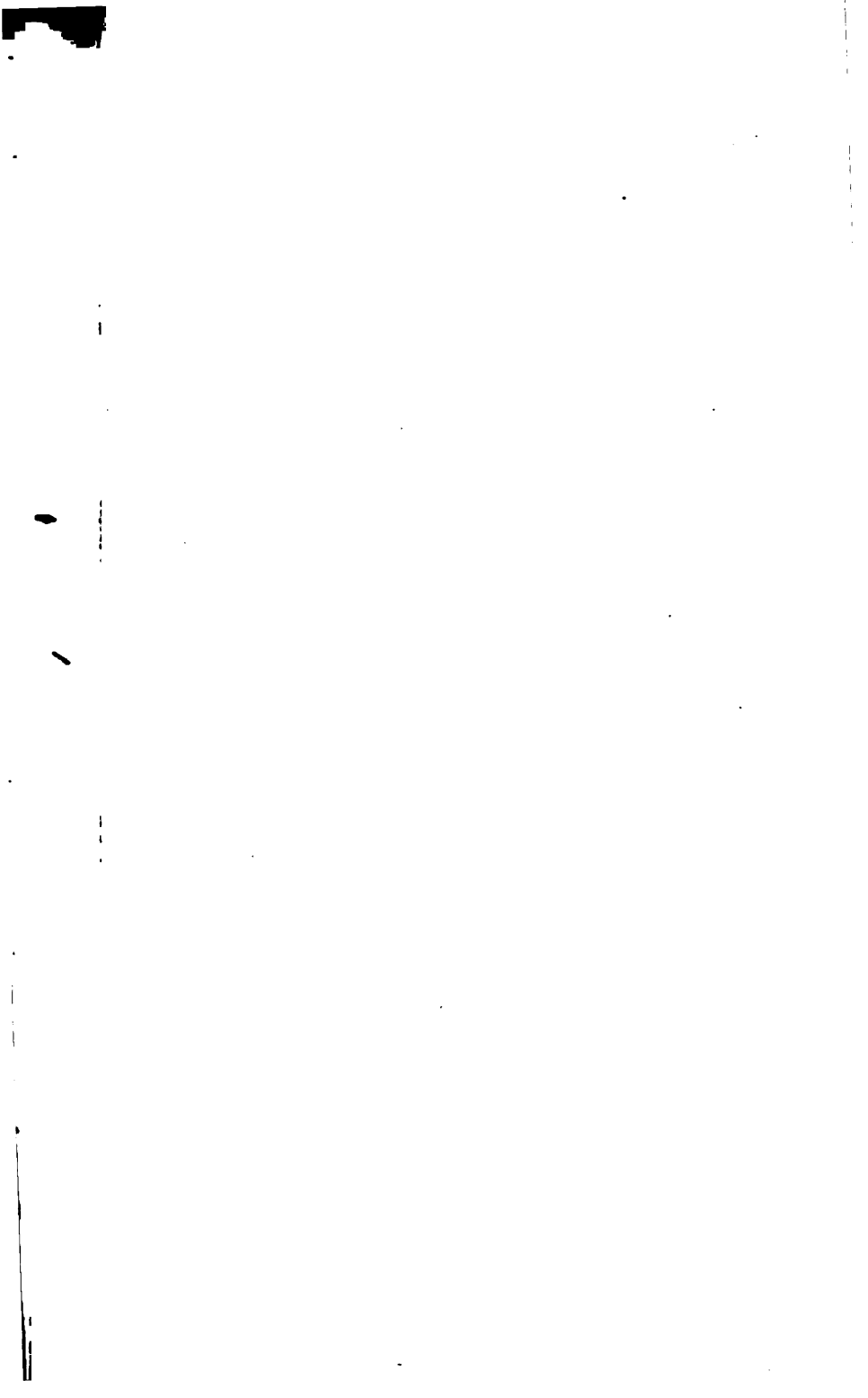
Received:—T. V. P.—A letter without a signature—A. H.—Cælebs—Oxonienis—J. H. S.—X. Z.—Aaaph: the writer of the article conceives "lolbardus" a mere misprint for "Lolhardus."

"E. G. B." entertains correct views of discretionary duty, but his note scarcely alters the present state of the controversy.

The judgment in the case of *Martin v. Escott* will be given next month, and also the Map of the Diocese of Exeter, which the proprietor had hoped to have issued in the present Number.

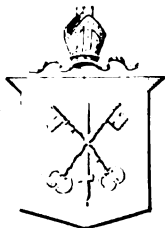
ERRATA.—In the last Number, p. 63, for "study," read "steady;" p. 48, for "Old Lord L.," read "Vid. Lord L." In the Preferments, "The Rev. Richard Keats Walter, to the rectory of Rochbeare, Devon," read for Rochbeare, "Parkham, near Bideford, on his own petition."

The correction of a mistaken reference, sent by a valued correspondent, has unfortunately been mislaid.



Scale of English Miles.

2 4 6 8 10 12 14 16 18 20

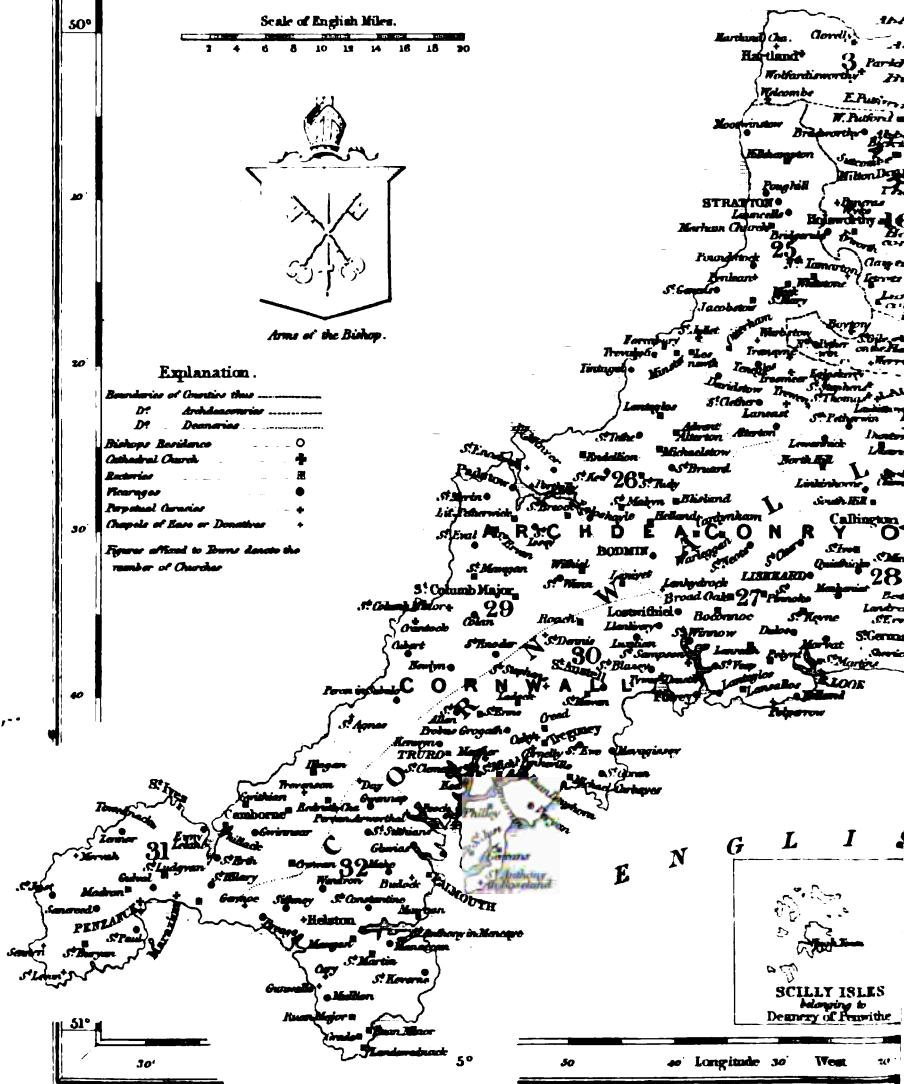


*Arms of the Bishop.*

**Explanation .**

Boundaries of Counties thus	
D <sup>1</sup>	<i>Archidiaconaries</i>
D <sup>2</sup>	<i>Deaneries</i>
<i>Bishops Residences</i>	○
<i>Cathedral Church</i>	⦿
<i>Rectories</i>	⊠
<i>Vicarages</i>	●
<i>Parishual Churches</i>	+
<i>Chapels of Ease or Donatives</i>	+

*Figures affixed to Boxes denote the number of Churches*







THE

# BRITISH MAGAZINE.

SEPTEMBER 1, 1842.

## ORIGINAL PAPERS.

CYRIL LUCAR, PATRIARCH OF CONSTANTINOPLE.\*

It may, perhaps, be imagined that the events of the life of a patriarch of Constantinople, in the reigns of the first James, and Charles his son and successor, would so little connect themselves with any thing in the present day, that they would meet with but slight attention from any class of readers. But having been led to look into them myself, I have felt that there were so many points of similarity between the state of things in the Greek church in his time, and that at present existing, that if I could throw together the circumstances in a connected shape, the narrative would prove both acceptable and instructive to those who feel an interest in the welfare of the eastern churches.

Cyril Lucar, or Lucari, was born at Candia, the capital of the Island of Crete, at the time when that island was under the government of the Venetians; and this circumstance led to his going to pursue his studies at Venice, and subsequently at Padua, where he acquired a fair proficiency in the Italian and Latin languages. But his zeal for the acquirement of knowledge, together with the interest raised in the East by the progress of the reformation, led him to travel out of Italy into other parts of Europe; and it was probably at this time that he visited Geneva and Holland, and formed there and elsewhere friendships which we shall have to notice more particularly in the sequel. This education had, as might be expected, a marked influence on his future character and destinies. He returned with a confirmed disrelish for the Roman church, with a strong sense of the defects of his own communion, with his ecclesiastical principles perhaps a little unhinged, with a great veneration for the theological attainments of the foreign protestants; and their doctrinal principles he afterwards endeavoured to develop, when he attained to the highest station in his own church.

But this is anticipating. On his return to his country, his intelli-

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\* The materials of this paper, and of any which may follow it on the same subject, are chiefly to be found in "Monumens Authentiques de la Religion des Grecs, &c., par le Sieur J. Aymon, Ministre du Saint Evangile, et Docteur és Droits. A la Haye, 1708;" and in Smith's "Account of the Greek Church."



gence, and antipathy to Rome, recommended him to his superior and countryman, Meletius, patriarch of Alexandria, who ordained him priest, and afterwards placed him at the head of a monastery, as Archimandrite, or Abbot.

It was apparently whilst he held this station that he was employed by the patriarch upon a very important mission, the occasion of which was as follows :—

Sigismund the Third, king of Poland, was, unlike his predecessors, of the communion of the church of Rome, and anxious to bring all his subjects into that communion, and amongst the rest, that branch of the Greek church which existed in Lithuania and Black Russia. He accordingly held out sundry advantages and honours in the diet and government of Poland to those bishops who should place themselves under the see of Rome. These allurements prevailed with some of the bishops, who, accordingly, in the year 1595, sent two of their number to Rome, to offer, in the name of the Ruthenic or Slavonian churches, their submission to Clement the Eighth, the reigning pope : but their act was met by a public protest, made by Constantine, Duke of Ostorovia and Palatine of Kiovia, (who had shewn his zeal for truth by sustaining the expense of translating the Scriptures into Slavonian, and afterwards printing them,) and sundry other persons, who were extremely averse to the proposed union.

Meanwhile the patriarchs of Constantinople and Alexandria, learning what was in agitation, sent each his legate, Nicephorus from the former, and Cyril Lucar from the latter, to labour to prevent the proposed union with Rome. They were, accordingly, there when, upon the return of the messengers from Rome, Sigismund summoned a synod of bishops at Bresta, in October, 1596, to which he sent three commissioners, Duke Radzivil, and the chancellor and treasurer of the duchy, to establish this union, for which he was very anxious. To this synod the Duke of Ostorovia and his party were commanded to repair, which they did accordingly ; and, notwithstanding all their efforts and those of the Greek legates, the majority appear to have greedily embraced the terms offered to them. Not content with this, they seized and strangled Nicephorus, and Cyril with great difficulty escaped with his life.

Upon this the orthodox or catholic Greeks, to protect themselves against the oppression they saw ready to be exercised against them, entered into communication with the protestant nobles and divines of the Augustan Confession, with whom, accordingly, a conference was held at Wilna in 1609, with the view of bringing about a union in spirituals ; but after several proposals and debates, owing to the natural scruples of the Greek bishops and priests, and the unwillingness of the patriarchs to enter into intimate relations with those who had dispensed with the ancient and universal order of the church, combined with their firm adherence to several ancient abuses which the Lutherans denounced, the design fell to the ground altogether.

Meanwhile, Sigismund was taking active measures to prevent any retrogradation of the conformists, and to bring, if possible, the whole Greek church into his schemes. With these views, he published an edict, forbidding the further spread of Greek doctrines within his

dominions, and prohibiting all strangers from entering his territories without special permission ; and he despatched a letter to Meletius, to persuade and advise him to acknowledge and submit to the Roman pontiff. This was in the midst of the negotiations with the protestants ; and accordingly the Alexandrian patriarch returned a reply to both parties by the same messenger, who was again Cyril. His answer to Sigismund was very respectful, but in it he argued with great firmness and cogency against the Roman supremacy ; nor was his messenger inactive in private, although he met with great opposition. The answer he sent to the protestants was so far favourable to them, that Cyril, who appears to have had some hope of gaining back the revolters, and possibly of influencing King Sigismund himself, did not think fit to make it known, lest it should frustrate his hopes. And with the same view, no doubt, it was that he wrote and delivered to the Archbishop of Lemberg a confession of faith, which the Romanist party chose to characterize as agreeing with the sentiments of their communion. It is, however, very easy for a person acquainted with the controversy between the two churches to see how a Greek might draw up his sentiments in such a form as not to shock an ordinary Roman catholic, and yet not depart from truth—simply by confining himself to generalities, and refraining from being too explicit.

I have no clue to the sequel of these transactions ; but they all proved abortive. Cyril, however, gained so much credit by his share in them, and by the ability and knowledge of mankind which he had all along exhibited, that two years after, A.D. 1602, upon the death of Meletius, he was chosen his successor in the patriarchate. Here we hear nothing of him for ten years, excepting that we find from a letter which I am about to quote that he formed an acquaintance with M. de Haga, then travelling in the Levant.

In 1612, being called to Constantinople by public business, he was agreeably surprised to find his old acquaintance, Von Haga, just arrived as Dutch ambassador to the Porte. The meeting was very cordial ; the acquaintance ripened into friendship, of which the ambassador appears to have availed himself so far as to produce in Cyril's mind a wish to open a friendly intercourse with the Dutch Reformed. At all events, we know that, at the instance of Von Haga, he wrote in very respectful terms to M. Uytenbogaert, pastor of the Dutch church at the Hague, of whose gifts as a preacher he had formed a high idea. His object, however, so far as it can be gathered, seems to have been, not at all to learn from the reformed, nor to form a union with them in their present state, but to produce such a favourable impression on his mind of the Greek church as might lead the reformed to fall back upon primitive and apostolical principles. This at least is what I gather from the following language, which contains the pith of the letter :—

“ His lordship, the ambassador, proposed this to me, but I had been beforehand in thinking of it ; and the result is that, although I am not known to you, I write to you under the feeling that you are sufficiently known to me. And no wonder, for I write to you as a minister to a minister, and a pastor

to a pastor ; for we both sustain these titles—you in your church, I in mine: and although both you and I are pastors, it is certain that we are both under the Chief Pastor, whose sheep we ought to be, and by whom we must be appointed pastors, if we wish to be really such.

" And if we have this from God, it is well ; but at the present time this is certainly not well, that your calling is not fully recognised by me, nor mine by you ; and what is worse, one or the other of us, not regarding the ancient authority of the fathers, to say nothing of Scripture, admits into the church human opinions and innovations, with which the church is now overwhelmed, and appears to be at its last gasp. In the stead of faith is introduced vain philosophy, that sword turning every way, not to keep but to obstruct the way of life. To this philosophy we subject Christ himself : in it we believe : if the mysteries of the faith are not sanctioned by it, we do not receive them ; we make it the sole foundation of salvation.

" Now, if I should say this of you, or should refer it to you, you will cast it back upon me. If we both charge it on the Pope of Rome, he will excommunicate us both, and esteem us heretics. What a misery is this ! What a confounding of truth ! And that there is no one who can put a stop to this absurdity, and banish so foul a blot from the Christian world !

" Some appear to reproach the Eastern church with ignorance, inasmuch as the pursuits of literature and philosophy have shifted into other quarters. But, certainly, the East may be esteemed exceedingly happy in this her ignorance. For though, undoubtedly, it is pressed down with many miseries through the tyranny of the Turks, and possesses no facilities for the acquirement of knowledge, it has at least this great advantage—it knows nothing of those pestilent disputes which, in the present day, pollute the ears of men. To her, innovations are novel signs and prodigies, to be dreaded rather than followed. She is contented with that simple faith which she has learnt from the apostles and our forefathers. In it she perseveres even unto blood. She never takes away, never adds, never changes. She always remains the same ; always keeps and preserves untainted orthodoxy. And if any one chose to observe seriously the state of things in the Eastern Church, he would become aware of a highly important and wonderful circumstance ; for Christians themselves, since they have been reduced to servitude, though persecuted by the unbelievers as by serpents within their dwellings, even if they see themselves deprived of their substance, their children dragged from their embraces, and themselves afflicted and distressed without intermission, to the utmost limits of endurance, yet think it not grievous to suffer these things for the faith of Christ, and, as has been often proved, when occasion offered, are ready to submit to death itself. And perhaps the almighty power of God is by this means rendered more apparent, by which so great grace is bestowed on men, when his strength is made perfect in weakness. Is not this a miracle ? Are not these the marks of the Lord Jesus which Paul carried about ? For with this the Eastern Christians, setting no store by the advantages of this life, and regarding them as perishable, keep up their hearts to one end—the inheritance of a heavenly kingdom to the glory of God.

" Wherefore, then, do I mention these things to you ? That your good sense may teach you, that in these parts it is a difficult thing to admit any novelty in the church or in faith. Nor shall we ever consent to those things which, although they have a semblance of advantage and usefulness, yet are proved by experience to occasion great scandal to all Christendom. And I could wish that your church would with us follow the same rule ; for, in that case, there would not be those objections to it which the writers of these times everywhere bring forward."

Whilst this letter was reaching its destination, and the reply to it returning, Cyril had found abundant and grave employment, without returning to Alexandria. He had been called upon, as œcumenical

judge\*, to assist in the deposition of Neophytus, the patriarch of Constantinople, and, during the vacancy of the see, had taken the management of its affairs. On this business he made a journey into Walachia, most probably to collect the revenue. I should have mentioned that a few months before he wrote this letter, a Greek monk, by birth a Neapolitan, and an agent of the Jesuits, had, in a Lent sermon, publicly preached Romanism in one of the churches, and that Cyril had opposed him, and thereby gained great credit with the Greeks, and eternal enmity from the society who had employed the preacher. In his absence in Wallachia, great interest seems to have been made by his friends to procure his election as successor to Neophytus; but Timotheus, Bishop of Petrazzo, gained the object of his ambition. Whilst Cyril was in Walachia, he seems to have received the reply of M. Uytenbogaert to his first letter. What was the nature of it we can only guess from his own answer to it, which he wrote and dispatched before his return to Constantinople, M. Uytenbogaert appears to have replied in terms of considerable personal compliment, rivalling therein Cyril himself; to have avoided for the most part controversial matter, to have spoken a good deal of union in Christ, and to have expressed a wish that Cyril would send him his *confession of faith*. To this letter the Alexandrian patriarch replied in terms of great affection and cordiality, and complied at considerable length with his request. There was, however, one little phrase of rather an assuming character, or rather, perhaps, intended as a presbyterian protest against the divine right of episcopacy, which Cyril could not, with all his courtesy, entirely let pass. What it was we can only gather from Cyril's allusion to it, which was to this effect: that it was very charitable in the Dutch pastor, if he supposed himself superior in dignity, not to assume anything on that ground; and on the other hand, supposing *either* of them to be really of higher station, yet both were mortal, both servants of God, both fallen short of the glory of God.

The letter contains an account of the state of opinion and doctrine in the Greek church, and of the various sects divided from it. A picture of the then state of parties, and of the Greek mind, by a hand so well qualified, both by station and by information, to do justice to the subject, cannot fail of being instructive.

"You did me the honour to request me to write for you our confession of faith . . . Be good enough in your next letter to make me acquainted with your own, for which you have suffered such extremities, adding also an account of your church ceremonies, and of the order and government of your church.

"The Christian faith is concerned either with the Divine Being, or with the incarnation of the Word. If it regards the Divine Being, it looks either at his essence or at the distinction of persons. Concerning his essence there is no dispute between us, for we are of the same opinion. We agree with you in rejecting the Arians and Samosatians, and the rest of the monsters of heresy, who oppose the essence, and deny that the Son and the Holy Ghost are of one and the same substance with God the Father.

With regard to the distinction of persons, it is well ascertained that there is no other difference between us, except that in stating the manner of the

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\* That is the rank and office of the patriarchs of Alexandria.

existence of the person of the Holy Ghost: you say that he proceeds from both [the Father and the Son], to which the Greek church does not agree. James Arminius, indeed, a person whom I greatly respect, in a book of dissertations which, sir, you lately sent me, in the sixth of his public theses, enters into a discussion concerning the Holy Ghost; and, besides other things relating to the person of the Holy Ghost, undertakes to prove that the Holy Ghost proceeds from both, in which he is not successful; for everything which he brings forward may be understood without doubt according to the doctrine of the Greek church. For she denies that the Holy Ghost does essentially and inwardly, and in essence, proceed from the Son, because she fears lest, in saying that he proceeds from the Son as he does from the Father, she should affirm two divine sources of the existence of the Holy Ghost, which would be blasphemous: the more especially as she knows that the church of Rome, the patroness of novelties, invented that addition to the creed which controversialists vainly endeavour to shew to be an explanation, and not an addition. But, whatever be its nature, the Greeks reprobate it as false in itself, and wrongfully done; for this reason, that in the Council of Ephesus, which was the third at which Cyril of Alexandria presided, it was decreed that no person should be permitted to publish, or write, or add anything beyond those things which were defined by the fathers in the Council of Nice. For this reason the Romans ought not to have added the *Filioque* in the creed; and not only so, but because there are many reasons to shew that the truth is not so. . . . Hence they inveigh against the Greeks, who are reckoned schismatics and impious, because they oppose the Bishop of Rome, whom they regard as infallible. And since the Greeks persist, and prove that it is not so, and that they do not choose to recognise any higher authority, either by divine or by human laws, in the church of Rome than in their own patriarchs, and therefore think that as they, so the Roman, is liable to err, there rises up a swarm of Jesuits, amongst whom there is an Aristarchus, Sanders by name, who, in his 'Chronology,' reckons up in abundance the errors, forsooth, of the Greeks. But they all come to one point; for they would be all nothing if they would only believe in the Pope of Rome, and choose him for their superior, and acknowledge a vicar of Christ upon earth; but because they refuse to do this, they are excommunicated and condemned. And if we believed the Jesuits and that lying Sanders, the Greeks would be wretched indeed; since those who contend and seriously insist that men cannot be certain of their own salvation, decide that the Greeks are already condemned, and that there is no further hope of their salvation unless they go to Rome, and from thence obtain plenary indulgence. But the Greeks do not profess to listen to these false teachers, but stand upon what they believe to be the doctrine of the primitive church; and what they think of the procession of the Holy Ghost, and how it ought to be stated, any person may from this form a judgment.

"But since our Lord Jesus Christ, making a perfect provision for the promotion of our salvation, has, in the covenant of grace—that is, his gospel, appointed to us sacraments, I have thought it right to remark something also concerning them—viz., baptism and the eucharist; the use of which we esteem so necessary that without it we conceive that no one can be certain of his faith; for although they are seals, conferring the grace of the gospel, yet they ought not to be totally separated from faith; because, in the same manner, as they cannot be efficacious without faith, so, because they are ordained, faith cannot be so without them. Hence their use must be perpetual in the church: although one of them cannot be repeated, and without it the eucharist would not confer grace; and, indeed, if an unbaptized person should communicate, he would not receive the sacrament, because he would take it in opposition to faith and the truth of its use, order, and institution. In the same manner we say that neither would profit the impenitent to salvation, because baptism does not save the impenitent, and Paul teaches that he who eateth and drinketh unworthily is guilty of the body

and blood. . . . On the other hand, what efficacy and power those sacraments have for believers, appears from a consideration of the benefit those must receive to whom the merit of the Passion is communicated; for either of them is significative and declarative of the passion and death of the Lord: since it was said concerning the one, 'Do this in remembrance of me'—that is, 'As often as ye shall eat this bread and drink this cup, ye shall shew forth the Lord's death;' and of the other, 'Whosoever of us are baptized in Christ Jesus, are baptized into his death;' whence it is certain that by the former we become partakers of the divine nature, and by the latter are born again, without which new birth and communion it would be difficult for us to be justified. Hence we ought always to render thanks to the Father, who hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son, in whom we have redemption through his blood—the forgiveness of sins.

"In baptism we think a form necessary; not, however, a proud and pompous one, but one humble and simple, such as we esteem this: 'The servant of God is baptized in the name of the Father, and of the Son, and of the Holy Ghost.' But previous to all the Greek church preserves certain ceremonies, as the renunciation of Satan, the profession of faith of the infant's sareties, the giving of a name, the threefold immersion, and other things of small moment, but all accompanied with devout prayers, on which it would be tedious and unprofitable to dwell. . . . .

"In the sacrament of the eucharist it holds that the following ceremonies are to be observed. As it is beyond doubt that this mystery was delivered to us for two ends—for the commemoration of Christ's death, and for the receiving of his body and blood, in order to commemorate his death, our church is wont, before the consecration of the leavened bread, to recite these words: 'He was brought as a sheep to the slaughter, and as a lamb before his shearer is harmless,' and then, 'And one of the soldiers with his spear pierced his side, and forthwith came thereout blood and water.' And these words are scarcely finished when the wine and water is poured into the cup. . . . . And here I should introduce the mention of the *sacred particles*, which particles are nine very minute portions of bread, and a tenth of Saint Mary the mother of the Lord, which, after the pouring of the wine and water into the cup, being taken from one loaf of oblation, we place near the bread of the eucharist, to signify that the condition of the saints is even now happy, who, being joined as members to Christ their head, triumph with him in heavenly glory. But it is not of much importance if that devout and peculiar ceremony of the East, which has little or nothing to do with the essence of the sacrament, be not known any further, since it is not necessary that others should be informed concerning it. For though the Romans preach and declare that human ordinances are so necessary to salvation, that unless a person observes even to the least tittle, with them he cannot be saved; we, notwithstanding, on the contrary, believe divine ordinances to be certain and infallible, and receive and hold those of men as indifferent and fallible. We subject them to the judgment of scripture, and the test of the gospel and the Holy Ghost; and if they are good and useful we think they should be adopted, but if otherwise, spurned and rejected. . . . .

"The ceremony of the *particles* being finished, we begin to repeat some prayers, and having finished the rehearsal of the words which the Evangelists relate either to have been said concerning the Lord's Supper, or to have been uttered by our Lord himself, ('He took bread, and having blessed, he brake it, and gave it to the disciples, and said, Take, eat, this is my body, &c.') And, 'He took the cup, and having given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for many, &c.') we immediately invoke the Holy Spirit, saying, 'And make this bread the honoured body of thy Christ, and that which is in this cup his precious blood,' which words St. Chrysostom in the book which we

call the *Liturgy*, and before him St. Basil, appoints. After these words we break the bread, and communicate in both kinds; and if any layman—i.e., any of those who are not permitted to administer this sacrament, wishes to communicate, we likewise impart to him both kinds. . . . .

“ With regard to our church government, it is not monarchical, but mixed and limited. Each [bishop] is a king in his own particular church; but he *will not be* a king there unless he desires to be a tyrant. And be he king or not, if he is found guilty of contumacy he subjects himself to the sentence of the aristocracy of bishops. To this government we are very much attached: for we know that such was the order established by God in the Jewish church, of which Moses indeed was head; but yet an aristocracy was ordained. That appears to me the proper method of governing churches; and if we at the present time are somewhat wanting, the cause of it is the tyranny of the unbelievers, to which perverse men frequently have recourse; and thus confound the order of our church, which my eyes have often seen in these times. . . . .

“ The Greek church is distributed into many nations—the Iberians, Colchians, Arabs, Chaldeans, Æthiopians, Egyptians, Muscovites, Russians, Bulgarians, Servians or Scлавians, Albanians, Caramanians, Walachians, Moldavians, and Greeks. . . All these nations persevere in the faith of Christ, obeying the Greek church and their own rules. Nor will you observe amongst them, beyond certain ceremonies which vary with the country, any alteration in matter of faith. It sometimes happens that there is superstition in particular nations, arising from barbarism and ignorance, which we indulge without detriment to faith, because, on account of many different difficulties, we cannot hinder it; but in those things which relate to the essence of the faith, they persevere and continue as they received it from the beginning. . .

“ These nations have four lawful patriarchs, amongst whom the patriarch of Constantinople holds the first place, the patriarch of Alexandria the second, the patriarch of Antioch the third, and the patriarch of Jerusalem the last. There can be no doubt that before the empire of the East the Archbishop of Constantinople never had the title of patriarch, and the patriarch of Alexandria was always primate; as may be gathered from the first council, the most celebrated of all, and from other passages and arguments. But the order was changed through the intervention of the Emperor Constantine, who could not endure that his new Rome should not have the presence of some new, great prelate. The patriarch of Constantinople, however, could never rightfully have obtained the primacy of station if he of Alexandria had not, upon request made to him, voluntarily given way; nor would he have given way unless he had been endowed with great privileges, and a title superior to him of Constantinople,\* which the Alexandrian patriarch enjoys to this very time, to the admiration of the whole East; which, if any one were to endeavour to explain to those who are beyond the limits of the East, he would call them fables, and yet they are true. But I mention these things to you, sir, not because we contend, with the patriarch of Constantinople, for the primacy; for to seek this in the church is to rend the church, and it would be stupidity and folly for ecclesiastics to dispute for primacy of station to the injury of souls. He is first and most happy who conforms himself to the example of Paul, who professed himself to be the least in the church, but edified it more than all; but since it is the truth, I have not neglected to write it to you, my friend. By this arrangement, primacy of station is preserved amongst these; amongst the rest [bishops] are endued with equal rights, and thus brotherly regard is completely preserved. . . . .

“ Nor must I omit to tell you that all the patriarchs, except him of Constantinople, preserve that excellent order of church government above mentioned; and the reason is, that their election is lawful, and depends upon those who have no interest but to see the church flourishing, well governed, and orderly;

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\* That of Œcumenical Judge.

and if they transgress, the patriarch of Alexandria is a ready judge to keep within bounds and correct such things, especially if they relate to faith. But it is not so with him of Constantinople, because for the most part Turkish oppression, without any foregoing election, confirms him who gives most; with which the patriarch of Alexandria vehemently reproaches them. But he cannot compete with Turkish violence, which seeks to gain, whether justly or unjustly, and therefore favours those by whom most is given. Besides this, the distance of the places, and other difficulties, hinder any provision being made against this irregularity. . . . .

"The patriarch of Constantinople is more powerful, on account of his ready access to the emperor. Those of Antioch and Jerusalem, upright and humble prelates, have scarcely a sufficient subsistence. The patriarch of Alexandria is ill thought of; because, without violence towards his brethren, he sometimes defends himself from wrongful attempts, and is always dreaded and suspected by them. But let others speak of his authority and estimation amongst them: from hence it comes to pass, that unless he had confirmed Athanasius, he would not be patriarch of Antioch; unless by his wish and intervention Theophanes had been elected, he would not be at the head of the church of Jerusalem; unless he had lately expelled Neophytus of Constantinople, Timotheus would not be there; and I leave to your ambassador to inform you in what alarm that man is, because he obtained the patriarchate by improper means. But if you, sir, wish to know why Neophytus was ejected, it was on account of his multiplied acts of contumacy. He rose to that degree in the first place by the use of tyranny, and subsequently exercised his government much more tyrannically; and that he might have satellites, as ministers to his pleasures, he introduced some vagabonds of Romans as preachers in our church, teaching many errors and seducing simple folks. He was admonished by me more than once, but he would not put any check upon himself; for which reason I was compelled to surmount every other difficulty, to set at nought private loss, and to do my utmost to get him deposed, which was done. But Timotheus has obtained the vacant place by dint of bribing the Turks; wherefore the name of the patriarch of Alexandria keeps him in alarm, and Constantinople is still in considerable commotion. . . . .

"The election of the patriarchs, excepting him of Constantinople, rests in the leading men of the nation, who assemble with the clergy, and, after the customary prayers, choose whom they judge fittest. When they are elected, they deposit a certain sum with the Turkish officials of the province to obtain possession. . . . . The patriarch of Alexandria pays nothing to the Turks, nor does he ever join with them in any church matters, or choose them as advisers or allies; the reason of which is, the prudence and vigilance of former patriarchs, who, being aware of the danger, have always kept their subjects unanimous. On this unity good and evil depends; and by the favour of God, it is in our times greater than usual, and wonderfully stands by us in all circumstances; never suffering any to disturb the church of Alexandria, but meeting everything unfavourable with promptitude, and the more when the see is vacant; although by means of calumnies, invented by the unbelievers after the usual Turkish fashion, we suffer daily injuries. . . . . When the patriarchs are elected, they are consecrated by at least three metropolitans or archbishops. . . . . The principal ceremonies of the consecration are as follows:—The patriarch elect stands in the midst of the church, . . . . and makes the profession of his faith in an audible voice, reciting the creed, and promising to be faithful to Christ and his flock. Then follow prayers, with the invocation of the Holy Ghost, imposition of hands, and the naming of the patriarchate, [to which he is appointed,] and thus ends the consecration. Archbishops and bishops are consecrated in a similar manner; but there is this addition in the case of patriarchs, that when the ceremony of consecration is finished, a staff is given into their hand, with a longer charge; and in some churches, (as at Jerusalem and Alexandria, but nowhere else,) the



head is anointed with oil, called the oil of confirmation; but I know no other reason for it but custom. . . . .

"Each patriarch has his archbishops and bishops. The patriarch of Constantinople has more than the rest; and next to him the patriarch of Antioch. The patriarch of Alexandria has had only *Chorepiscopi* for a space of two hundred years; but it would be tedious to recount the causes why he has not archbishops and bishops. The chorepiscopi are but deputies; they differ from bishops in this, that the latter can ordain, appoint, and arrange at their discretion, within the limits of their diocese; but the chorepiscopi not without the authority of their superior. . . . .

"It was your wish, likewise, to obtain information concerning the *heretics* in the East, and I therefore will not neglect to notice anything which may be to the purpose. There are still four sects of them with whom our church does not communicate, the *Armenian*, the *Coptic*, the *Maronite*, and the *Jacobite*, whose mode of worship is unsightly, and their ceremonies worse than brutish.\* In matter of faith they are heretics; in habits and other circumstances of an ecclesiastical nature, you would say that they differed nothing from beasts. They are so sunk in darkness as scarcely to know whether they believe or what they believe, but each of them is obstinately attached to its own superstitions and errors.

"The *Armenians* follow the doctrine of Manichæus,† and have many peculiar points of belief. Their clergy are reckoned gods upon earth, because they abstain from vegetables during Lent; but these gods, the true God is my witness, have often moved my bile; and doubtless any one who is a spectator of their foul and absurd follies, could not help being annoyed. But perhaps it will not displease you if I make you in some degree as wise as myself. It happened to me, as according to Gregory it did to Basil, when he was disputing at Athens with an Armenian, to whom Gregory administers a blow in the ribs, whilst Basil, attacking him on the other side, carried off the victory. So once upon a time, when I was in the church of the Holy Sepulchre, at Jerusalem, I lighted upon a certain Armenian, by name Barsabas; and as the Armenian was very much lifted up, and gave it out that he was more learned than the rest of us, (though I could scarce have expected to meet with so ignorant a man,) watching my opportunity, I thought it not amiss to try, before the crowd of people, what sort of spirit he was of. At length we came to an engagement, the commencement of our discussion being, whether our Lord Jesus Christ dwelt amongst men, and suffered in appearance only; for the Armenians believe that he did. But when I put questions to him, and urged that it was impious to believe that the Lord did not really suffer, which is the same thing as to deny that he really wrought our salvation; and when with these and other incontrovertible reasonings and testimonies from the gospel, Barsabas was confounded, yet was ashamed to confess the truth, but tried to invent some more clear method of combatting me; and when he perceived that he could in no other way nullify my arguments, he shut up the whole dispute in one word, and cut short the contest. 'I know,' said he, 'that the Armenian religion is more holy than yours, because you in Lent eat beans and other vegetables, from which many worms and much corruption are engendered; but we, observing the purity which becomes a Christian, thinking

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\* If any one is surprised at such language as this, let him consider that it was common in Europe at this period, even amongst bishops and clergymen.

† Of course he means *Manes*; but he scarcely intends to charge the Armenians with holding the doctrine of two first causes, one good and the other evil, for which Manes is best known to us. What he rather intends is, that they believe that the body of Jesus Christ was not real, or at all events incorporeal; an opinion which Manes held in common with the Gnostics, and which may appear necessarily to follow from the opinion which the Armenians undoubtedly profess, that there is only *one nature* in Christ,—the human being absorbed into the divine.

these to be profane food on fasting days, scarcely dare touch them, and with this we are content.' . . . . .

"Have I not raised your indignation by the very telling this business? Well, believe me that I kept silence for a good while, doubtful what reply could be made to ignorance so gross, and, not forgetting the line of Euripides,—

"Ἡ φρενὶ ἀλόγῃσι, ἡ δὲ γλῶττα ἵσταται ἀλόγητος,

was thinking of the best words for bringing this prince of disputants into another slough of confusion, when one of my attendants spoke up, and replied: 'You have a good right to be a saint, Mr. Barsabas, for you have the soul of Pythagoras in you; but if it went from you into a camel, and the camel was still Barsabas, would you then abstain from beans?' An unpretending but shrewd fellow gave him no time to reply, but subjoined, 'You should not say camel; if Barsabas was an *ass*, could he live in these parts without beans?' Hereupon the bystanders broke out into uncontrollable laughter, and that was the end of our conference; for this Armenian Coriphæus of disputers went away very wroth. From this, your good sense will judge on what sort of reasons this rabble rely in thinking that they persevere in the catholic faith. Upon such sand as this their clergy build the salvation of themselves and of their followers. . . . .

"Another sect is that of the *Copts*, who follow the doctrine of Dioscorus and Eutyches, a filthy and barbarous race. They are called Copts, because they used to circumcise themselves; but this they do no longer. The reason, however, is, not as they state it, because it is vain, and against the law, (for our Lord Christ himself was circumcised,) but because they thereby gave other Christians, who do not practise circumcision, an occasion of laughing at them. I have abundant acquaintance with these pests in the city of Grand Cairo; for, as this was formerly an archbishopric of the patriarchate of Alexandria, I have for the most part taken up my residence there, on account of the salubrity of the air, seldom visiting Alexandria.\* These Copts, then, are so numerous there, that if the Greeks were counted against them, as Homer wrote of the Greeks and Trojans, the Copts would be ten times as many as the Greeks, and many a dozen would lack a cup-bearer. My predecessors in the patriarchate, and especially Meletius, my last predecessor, a most learned and exemplary person, have made many efforts to bring them back to the way of truth, but without success.

"Pope Clement VIII., of Rome, both did and bore with many things to come to an arrangement with them; and you would laugh, sir, if you knew what arts the Copts used in that business, and how much the pope was imposed upon; although Baronius, the new historian, before he became acquainted with the real state of things, perhaps with a view to flatter Clement, after the fashion of the court of Rome, was in a hurry to give him the credit of having accomplished it by his own newly-acquired industry, and chose to give an account in his *Annals of the Conversion of the Copts to the church of Rome*, which time, not long after, proved to be entirely false. In fact, Paul, the present pope, for that very cause banished several Copts from Rome.

"They have a superior, who is called in their own language *Jabuna*, which means, *My Lord*. He came several times to visit me in Egypt; but every time he came, he came in silence and went away in silence. One of his people spoke for him, and he signified his assent or dissent from the words of the speaker by the inclination or holding back of his head; but he never opened his mouth, because, as he says, it is not allowed; nay, it is a sin, for a *Jabuna* to speak much out of his own house; but he kept his rule with a rigour beyond law, for he not only did not speak much, but was altogether silent. For my part, I am a talkative and chatty person, who think I ought to speak with my own mouth, and not with that of others. But the thing which more displeases me in that good *Lord* is, that he never shewed me any part of his face

\* The patriarchs of Alexandria still reside at Cairo.

except the eyes. His whole head, whether he raises it or inclines it, is covered with a cloth, so that he will never give you a glimpse of his face, but you would say that he was a ghost in a tragedy. I am unwilling to trouble a person of your sagacity any further about such absurdities; but the Copts have a *Casis* amongst them, (*Casis* means *presbyter*), called Peter. He is much in the habit of coming to visit me, and says that he knows the errors of his own religion, and reproves them; but I do not place much reliance upon him, because, if his conscience dictated what he says with his mouth, he would no longer remain a Coptish presbyter. . . . .

"The *Maronitish* sect is semi-Roman; indeed, it is on the road to becoming entirely Roman, [which is, I believe, now the case;] for many Maronites have gone to Rome to study, and from thence have migrated to Mount Lebanon, a castle in the province of Phœnicia, where their principal residence is, exceedingly well instructed by the Romans; and at the present time almost all that race follow the Roman religion, especially as their chief bishop professes himself a papist. And as the diocese of the patriarch of Antioch is contiguous to the Maronites, I am afraid they will infect the neighbours; more especially as the cautions of the patriarch and of myself appear to take no effect, for an Arab does not comprehend how insidious and encroaching a thing mischief is.

"The *Jacobite* race is the most filthy and most degraded; nor have I anything to write respecting it, except that we have a good right to know it for its Nestorian heresy.\* . . . .

"These are the pests of the east, which God keeps in check by the general scourge of the unbelievers, so that they may do us no injury. . . . .

"There would be other things more necessary to write relating to those points which are now discussed and sifted by the learned, as concerning free-will, predestination, and justification; concerning which the world is not yet agreed what ought to be held. Our church has always held the same doctrine, and has taught these points in one and the same way. He who has but a dream may speak dreams; and he who has the word of God should speak the word of God in truth. What has the chaff to do with the wheat? Those to whom it is entrusted should do the work of an evangelist, and fulfil their ministry with sobriety; so that, not being intoxicated with passions, of which the efforts of the Jesuits are full, he may not presume to lie, but speak the truth. I am so straitened for time that I cannot speak of these matters; nor, indeed, do I think it necessary, for it is fitter for graver and more learned men to undertake that task without fear, as James Arminius, who in my opinion was a learned man, has done under various heads. But as he lays down propositions, in which many points are implied which are not expressed, his book ought to be read, not cursorily, as I have done, but in a business-like manner, if an opinion is to be pronounced at any length, and not a hasty one; a task which your kindness might at pleasure impose upon me, if I were at home and released from this troublesome journey. I hope, please God, that I shall soon return; and then, sir, you can write to me with freedom, and receive replies which, I trust, will be agreeable, and thus understand more clearly that I am your sincere friend and brother in Christ.

"Moreover, you will observe that nothing is ever written in my letters which is not dictated by reason and truth, by which I desire that everything of mine may be tried. Far be it from me, from my conscience, from my character, that truth should be either neglected, or not preferred to all other things. For the truth I dispute even with my own brethren, the Greek clergy. I am the enemy of ignorance; and although I do not object to a simple and unlearned laity, because I know that men may be saved, although their minds are uncultivated and simple, whilst they fight almost daily against the ene-

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\* The Jacobites are not Nestorians, but Eutychians—i.e., they do not believe in two persons in Christ under one aspect, but on the contrary, in one nature, composed out of two.

mies of the faith, carrying on the conflict, not with arms, but with patience, so as to prove themselves on all points faithful soldiers of Christ; yet it is a great dissatisfaction to me that our pastors and bishops should be sunk in the darkness of ignorance. With this I reproach my countrymen, but without avail. And the Jesuits, taking the opportunity, have laid the foundation of a plan for educating boys at Constantinople, and have as undisputed success as foxes amongst poultry; and at length the Roman doctrine will overspread the world, if the satellites of the court of Rome employ equal diligence in the business, unless God is merciful to us; for his hand alone can save our vessel from this foul shipwreck. Indeed, our only hope is in his mercy and power; otherwise our strength would be quite ineffectual to resist such a persecution, as those of the Greek religion in Poland and Lithuania, the Russians, and others, feel by very sad experience, through the violence which is brought against them by the Roman clergy, through the efforts of the Jesuits to bring them to submit to the church of Rome. And because they refuse to do this, the Jesuits leave nothing untried to attain their end; hence threats, flight, exile, death, and many other things which we read of, as being to take place only in the times of Antichrist. Hence the poor creatures, seeing the laws of the state overthrown, the covenant for the preservation of their liberties done away with, every method of maintaining public peace withdrawn, have recourse to the Greek church, that we may vouchsafe, by our influence with the king and the nobles, to interpose, and to beg that they may be set at liberty.

"It has so happened, that the care of this business has fallen upon the patriarch of Alexandria; nor has he neglected to write to the king and all his great men, to press them, by whatever arguments he could, to adjure them by justice, by equity, by respect for the laws, and at length to descend to prayers and entreaties. But it is all to no purpose; and, indeed, my latest information is, that the violence and persecution becomes the more oppressive, in proportion as they despair of taking possession of Muscovy. In fact, these beginnings in Poland appear to threaten many other kingdoms; and what wonder if they have dared to attack even Constantinople herself. I hear that you take good care of yourselves, lest this heaven should injure your people; and I am very glad of it. We shall always do the same, so far as lies in our power, and so much the more, if we are aided by your spiritual counsel, and cheered by your charity, as it is right you should be by ours; so that, with one mind embracing the orthodox faith of Christ, we may both go on to fulfil the commands of our high calling, faithfully contending, and always defending the truth, to the increase of the catholic church, and the eternal glory of God the Father, and of his only-begotten Son and Holy Spirit. . . . .

"As soon as I return, I will, please God, look into the books sent me by the most illustrious States, and I shall read them with double relish, because they have been sent me by my lords themselves. . . . . For the book of Arminius I confess that I am in your debt; but on my return to my own home, I will take care to recompense you by some manuscript; and if I have anything else, it shall be all common to your goodness. I should be much obliged to you if you would make me an intelligible catalogue of some recent select authors, . . . . . who have written thoughtfully and learnedly on both Testaments, especially on the books of Moses, on the greater prophets, on the Gospels, and the Epistles of Paul—that is, such as are most in use amongst you; and likewise other authors who have written on divinity, philosophy, and other arts, and even on mathematics, and send it to me the first opportunity. And if you would add the names of the most famous and renowned of your learned men, and appoint to me in my turn whatever may be agreeable to you from these parts, I will always readily gratify you.

"Every wish for the health of so obliging a person.

"*In Walachia, Nov. 1st, 1613*" (old style).

JAMES BRAVEN.

(To be continued.)

## A CALL AT THE RECTORY.

"I CAME to ask whether you could dispense with my services for four Sundays next month, Sir, without inconvenience," said the curate of R—, after some of the usual small talk of a morning visit at the parsonage.

*Rector.* I can take the whole duty myself, I have no doubt; when do you wish your holiday to commence?

*Curate.* On the Monday after next, if you please.

*Rector.* Certainly—where are you going?

*Curate.* You are aware, Sir, that I am engaged to a young lady, and she has fixed on Wednesday, the second of next month, for our union. I hope you will congratulate me on introducing to your parish one of the most amiable and pious of her sex, with whose happiness I feel my own entirely bound up.

*Rector.* My dear friend, your wife will always, I doubt not, be welcome to us, but I am not sure that I can congratulate you. I know nothing of the lady, and I doubt not that she whom you would choose for a partner would be amiable and pious; I believe the sex so happily constituted that there are very many such; but there are other matters I should know before I can congratulate you.

*Curate.* May I ask why you hesitate.

*Rector.* I will tell you, if you will promise not to be offended at my plainness. I think I have understood from you that you have no private fortune, and no prospect of preferment. With a rectory which does not bring me in more than 300*l.* a year, I cannot raise your salary of 100*l.*, and you know you will seldom meet with a better stipend, although you may, perhaps, get that and a rent-free residence. This, then, is my objection. If the lady you intend to marry has a fortune, and you have none, you will not escape the suspicion of having been a fortune hunter; a character which will interfere with your usefulness more than you may imagine. If she has none, I think you will not be able very long to attend on your office without distraction.

*Curate.* The lady is as portionless as her intended, Sir, and her expectations equally limited. But really, considering this step as a case of conscience, I think I am right in committing the issue to God, and trusting to his providence. Indeed, I anticipate an increase of devotedness to my duty from my marriage, for really in my present state of mind I am quite unable to attend upon it without distraction.

*Rector.* Do you think you are justified in the phrase you employ? Is it committing the issue to God and trusting to providence to take a portionless girl from the parents who support her, and assume a burden which you have no probable means of sustaining. This is anything but a release from care, and if you are fallen into that state of mind which prevents you from attending to your duties by continually leaning to an earthly object, I must say that this can only result from a want of self-restraint which will disturb you, married or single, every time you have to exercise self-denial.

*Curate.* Well, Sir, I never expected this; would you have all the

clergy remain like popish priests, cut off from their kind—homeless, insulated beings? I cannot imagine that you are serious, happy as you appear to be in the society of Mrs. S. and your children. Surely I may be allowed to use the argumentum ad hominem, and ask if you would like to practise the self-denial you recommend.

*Rector.* Do not misunderstand me. I think refusing marriage to the clergy is wicked and absurd. I wonder that it ever entered the mind of man to deny God's chosen ministers the best earthly boon he has to give, and am sure that where it is wisely accepted, a blessing may be expected to attend it; at the same time your argumentum leaves me untouched. I was conditionally engaged to my wife for sixteen years. You smile, as if you thought the affection could not be very warm that was so patient, but I never *fell* in love. I entertained a firm attachment, but it was to one who would have regarded evident imprudence as something *beneath* a reasonable being, and the commission of it as a fall. At last the death of my surviving parent gave me a competency, and my wife's uncle presented me to this living. I thus obtained the means of supporting a family without constant anxiety, or refusing their portion to the poor, and immediately accepted the blessing which I then thought providence did give me.

*Curate.* Well, Sir, I cannot but think it very hard that being in the church should prevent any man from forming a matrimonial alliance. We all hope to get on, and before I have a large family some one may give me a benefice. I live in hope; I give the church the best of my poor services, and trust she will not starve me and mine.

*Rector.* I hope not, yet she has done such things before now; and I rather think we entertain different views as to the expectations a minister is justified in forming of maintenance from the church.

*Curate.* The labourer is worthy of his hire.

*Rector.* He is; but he should be content with his wages. My views are the same now as when I served as cure on 75*l.* per annum; and then I certainly regarded the church as beautifully adapted to call forth the disinterestedness and spirituality of her ministers, without demanding from them collectively an ostentatious and ensnaring self-denial; training them for their duties by a process suited to make them compassionate and faithful; teaching them how to be abased and how to abound. She cuts off the usual resources by which men make fortunes, requires that they shall give themselves wholly to the work of the ministry, and thinks herself happy when she can offer them a bare sustenance and freedom from persecution. She does not interfere to prevent the blessings of earth from descending upon them. They may receive hereditary fortune; nay, she herself, with an apparently capricious hand, dispenses—not always to her most faithful servants—wealth, influence, and honour. With them comes the command of luxury—the *domus et placens uxor*; and when the blessings of earth have been meekly waited for, and are thankfully received, they will not impair, nay, doubtless they will increase, a minister's usefulness.

*Curate.* From what I have read of the Reformation, I do not think the great reformers waited very patiently.

*Rector.* Nor do I. Luther's marriage was certainly an outrage on propriety, if not a sin—a casting suspicion wantonly on conduct pursued in good faith, and for the glory of God. The secret marriages of Cranmer, Pilkington, and others, were almost equally exceptionable; and the want of more men than the age afforded like Ridley, Redmayn, and Latimer, who would boldly maintain the right of marriage, yet continue single, was severely felt. The equivocal position of clergymen's wives, which could not secure those so related to deans and prebendaries—nay, bishops and archbishops—from insult, had many wretched effects. Women of fine feelings and genteel connexion (another term for good education) would not marry clergymen. Hooker's fear of being rejected was not a phantom. And though in these times beauty, rank, and riches, wherever they happened to unite in an idolatress of genius, would have hailed his offers, then it was quite another thing. Maid-servants, widows, and many who for other reasons could not be fastidious, were almost the only mates a clergyman could choose. Bishop Cooper says, "that most honest and sober women, of good behaviour, are loath to match with ministers, though they be never so well learned, because they see their wives so hardly bested when they are dead." And the fact which he mentions, that the wife of one of the martyred English bishops had been living under Elizabeth in afflictive poverty, (Mrs. Ferrar or Mrs. Hooper, of course,) speaks volumes as to the cruelty with which this whole class of females was regarded.\* Thus the reforming clergy were in a situation of great difficulty in this respect; and although their conduct was exceptionable—often bad enough—yet we should hesitate to blame them; their position was difficult in the extreme, and they bore the reproach which has so successfully vindicated our rights.

*Curate.* Do you think your view coincides with that of the church, where marriage is spoken of as a preventive measure, and a safeguard?

*Rector.* I do indeed, although I would not lay down any absolute rule. Every man must stand or fall to his own master; and if he finds temptation haunt him in a way which no assiduity in his calling, no abstinence in his diet, and no watchfulness over his thoughts, can dispel, let him take a wife, and brave the risk of a family, without any reasonable prospect of providing the necessaries of life, except by his own exertions; and let him pray for that health of body which, suspended for one year, must plunge himself, and all that is most dear to him, into misery. These you will feel are severe punishments for indiscretion, if the consequences of unadvised action can ever be called so; but they are not the only punishments. To put the duty of alms-giving out of his power by a deliberate action is not exactly the course a Christian minister might be expected to pursue. To be pitied for his large family and his small income will not increase his influence, and will furnish bad men with a stone to cast at the church. For these and other reasons, although I confess I am unable, with the Fathers, to entertain any very exalted ideas of the great sanctity of

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\* Admonition, p. 150.

celibacy as compared with marriage, in kindness and candour let me tell you I think it must be sinful, in your case, to marry.

*Curate.* You have called up a painful train of thought, Sir ; but it is too late now for reconsideration.

*Rector.* It is, Sir, unless you have strength of mind and high principle enough to state these things to the lady of your choice, and she has generosity enough, and sense enough, to defer the marriage, for which she must by this time have provided a wardrobe ; and this is rather too much to expect.

*Curate.* Rather.

## ANTIQUITIES, ETC.

### DISPOSAL OF HIGHER CHURCH PREFERMENT.

WE have already seen from how much evil and danger the church was providentially protected, through the greater part of Walpole's administration, by the recognition of an "ecclesiastical minister"\* as part of the established system in regard to church matters. It will appear, from what follows, that the benefit derived to the church from this arrangement was, in great measure, owing to Walpole's colleague and brother-in-law, Lord Townshend ; and that, the disposal of ecclesiastical preferments being in *his* hands, while *Walpole* was the chief political leader, the spiritual offices and dignities of the church were, happily, thus removed somewhat out of the immediate and overwhelming influence of ministerial politics.

"The treaty of Seville was the last act of Townshend's administration ; it was signed on the 9th of November 1729, and on the 16th of May he retired in disgust from the office of Secretary of State. This resignation was owing to a disagreement with his brother-in-law and coadjutor, Sir Robert Walpole, which had long subsisted. It had been occasionally compromised by the interference of common friends, but finally broke into a rupture, which rendered the continuance of both in office incompatible.

"Walpole had long been considered as the first minister in all business relating to the internal affairs ; he was the principal butt of opposition. . .

"His influence over the queen had, on the accession of George the Second, prevented the removal of Townshend. *He managed the House of Commons*, and was supported by a far greater number of friends than his brother minister could boast, who had little parliamentary influence, and still less personal credit. . . .

"Townshend had hitherto possessed what the French call *la feuille des benefices*, and had been the principal dispenser of ecclesiastical preferments. This great object of ministerial influence was naturally coveted by Walpole, and had occasioned frequent disputes. . . .

"These disputes [between the two ministers] had been frequently allayed by the interference of Lady Townshend ; she had, like an Octavia between Antony and Augustus, by a discreet exertion of her influence as wife and sister, moderated the asperities of the contending politicians. But her mediation had unfortunately ceased by her death, which happened in March, 1726.

"Queen Caroline observed the growing misunderstanding between the

\* Vide sup. p. 19.



brother ministers, and, when the rupture came unavoidable, gave her support to Walpole in preference to Townshend. By her influence he soon obtained the preponderance.

"Townshend, finding that his personal influence with the king was not sufficient to counteract the exertions of his rivals, opposed by the queen, and deserted by the remaining members of the cabinet, gave in his resignation, and retired from public affairs. . . .

"Notwithstanding the asperity with which this contest was conducted, the brothers seem to have renounced their friendship without forgetting their esteem for each other. Townshend did not indulge in peevish expressions against his successful rival; and Sir Robert Walpole never blamed the ministerial conduct or depreciated the abilities of Lord Townshend. He was always unwilling to enter into the causes of their disunion. When an intimate friend pressed him on the subject some years afterwards, he made several attempts to evade the question, and at length replied, It is difficult to trace the causes of a dispute between statesmen, but I will give you the history in a few words. As long as the firm of the house was Townshend and Walpole, the utmost harmony prevailed; but it no sooner became Walpole and Townshend, than things went wrong, and a separation ensued."\*

The following letter from Bishop Gibson to Lord Townshend, in which he endeavours earnestly to dissuade him from his purpose of retiring from office, will further illustrate the relations in which the parties immediately concerned stood to each other. It will also shew how, on one important occasion at least, Lord Townshend being probably absent from London at the time, in attendance on the king at Hanover, matters were then conducted between the crown, the minister of state, and "the ecclesiastical minister." It will be observed, that there was here not merely a consultation of the "ecclesiastical minister" by the minister of state, but a direct communication with the sovereign, or, which was the same thing, with the queen, on the part of the "ecclesiastical minister," in consequence of a communication which had been made to him by the primate of the sister church; the result of his interview with the queen being that he was directed to write to the minister of state on the subject.

"Fulham, July 8th, 1729.

"MY LORD, — I received the honour of your lordship's letter, and attempted to make a visit to my lord privy seal, but did not find him at home. This I did in obedience to your lordship, but contrary to my own judgment and inclination; which is, to see your lordship continue in a public station that may be attended with less trouble and fatigue than the present. I think public affairs, and *particularly in the church*, will feel the want of your service and assistance to a great degree; and I think that your lordship, who has always been accustomed to business, will feel the want of it, and not enjoy that entire ease and satisfaction you imagine in a private life. Any uneasinesses we are under for the present make us think too favourably of any other situation that may deliver us from them; but things are not the same in speculation and in practice. Pardon, my good lord, the freedom I take, which proceeds from a heart sincerely concerned for your honour and happiness.

"I have waited upon the queen twice since the king went away, and was kindly received. The primate of Ireland wrote to me† that the bishoprick of

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\* Coxe's Memoirs of Walpole, vol. i. pp. 333—339.

† Vide sup. vol. xix. pp. 270, 1.





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ONE OF THE WINDOWS DISCOVERED AT THE ENTRANCE OF THE LADY CHAPEL.

Dublin ought to be filled some time before the meeting of that parliament, *with which I acquainted her majesty, and she directed me to write to your lordship about it.* Sir Robert Walpole had a letter from the primate to the same purpose, which you either have received or will receive speedily, in order to settle that affair with his majesty."<sup>\*</sup> . . . . .

In another letter, dated August 8th, 1729, Bishop Gibson again endeavours to dissuade Lord Townshend from resigning.

"By the account I had from Sir Robert Walpole this morning, I hope I may congratulate your lordship upon a peace with Spain, which I know will be a great ease to your mind in many respects. But there is one resolution, consequent to this, which I hope you will not finally come to, till you have thoroughly satisfied yourself that a retired life, when it comes to the trial, will do; as far as I am able to judge, from the general frame and disposition of human nature, it will not, and therefore the thing desirable seems to be, an honourable station attended with less labour and trouble."†

#### HEREFORD CATHEDRAL.

FEW topics at the present juncture deserve more immediate attention from every one interested in preserving the remains of Christian antiquity than the dilapidations of Hereford cathedral. A statement of the condition and circumstances of the church has been published by Dr. Merewether, the indefatigable and munificent dean, which contains almost everything calculated to shew the extent of the danger, the worth of all which it is attempted to save, the zeal of its natural guardians in leading the way, and their freedom from any blame (the present holders of preferment at least) for the long concealed and constantly accumulating injuries sustained by the sacred fabric. They have already subscribed 4771*l.* to the repairs: 20,000*l.* are required.

A considerable portion of this statement, though eminently necessary where it was first delivered, would here be thoroughly superfluous. No readers of the British Magazine, it is to be hoped, will suppose that the dangerous state of the building is caused by the dean's officious removal of filth from the crypt windows, or that the church has been knocked to pieces under pretence of searching after dangers; at this time of day, few will imagine that the ordinary repairing fund could suffice, even aided by the dean and chapter, to effect such large repairs as are imperatively required, and no doubt will be entertained of Mr. Cottingham's competency to do all that can be done by good taste, learning, and skill in restoration.

The extent of the mischief may be explained in a few words: the walls and piers, as in most cathedrals, are built with ashlar facings, in this, and many other instances, imperfectly banded. The bands have given way, the rubble and mortar which filled up the space between them has lost its adhesiveness, and the foundation has sunk. This had all been going forward to some extent when the tower was

\* Coxe's Walpole, vol. i. pp. 646, 7. Vid. sup. cit. vol. xix. p. 266.

† Ibid. pp. 653-4.

built upon the crumbling piers, and (if the writer understands the author) the roof and a clerestory added. From that time to this, generation after generation has been engaged, sometimes in building props and strengthening piers, at other times in hiding fissures with plaster and whitewash, or encasing them with the unmeaning cinque cento work that never appears in an old building but to disgrace it. The reader may judge from one of the curiosities discovered in this last examination, a beautiful window in the Lady Chapel, an early English work not less interesting nor less dilapidated than the body of the cathedral, how much may remain to reward the labour of restoration.

There is only space at present, however, for the following curious document; it belongs to the year 1320, and miserably failed to accomplish its object. Let us hope that in an age when the science of architecture is understood at least as well as at any former time, however remote we may be from the originality and taste which designed what we are glad to imitate, there will be no difficulty arising from want of funds, in surpassing the efforts then made to preserve one eminently "holy and beautiful house where our fathers praised." The instrument from which the following extracts are made is an acknowledgment and confirmation of the grant of the great tithes of Shenyngfeld and Swalefeld to the sustentation of the fabric of the church of Hereford by the bull of Pope John XXII. 1319:—

"Universis sanctæ matris ecclesiæ filiis, ad quorum notitiam pervenerit hæc scriptura. Rogerus permissioe divinâ Saresburery Episcopus Salutem in eo quem peperit uterus virginalis. Litteras Apostolicas cum filo serico et vera bulla plumbeâ bullatas in nulla sui parte corruptas inspeximus, tenorem qui sequitur continentes. Johannes Episcopus servus servorum Dei, dilectis filiis Decano et Capitulo ecclesiæ Herefordensis salutem et apostolicam benedictionem. Personas vestras devotionis vestræ meritis exigentibus paterna benevolentia persequentes, petitionibus vestris libenter annuimus, easque quantum cum Deo possumus favorabiliter exaudimus, exhibita siquidem nobis vestra petitio continebat, quod vos olim fabricam ecclesiæ Herefordensis instaurare volentes, super fundamentum antiquum quod iudicio cementariorum, seu Architectorum, qui in arte suâ reputabantur periti, firmum et solidum putabatur, multa ad decorem domûs Dei superedificari fecistis opere sumptuoso, in quorum constructione viginti millia marcarum sterlingorum et amplius consumpsistis, et quia propter debilitatem fundamenti prædicti, quod superedificatum est tantam nunc minatur ruinam quod iudicio simili aliud remedium adhiberi non potest, nisi prædicta ecclesiæ fabrica a fundamento totaliter innovetur; propter quæ et expensas etiam factas per vos in prosecutione Canonizationis bonæ memoriæ Thomæ de Cantilupo, Episcopi Herefordensis, variis premimini oneribus debitorum. Nos paterno vobis super hiis compatiens affectu, ac volentes propterea vobis de alicujus subventionis subsidio providere parochialem ecclesiam de Shenyngfeld in qua jus Patronatûs preponitis vos habere, cujusque redditus viginti librarum sterlingarum secundum taxationem, decimæ valorem annum non excedunt cum capella de Swalefeld dependente ab eâ Sarum Diocesis aliisque juribus et pertinentiis suis, vobis et ecclesiæ vestræ in usus fabricæ ejusdem ecclesiæ Herefordensis, fabricâ ipsa durante, postmodum vero pro aliis ejusdem ecclesiæ Herefordensis necessitatibus facilius supportandis, dummodo, ut asseritis, jus patronatus habeatis in eâ, in usus proprios Apostolicâ auctoritate concedimus, ac etiam deputamus."

Nulli ergo omnium hominum liceat hanc paginam nostræ concessionis et deputationis infringere vel ei ausu temerario contraire. Si quis autem hoc

attemptare presumpserit indignationem omnipotentis Dei, et beatorum Petri et Pauli Apostolorum ejus se noverit incursum.

Datum et Actum apud Sonnyngt. iij. nonarum Novembris anno Domini millimo trecentesimo vicesimo, presentibus dominis et magistris Nicholao Abbate Radyngg, Henrico Goher juris civilis professore, Willielmo de Selton Officiali Sarum, Thoma Talbot Rectore Ecclesiæ de Laxefeld, Norwicensis Diocesis, Roberto de Worthes Subdecano Sarum, Adam de Ayllyneton Rectore Ecclesiæ de Mordiford Herefordensis Diocesis, Johanne de Tarenta Archidiacono Sarum, Officiali Hugone de Knoessyngton, Rectore Ecclesiæ de Gildene Morton, Vincentio de Tarenta, Ricardo de Estenore Notariis testibus ad premissa vocatis specialiter et rogatis.

"To this instrument two beautiful seals of Bishops, Roger le Poer, of Sarum, and Adam de Orleton, of Hereford, are appended."—*Statement*, pp. 71—75.

While on this subject the following obituaries from the calendar of an ancient Missal secundum usum Herefordensem may be interesting as a record of the liberality of forgotten men, who lived between the times of Henry I. and Edward II. This is due to them, although their pious care has failed, in many instances, to perpetuate to the church what they gave in perpetual eleemosynary. Restore but half their endowments, and there would be no lack of money for repairs.

"Januarii XVIII. Kalend. Febr. Obitus Wulvive et Gadive quæ dederunt Hopam, Prestoniam, Pioniam, et Nortonem, et ceteras terras presenti Ecclesiæ, &c.

"Martii VI, Id. Obitus Nicholai Penitentiarii Hereford: Canonici qui legavit Fabrice Ecclesiæ decem libras et octo marcas ad unum campanam faciendam, &c. &c.

"XVII Kalend. April. Obitus Ade le Bonde de Hinetune, et Sibille uxoris sui qui dederunt operi hujus Ecclesiæ quatuor solidos annui redditus, provenientis de terra Brun Godrick in Blakemneston, qui jacit inter terram Hulleroed, et terram Wilhelmi de Stradeway, &c.

"Maii non. Obitus Roberti le Grent Capellani et vicarii Ecclesiæ Heref: qui legavit Fabrice Matris Ecclesiæ Heref: sex marcas, et majori altari Collectar: misse et unum antiphorum magnum et novum, et unum gradale unum troparium et unum processionale, &c. &c.

"IIII Idus. Obitus Rogeri Capellani quondam subdecani Herefordensis, qui dedit XII marcas et dimidium Fabricæ Ecclesiæ.

"XV Kalend. Augusti. Obitus Wlfrici Canonici, et Fratrum, Sororum et Benefactorum Herefordensis Ecclesiæ et Simonis Archidiaconi Salop. Hic dedit XX marcas Fabrice Ecclesiæ et XX marcas ad ornamenta emenda, &c.

"XIII Kal. Septembris. Obitus Walleri de Banneybyri Canon: Heref: qui dedit operi Ecclesiæ XX Solidos, &c.

"X Kal. Obitus Domini Edmundi Audeley, quondam Sarum Episcopi, qui dedit redditum XX Solidorum distribuendorum Canonici et Clericis in anniversario suo presentibus, quique capellam novam juxta Fere-trum Sancti Thomæ Confessoris e fundo construxit, et in eadem Cantariam perpetuam amortizavit, &c. Constituit necnon Feretrum argenteum in modum Ecclesiæ fabricatum atque alia quam plurima huic Sacre Edi contulit beneficia.

"Non. Obitus Domini Johannis de Breconia Sacerdotis et Vicarii in majori ecclesia Heref: dedit predicte Ecclesiæ unam casulam preciosam de rubeo sameto bene bendatam cum aurifragio; item unam albam pre-

ciosam cum toto apparatu bradato, item unam capam preciosam de Baudekino, item dedit Fabrice ejusdem Ecclesie quadraginta solidos.

"Item. Illustris Regis Domini Henrici filii Regis Johannis, qui libertates istius Ecclesie a suis antecessoribus collatas confirmavit, et mitram cum Margaritis huic Monasterio contulit preciosam."—pp. 81—85.

## SACRED POETRY.

### I.

"Oh, that I were as in the days of old, when the candle of the Lord shined upon me."

I would I were a boy again,  
 And to my soul could bring  
 From years that stole unheeded then  
 One hour of that lost spring:  
 And vainly now my aching sight  
 Would trace, in prospect fair,  
 The forms that God had made so bright  
 In ocean, earth, and air.

I weep not that the dreams which told  
 Of glittering fame are fled:  
 I would not buy, with gems and gold,  
 The mirth that long is dead.  
 I can look on, and shed no tears,  
 And wear a stoic's eye,  
 When friends, who bound my soul in theirs,  
 Pass, doubly strangers, by.

My tears are for the veil of sin,  
 That hides his presence now;  
 My wealth should buy what once hath been,  
 My boyhood's guiltless brow:  
 And I do mourn that prayer and fast,  
 Since only these remain,  
 Are powerless to undo the past,  
 Or give my youth again.

I cannot dwell with cold despair,  
 Or bid my grief be dumb;  
 Father of souls! who hear'st the prayer,  
 To thee shall all flesh come.  
 Though clouds have marred my morning's pride,  
 And vexed, with storms, I roam,  
 Thy star, more bright at eventide,  
 Shall call the outcast home.

### II.

O God! and is it grief alone  
 That bends the stubborn soul to thee?  
 And is it then that men will own  
 Thy Spirit, heard continually  
 Soft as the solitary bell,  
 Whose warning tongue, the voyagers tell,  
 Chimes to the roughest winds that swell  
 The vexed Atlantic sea?

Is it that boyhood's heart of glee,  
 And wedded love's unselfish pride,  
 And strength and wealth, though Heaven's they be,  
 The heritage of Heaven divide?  
 That when upon our homestead dear,  
 The sunlight sleeps from year to year,  
 We read not in that radiance dear  
 The cross of Him who died?

Then welcome every tear that flows  
 For natural pain or slow decay;  
 And welcome the dear death of those  
 We dreamt not should have past away.  
 The light that to the mourner's eye  
 Breaks dimly through his clouded sky,  
 Shall brighten till itself must die  
 In God's perpetual day.

W.

### THE CHURCH'S MARTYR.

#### A SKETCH.

CARE any, for our mother's love, to gaze  
 Within a drear, dark cell of other days;  
 To view the martyr ere his hour draw nigh,  
 The sunset glories of his troubled sky?  
 The world would pass that cell in scorn—and some,  
 Whose hearts the world hath seared not, scarce would come  
 To look on *him*—the man of many woes!  
 For he was stern, austere, despising woes,  
 Disgrace, the scaffold, for the church's cause:  
 Bold, firm, resolved, where timid doubt would pause.  
 He was not for the *many*—few would trace  
 In the grave lines of that unbending face,  
 The cold severity of brow and eye,  
 Aught that might waken kindred sympathy;  
 And fewer still would deem that there lay hid,  
 Beneath that brow of seeming pride, that bid  
 Defiance to the hosts of heresy,  
 A spirit set from earth's low strivings free.

The dungeon-cell is gloomy—saving where  
 The aged man is kneeling down in prayer;  
 For on his bow'd and venerable head  
 A pale, pure gleam, all quivering, is shed;  
 Circling, with silver light, the locks of grey  
 That round his furrow'd temples thinly stray.  
 His face is bow'd—and the clasp'd hands conceal  
 All outward signs that might the soul reveal;  
 But the cold moonlight gleams on falling tears  
 Wrung out from eyes they have not dimm'd for years.  
 Yes! the Ascetic, at his SAVIOUR'S feet,  
 Pours forth the prayer for dying sinners meet,  
 "JESU! have mercy, for Thine own dear sake!"\*  
 The agony hath passed: and now there break

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\* Vide "Meditationes Præparantes ad Mortem."



Upon the midnight silence of the cell  
 Calm words of faith and peace—oh, blessed spell,  
 Stilling the tempest-waves of grief and fear!  
 'Tis *thine*, that potent spell, oh, mother dear!  
 And the next echoes of that vault of woe  
 Breathe the rich tones thy voice alone may know:  
 The thoughts that, all-unearthly, upward tend,  
 Upon thy wings of holy flame ascend;  
 For deeply graven on his heart the lore,  
 Cull'd from the volume of thy treasure-store.

The echoes of the cell are mute—the prayer  
 Hath died in stillness on the solemn air;  
 And upwards to the deep, clear, azure sky,  
 The martyr lifts his calm and thoughtful eye.  
 He gazes on the orb that seems to keep  
 Her watch, like some good angel, while men sleep,—  
 Marking how, ever and anon, her light  
 Is shrouded, by a passing cloud, from sight;  
 And how, emerging, purer than before,  
 The earth-born cloud o'ershading her no more,  
 Onward she rides, in splendour full, serene,  
 The tranquil heaven's bright, unrivall'd queen!

The martyr looks on her, till every thought,  
 With earth's poor griefs or selfish feeling fraught,  
 Hath vanished from his soul: strange words are ringing  
 In his rapt ear, eternal comfort bringing:  
 Prophetic voices, through the silent cell,  
 Are breathing o'er his soul their soothing spell;  
 And glorious visions, dawning on the gloom,  
 Seem e'en the dungeon's darkness to illumine.  
 He gazes on the glory of that heaven,  
 And thoughts, as sweet as summer's breath at even,  
 Cheer his lorn heart with brighter light than thine,  
 Fair Dian! for the mystic word divine  
 Is with him now.—"O! glorious as the moon  
 Careering in her splendour's highest noon,  
 And dread as banner'd hosts,\* the clouds that veil  
 The moon's broad disc, are parted by the gale,—  
 So, scatter'd as those clouds, the fœes shall be  
 Who triumph, mother of the saints, o'er thee!  
 The rays of glory, even now, mine eye  
 Can through the mists and shrouding gloom descry;  
 For faith hath eagle-glances, and her ken  
 Hath visions all-invisible to men.  
 Lord of a church baptized in blood and tears,  
 Thou wilt be with her through the dreary years;  
 Thy fainting spouse to none but Thee would cling,  
 Her Gracious Guide—her Saviour—her King!  
 Thine be the arm to shield her in the hour  
 When the dark broods of heresy have power;  
 Never so safe—so blest, as when her path  
 Seem'd, to the world, o'ersadow'd by Thy wrath!"

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\* Cant. c. 6, v. 10.

The morrow came. The axe its stern behest  
 Fulfill'd; the martyr laid him down to rest!  
 Peace to his ashes! for a nobler heart  
 Ne'er played, in stormy time, a harder part.\*  
 Peace to his ashes! for a soul more tried,  
 In the red furnace ne'er was purified;—  
 Peace to his ashes, that in silence sleep  
 Where he of old was wont to kneel and weep;†  
 Where rose the prayer his inmost soul within,  
 Where flow'd the contrite tears for deep-felt sin.  
 Oh, never sound should rouse that quiet air,  
 Save holy voices breathing praise and prayer;  
 Or the hush'd tone, by reverence o'eraw'd,  
 Pleading for long-calumniated LAUD:  
 And never, o'er that last, long looked for home  
 Of him who carries till his Master come,  
 Be bitter word, or hard, harsh judgment spoken,  
 Nor by the world's rude mirth the hallowed calm be broken!

H.

*January 10th, Anniversary of Laud's Martyrdom.*

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

### THE FIRST MEETING OF THE PRESENT CONVOCATION.

DEAR SIR,—According to custom, a new convocation was summoned at the same time as the present parliament. Having been chosen one of the proctors for the clergy, I felt it my duty to attend. On the 20th of Aug., 1841, convocation was opened with the usual formalities. The bishops and clergy, and civilians, walked from St. Paul's Chapter House to the cathedral, where the Latin litany was impressively read by the Bishop of London, and the Latin sermon preached by Archdeacon Wilberforce. On our return to the chapter house, the archbishop gave us permission to retire to one of the side chapels in St. Paul's, for the purpose of electing our prolocutor. The Dean of Ely was chosen by the clergy, and accepted by his grace: we were then adjourned for a week.

On the 27th, convocation again assembled at the Jerusalem Chamber, Westminster. After waiting for about an hour, the archbishop summoned the lower house, and said he was very sorry, but as no

\* "I have been long in my race; and how I have looked unto Jesus, the author and finisher of my faith, he best knows. I am now come to the end of my race, and here I find the cross a death of shame. But the shame must be despised, or no coming to the right hand of God. Jesus despised shame for me, and God forbid that I should not despise the shame for him!"—The Archbishop's speech on the scaffold.

† Archbishop Laud is buried beneath the altar in the chapel of St. John's College, Oxford.

bishop was present, no upper house could be formed, and no business done. Nothing could be kinder than his grace's manner. He more than once expressed his regret that we had been put to the inconvenience of attending for nothing, and apologized for the absence of the bishops by saying, that at this season of the year most of them were engaged in their dioceses, holding visitations or confirmations. But there was no help for it; and therefore his grace adjourned us to the following Monday.

The archbishop was on this day supported by six or seven of his suffragans: \* there were about twenty-five present in the lower house. After the Latin† litany read by the junior bishop, the two houses separated. And whilst their lordships were drawing up the address to the queen, the lower house was employed in writing down the names of those present, and the prolocutor was requested to procure such information concerning the rules and privileges of the lower house, as might be useful in case convocation should be again permitted to do business. By this time the address was brought down to us, and read by the prolocutor. Some slight alterations were made. The following sentence gave rise to a rather long discussion:—"Should any questions arise touching the welfare of the church, on which your majesty should wish to consult the houses of convocation, we did not doubt but that, with God's blessing, we should be enabled to deliberate upon them in a spirit of Christian wisdom and moderation." At length an amendment was proposed and seconded, to this effect, "That as questions touching the welfare of the church had already arisen, and were likely to arise from time to time, we prayed her majesty not to sanction any further legislation for the church without the consent of the church in convocation assembled." The arguments pro and con were briefly these:—The supporters of the amendment thought that no alteration in ecclesiastical affairs could be either constitutional

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\* I have seen it mentioned, and as if from authority, that the establishment of the English bishopric at Jerusalem was sanctioned by the Archbishop of Canterbury and the bishops in convocation. Very probably the measure was brought before, and approved of by, the upper house, but as it was not submitted to the lower house, it cannot be considered as having received the sanction of convocation. The house of lords might as well pretend to legislate for the state without the house of commons, as the upper house of convocation to legislate for the church without the lower house.

† In the litany the following prayer is inserted, which becomes almost a mockery, if convocation is not permitted to deliberate upon church matters:—

*"Oratio pro prasente Convocatione, sive Synodo.*

"Domine Deus, Pater Luminum, et Fons omnis Sapientiæ: Nos ad scabellum pedum tuorum provoluti, humiles tui et indigni famuli. Te rogamus, ut qui in Nomine tuo, sub auspiciis clementissimæ Reginæ Victoriæ, hic convenimus, Gratiâ tuâ cœlitus adjuti, ea omnia investigare, meditari, tractare, et discernere valeamus, quæ honorem tuum et gloriam promoveant, et in ecclesiæ cedant profectum. Concede igitur ut Spiritus tuus, qui concilio olim apostolico, huic nostro etiam nunc insideat, ducatque nos in omnem veritatem, quæ est secundum Pietatem. Ut qui, ad amussim sanctæ Reformationis nostræ, errores, corruptelas et superstitiones olim hic grassantes, Tyrannidemque Papalem, meritò et seriò repudiavimus, Fidem Apostolicam et verè catholicam firmitè et constantèr teneamus omnes, Tibique ritè puro cultu intrepidi serviamus, per Jesum Christum Dominum et Salvatorem nostrum. Amen."

or safe, or satisfactory to the members of the church, which had not received the sanction of the fourth estate of the realm—that is, the convocation. That our constitution in church and state required the consent of all the four estates,—the sovereign, the house of peers, the house of commons, the clergy in convocation assembled, ere any measure affecting the rights and privileges of the church could have the force of law. That making alterations in ecclesiastical affairs, without the consent of convocation, was plainly an usurpation, and contrary to the coronation oath.\* That even Henry the Eighth had thought it necessary to consult convocation before he abolished the monasteries; and that the suppression of bishopricks, the compulsory commutation of tithes, the spoliation of the cathedral property, the alteration of the ecclesiastical courts, without the approval of convocation, were most dangerous precedents, which might easily be used for the complete destruction of the church, whenever her enemies should gain a little more political power than they lately possessed. The arguments against the amendment were brought forward, not so much on principle as expediency; not in opposition to the doctrine that convocation ought to be consulted, but on the supposition that the friends of convocation would be more likely to gain their object by letting the original sentence stand, than by passing the amendment. It was said, and all present will remember the kind spirit and ability with which it was said, that the sentence was inserted by the bishops to meet the wishes of those who were friendly to the revival of convocation, and that therefore it would be ungracious to alter it; that coming from their lordships, it was a great point gained, and would have more weight than any stronger expression emanating from the lower house; that many could remember that, ten years ago, it would have been accounted folly to have spoken of convocation as a deliberative assembly, and now we had the bishops themselves coming forward, and speaking of it as able and willing to treat upon such church matters as the queen might wish to consult them upon. These arguments had such weight, that the amendment was negatived by a large majority.

The next paragraph that occasioned any discussion was this—"We thank your majesty for the interest you have taken in the welfare of the church, and for the measures you have sanctioned for its improvement." It was asked by many, What are the measures alluded to?

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\* The words are—"Will you maintain and preserve inviolably the settlement of the united church of England and Ireland, and the doctrine, worship, discipline, and government thereof, as by law established within England and Ireland, and the territories thereunto belonging? And will you preserve unto the bishops and clergy of England and Ireland, and to the churches there committed to their charge, *all such rights and privileges as by law do or shall appertain to them or any of them?* All this I promise to do." It is not of course meant that this oath prevents, or was ever intended to prevent, the sovereign from consenting to such alterations in the church as may be lawfully agreed upon by the constitutional authorities; all that is insisted upon is, that they must have first passed the legislature, and this for ecclesiastical affairs is, not the houses of parliament alone, but the parliament and convocation. And to deprive the clergy of their right to deliberate upon matters connected with the interests of religion, is plainly to take away from them a right and privilege which by law belongs to them.

Of course the answer was, the different measures which have lately passed the legislature, to wit, the compulsory commutation tithe, the spoliation of the cathedrals, the alteration in the ecclesiastical courts; and as no one stood forward in defence of these measures, *it was unanimously resolved to leave the sentence out.* This speaks volumes; and it is right that all interested in the church should know it. It shews not only that the modern system of legislating for the church (i.e., without convocation) is unsatisfactory and unsafe, but that the measures themselves are disapproved\* of by the whole lower house—that is, by the deans and archdeacons, and the representatives of the cathedral and parochial clergy. After this silent but expressive condemnation, it is to be hoped we shall have no further alterations in the church till convocation has been consulted upon them.

The address, as amended, was then passed, and taken by the prolocutor to the upper house. Their lordships, after a short interval, sent word that they had agreed to the alterations. The archbishop informed us that, owing to circumstances, her majesty would not be able to receive the address for some time to come, but we should have due notice when the day was fixed.

I will add a few remarks. It is not pretended that the preceding account is anything more than a very imperfect sketch, chiefly from memory, of what passed on the occasion. Much more was said on other points; but as my own attention was chiefly occupied with what I considered the two cardinal paragraphs, I am not able to recall the rest of the address. No well-wisher to our Zion can read even the foregoing imperfect sketch of the first meeting of the present convocation, without thanking God and taking courage. Nothing is wanting but the queen's permission, and that would not be withheld, if our spiritual rulers saw fit to ask for it,† and churchmen would be seen "doing the work which is proper unto them"—that is, deliberating upon such measures as not only shall concern the settled continuance of the doctrine and discipline of the church of England, but may tend, under God's blessing, "to lengthen her cords and strengthen her stakes, and enable her to enlarge the place of her tent, and to stretch forth the curtains of her habitations."

In conclusion, I would observe, that it would be most unjust to impute any blame either to the sovereign or the advisers of the crown for not having consulted convocation upon ecclesiastical affairs; they might fairly conclude that as the church did not ask permission to de-

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\* The following extract from the valuable charge of the Lord Bishop of Down and Connor and Dromore, proves that the dissatisfaction at the recent changes in ecclesiastical affairs is not confined either to England or the inferior clergy; it extends to Ireland, and the highest orders of the ministry:—"Of the measure by which this and other unions were effected (the destruction of ten Irish bishoprics by act of parliament without the consent of the church) I shall, therefore, say no more than that I offer to Almighty God my humble and hearty thanks that I, as well as the general episcopate of the Irish church, did not consent, but offered such resistance as we might to its accomplishment."

† It is a happy sign of the progress we are making, that the Bishop of Exeter, in his recent charge, has spoken openly of the necessity of allowing the church to meet in convocation for deliberation and business.

liberate, she was content to let the other branches of the legislature act without her. Neither would it be just to lay the blame wholly upon the bishops; *the members of the lower house are most in fault*; they have neglected their *duties*, and have thereby been deprived of their *rights*. They have not taken the trouble to attend the meetings of convocation, and thereby shewn their willingness to do what belonged to them; what wonder, then, that the bishops have concluded that the inferior clergy were not anxious for the revival of convocation. The lower house consists of 143 members, but not more than twenty-five were present. In future, let the cathedral and parochial clergy elect as their proctors men who will attend the meetings of convocation, then the bishops will understand that the clergy are desirous for the restoration of our national synod, and they will state their wishes in the proper quarter, and with the certainty of their application being attended to. No minister who pretended to be a friend of the church would venture to dissuade the sovereign from consulting convocation upon ecclesiastical affairs.

Yours truly,

A PROCTOR FOR THE CLERGY IN THE PRESENT CONVOCATION.

#### ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

SIR,—In your review department for this month, (August,) in a notice of the valuable collection by the Rev. James Brogden, entitled, “Illustrations of the Liturgy and Ritual of the Church of England,” I find the following passage:—“Perhaps in a second edition it would be well to give some reference which would not imply that the controversy on *Εικὼν Βασιλική* was terminated by Dr. Wordsworth’s pamphlet of 1825. Probably Dr. W. himself would not reprint it now.” (p. 185.)

It is not for me to conjecture what Mr. Brogden may think proper to do when his “Illustrations” shall reach a second edition; but having seen the above passage, I may not perhaps be thought unreasonable if on my own part,—to avoid the possibility of a misinterpretation of my silence, if I took no notice of what you have said, and that in a question which I still continue to regard as one of very considerable moment,—I request room to state, for your own information, and for that of your readers, that since 1825 I have seen no reason to incline me to abandon the opinion maintained in the work to which you refer, that *King Charles I. was the author of Ikon Basilike*; but on the contrary, very much to confirm me in it. You will understand, therefore, that, should the opportunity be afforded me of *reprinting*, I should avail myself of it, not to withdraw the statements contained in my former publications in this controversy, but only to establish them by much additional argument.

I am, Sir, your very obedient humble servant,

CHR. WORDSWORTH.

*Buxted Parsonage, Uckfield, Aug. 11, 1842.*

## ON THE CALLING OF PETER AND ANDREW.

SIR,—The accounts given by St. Matthew and St. Mark of the calling of Peter and Andrew may be reconciled with that of Saint Luke so satisfactorily and, at the same time, so simply, that I am almost afraid to bring the subject before the notice of your readers. But as in no commentary to which I have access have I seen any scheme offered to remove the apparent discrepancies, and, as it offers a further illustration of St. Matthew's method of omitting\* the intermediate details, I hope that you will allow me room in your pages for the few remarks which I have to offer.

In the two former gospels the Saviour is represented as walking by the Sea of Galilee, and the fishermen as being still at sea; whereas St. Luke begins his narrative by the statement that Jesus *stood* by the lake, and saw two boats drawn up on shore, and the fishermen, who had gone out of them, in the act of washing their nets. This variation is readily explained. St. Matthew and St. Mark speak of the Saviour's first arrival at the coast, when he *began* to teach the people. At this time the future† apostles were still on the sea, pursuing their fruitless toil, and casting their nets into the water. The multitude had not yet begun to throng Jesus, who was, consequently, enabled to walk freely to and fro as he taught, after the manner of the peripatetics—the Evangelists both use the word *περιπατεῖν*. Beholding Jesus on the shore, (to whom Peter and Andrew were already known,) they gave up their hopeless labours, brought their vessels to land, and began to wash their nets, preparatory to putting them by. Here St. Luke begins *his* narrative. The multitude had now collected round Jesus, so that he was obliged to teach them, standing‡ still, and at last, as the press increased, he took refuge in Peter's boat. Having finished his discourse, he bade the fishermen launch out into the deep, and then occurred the miraculous draught of the fishes. The boat of Zebedee was still, perhaps, on or near the shore, and accordingly, when the assistance of James and John was required, it was necessary to make signs unto them. Peter, falling at the knees of Jesus, is comforted with the assurance that thenceforth he should catch men, but did not receive his formal call till he brought his vessel to the land. The boat of Zebedee had come to land about the same time, at a little distance from that of Peter; and hence St. Matthew and St. Mark state that Jesus, having called Peter and Andrew, went a little further, and saw two other brethren, who were *mending* their nets, which, perhaps, had been broken by the miraculous draught of fishes. They also were called, and, like their partners, left all, and followed the Lord Jesus.

I am not aware that any objection can be offered against this scheme, or that it requires any confirmation; but it may be as well to add that the two former evangelists must have omitted some inter-

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\* British Magazine, August 1842, p. 170.

† Or at least two of them, Peter and Andrew.

‡ *ἵστης*.

mediate circumstances, for the disciples could not have left their nets *immediately* to follow Jesus, if the call had been given to them while they were yet on the sea casting their nets.

I am, Sir, your obliged reader,

F. R. B.

#### OLD WINDSOR UNION POORHOUSE.

SIR,—I have been led to think that a short account of a visit recently paid to the Old Windsor Union Poorhouse, will do much towards removing the prejudice existing very generally against such establishments, as well as serve to allay much of that party bitterness with which, like most other subjects both of a political and religious nature, the question of administering relief to the sick, aged, and destitute poor is mixed up.

On arriving at the house, which is delightfully situated on the borders of the Great Windsor Park, and built in the Elizabethan style of architecture, after a design by Messrs. Scott and Moffat, we were received by the master and mistress, with an expression of their readiness to shew us every part of the establishment. And, as it was the time for dinner, we had the advantage of seeing the provisions, both as it regards the quality and the quantity allotted to each. The cooking apparatus, the various uses for which steam is made available, and sundry other matters connected with culinary economy, having been duly investigated, we proceeded to the infirmary—a back building appropriated to the helpless aged and the sick, of the latter of which there were very few, except those whose diseases were the fruits of a vicious course. It was impossible not to be much struck with the extreme cleanliness of the various rooms, the airiness and cheerfulness within, and the charming look out upon the woodland scenery of the park. In the apartment assigned to the aged men, whom we found very busily engaged about their dinner, which, on the day of our visit, was of boiled beef and vegetables, I recognised two who had been parishioners of my own. One of them, an old man, whom I had long been vainly persuading to give up his cottage, where he lived, quite alone, destitute of almost every necessary save the scanty and precarious supply of charity, and in a state of personal filth and wretchedness which it was quite distressing to witness; but all which, he often told me, he preferred to the Union House, on the ground that he could read and think without interruption, and because he wished to spend his few remaining days in peace. Although but few weeks had passed since he was prevailed upon to enter the house, the change in his countenance and garb, as he sat in his comfortable arm chair, with a complexion retaining almost the freshness of youth, though overhung with the silvery locks of age, was such as required a knowledge of his previous state to appreciate; and on my telling him how delighted I was to witness it, he replied, "Yes, sir, I am very comfortable here, and I am very much obliged to you for the trouble you took in prevailing upon me to come here;" and then,



pointing to his Bible and Prayer-book, he signified the groundlessness of his fears that he should not be able to read them with as much quietness as in his own cottage. The consideration and even delicate attention to the comfort of these aged men and women in their separate wards, attracted our notice, even to the nice feather beds upon which their worn-out limbs repose at night. In crossing the yard again, we were shewn the washhouse and laundry; also the room set apart for mendicants applying for a night's lodging, and which was the subject of severe animadversions in the Times on account of an occurrence, into the details of which it will not be expedient to enter; but if, as we were assured, it still remains in the same state as at the time referred to, it is but right to say, that it appeared to us in every respect good enough for its purpose. We next visited the children's department. The girls were still at their dinner, which consisted, as indeed throughout the establishment on this day, of meat and potatoes, which appeared to us both wholesome in quality and abundant in quantity. Certainly contentment and happiness were visibly depicted on the countenances of these poor children, the greater number of whom, we were informed, were orphans. Their separate school-rooms we also went into; but as we could not prolong our stay till the business of the school was recommenced, we had not the advantage of ascertaining the mode and matter of their instruction, on which subject, indeed, some disappointment was expressed, owing to a frequent change of masters and mistresses, and the difficulty, from the smallness of the salary, of obtaining competent and permanent ones. Our next visit was to the women's ward. Here also I met with several who, before the completion of the present union house, had been inmates of the workhouse of the parish of which I had the charge, and the recognition and shaking hands between myself and some of these old women afforded no little amusement to the master and mistress, who were in attendance; while it gave me some reason to hope that my former endeavours to instruct them had not been wholly in vain, although four years had elapsed since they had terminated. I spoke to them on the great cause of thankfulness that such an asylum was provided for them, to which there was one general response of contentment and gratitude; the more satisfactory as proceeding from a class in which they are too seldom evinced. One poor woman who had been suffering many years from an internal malady, and whose improved looks had much surprised me, said, in reply to some observation of mine on her present situation, "I trust, sir, I am thankful; indeed, I may say I am very thankful, and we all ought to be thankful." Another woman, whose parents had been respectable, but reduced by misfortune, and who herself had been a cripple and bed-ridden for many years, spoke most feelingly of the comfort and peace she enjoyed, and seemed much pleased by my conversing a little with her, and looking at the books lying on her bed, by which, as she intimated, she beguiled the hours of weariness and suffering. An excellent library is provided. The greatest attention is paid to the personal cleanliness and habits of the inmates. The girls are not only instructed in the school, but employed in cleaning the rooms, making

the beds, sewing, knitting, &c. The boys also have a portion of their time devoted to various industrial pursuits, such as tailoring, shoe-making, gardening, &c. While the religious interests of all classes of the inmates are under the charge of a kind and diligent chaplain. And without entering into further details, without deceiving myself or others by the assertion that, in a concern of such magnitude and objects, no cause of complaint may exist, I may say in conclusion, that, much as I had heard of the cleanliness, comfort, and good management of this establishment, I was not prepared for the unalloyed gratification which my visit afforded me. The name of *bastile* may be given it; the epithets, *merciless* and *barbarous*, may be applied to the system of which it is a part, but I am sure of this, that a personal inspection would convince all who are open to conviction, that if there be any just ground of apprehension and misgiving as to such a mode of relieving those whose infirmities or misfortunes have made them proper subjects of public benevolence, it is, lest an asylum abounding with comforts to which the majority of the labouring poor can never by their own exertions attain, should act as a check to those exertions, and thus indirectly encourage improvidence. I do not myself believe that such are the practical results of the system; I believe them to be quite the reverse; and I have reason to think that this is the real cause of its unpopularity among the labouring classes. But surely the bare possibility of such an impression being made upon those who are eye-witnesses to the mode in which such an establishment is conducted, ought to silence the objections of those who, from a few isolated cases of severity, or a misapplication of some passages of the Bible, which belong to a former dispensation, or to answer party and interested purposes, would sweep away a system which, with all the possible defects in the working of the machinery, and the occasional incompetency and narrow-mindedness of its executive, certainly proceeds upon the only safe and sound principle in the accomplishment of the object it proposes—viz., of relieving the pauper in such a manner as shall discourage pauperism, and supply a substitute for every man's personal exertions to provide for himself and his family only when he is rendered incapable of making them.

I am, sir, your obedient servant,

THOMAS PAGE.

*Virginia Water Parsonage, August 10, 1842.*

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#### WESLEY A HIGH CHURCHMAN.

SIR,—In the *British Magazine* for October, 1840, you did me the favour to publish some extracts from the writings of the Rev. J. Wesley, on Baptism, Ordination, &c. May I request a similar kindness at your earliest opportunity, for what I now send, as I think they may be interesting to many of your readers, and possibly instructive to some who sadly need to learn more modesty in opposing opinions

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which, whatever they may think, may be found in the pages of their founder,—a fact of which they appear utterly ignorant.

I am your obedient servant,

P. H.

The following extracts are from Wesley's works, edition of 1830. I begin with his letter to Dr. Middleton. The Dr. says in his "Introductory Discourse," "In the third, fourth, and fifth centuries, the chief corruptions of popery were introduced, or at least the seeds of them sown. By these I mean monkery, the worship of relics, invocation of saints, prayers for the dead, the superstitious use of images, of the sacraments, of the sign of the cross, and of the consecrated oil." To this Wesley replies—"To what you allege in support of this charge, so far as it relates to the third century, I have a few things to reply. And first you quote not one line from any Father in the third century, in favour of monkery, the worship of relics, the invocation of saints, or the superstitious use either of images or consecrated oil. How is this, Sir? You brought eight accusations at once against the Fathers of the third, as well as the following centuries. And as to five of the eight, when we call for the proof you have not one word to say. As to the sixth, you say—'In the sacrament of the eucharist several abuses were introduced,' (p. 57.) You instance, first, in mixing the wine with water. But how does it appear that this was any abuse at all? or that 'Irenæus declared it to have been taught as well as practised by our Saviour,' (ibid.) The words you quote to prove this do not prove it at all; they simply relate a matter of fact. 'Taking the bread, he confessed it to be his body; the mixed cup, he affirmed it was his blood.' You cannot be ignorant of this fact, that the cup used after the paschal supper was always mixed with water. You instance next, in their sending the bread to the sick; which, as well as the mixture, is mentioned by Justin Martyr. This fact, likewise, we allow; but you have not proved it to be an abuse. I grant that near an hundred years after, some began to have a superstitious regard for this bread. But that in 'Tertullian's days it was carried home, and locked up as a divine treasure,' I call upon you to prove; as also that infant communion was an abuse; or the styling it 'the sacrifice of the body of Christ.' It is certain 'praying for the dead was common in the second century.' You might have said, 'and in the first also; seeing that petition, 'Thy kingdom come,' manifestly concerns the saints in paradise, as well as those upon earth. Praying thus far for the dead, 'that God would shortly accomplish the number of his elect, and hasten his kingdom,' and anointing the sick with oil, you will not easily prove to be any corruption at all." (Letter to Middleton, pp. 8—10.)

Middleton says, "If the Scriptures are a complete rule, we do not want the Fathers as guides; or if clear, as interpreters. An esteem for them has carried many into dangerous errors; the neglect of them can have no ill consequences." Wesley answers, (p. 14,) "The Scriptures are a complete rule of faith and practice; and they are clear in all necessary points. And yet their clearness does not prove

that they need not be explained, nor their completeness that they need not be enforced. The esteeming the writings of the first three centuries, not equally with, but next to, the Scriptures, never carried any man yet into dangerous errors, nor probably ever will. But it has brought many out of dangerous errors, and particularly out of the errors of popery. I exceedingly reverence them, (Clemens Romanus, Ignatius, Polycarp, Justin Martyr, Irenæus, Clemens Alexandrinus, Cyprian, Macarius, and Ephraim Syrus,) as well as their writings, and esteem them very highly in love." (Page 79, vol. 10.) (The letter to Dr. Middleton is chiefly in defence of the Fathers.) Again: "Can any who spend several years in those seats of learning (the universities) be excused if they do not add, to that of the languages and sciences, the knowledge of the Fathers?—the most authentic commentators on scriptures, as being both nearest the fountain, and eminently endued with that spirit by whom all scripture was given. It will be easily perceived I speak chiefly of those who wrote before the Council of Nice. But who would not likewise desire some acquaintance with those who followed them. With St. Chrysostom, Basil, Jerome, Austin, and, above all, that man of a broken heart, Ephraim Syrus. (Address to the Clergy, vol. x. p. 484.) 'Let us each seriously examine himself. Am I acquainted with the Fathers? at least with those venerable men who lived in the earliest ages of the church? Have I read over and over the golden remains of Clemens Romanus, of Ignatius, and Polycarp? and have I given one reading at least to the works of Justin Martyr, Tertullian, Origen, Clemens Alexandrinus, and Cyprian?' (p. 492.) 'How much shall I suffer in my usefulness if I have wasted the opportunity I once had of acquainting myself with the great lights of antiquity, the Ant-Nicene Fathers?'" (p. 493.) So far as to the Fathers.

Again: "A man may possibly be born of water, and yet not be born of the spirit. I do not now speak with regard to infants. It is certain our church supposes that all who are baptized in their infancy are at the same time born again; and it is allowed that the whole office for the baptism of infants proceeds on this supposition. Nor is it an objection of any weight against this that we cannot comprehend how this work can be wrought in infants," (vol. vi. p. 74.) "Have you set up all these accursed things in that soul which was once a temple of the Holy Ghost?" (referring to the baptism of the individual,) (p. 75.) "Who denies that ye were then (in baptism) made children of God, and heirs of the kingdom of heaven?" (vol. v. p. 222.) "Now, when we are convinced of having sinned against God, what surer way have we of procuring pardon from him, than the 'shewing forth of the Lord's death,' (in the Lord's Supper,) and beseeching him, for the sake of his Son's sufferings, to blot out all our sins," (vol. vii. p. 148, *On Duty of Constant Communion*.) "We may boldly affirm that neither St. Paul nor any other of the inspired writers ever advised holy men to separate from the church wherein they were because the ministers were unholy," (vol. vii. p. 182.) I would most earnestly recommend the reading of this sermon—On attending the Church Service—to all who may be suffering perplexity on the ground named in this extract.

THAT WHICH PROFESES TO BE A COMPLETE SYSTEM OF PHILOSOPHY MUST NECESSARILY PROVE AN ABOMINATION.

NO. 11.\*

SIR,—(1.) I observed in my last letter, that any attempt to give an account of the use of the creature called man, without first consulting those divine directions which, in one form or other, accompanied his appearance from the very first, must necessarily prove abortive. The fact cannot be too often insisted upon and prominently set forth, that all we know of man is knowledge that we should never have obtained but for the goodness of God, who, by a *direct* and *personal* visitation, and, as it were, by a daily repetition of the same lecture, first taught the first man that he was a created being, and that he was to worship and obey his Maker,—in other words, that but for this piece of information supplied from without, and after man had become man, Adam, and every son and daughter of Adam that has since trod the earth, had for ever remained wrapped in that perfect and admirable ignorance in all matters save those appertaining to the preservation of the body, which has ever since distinguished the brute from the human race.

In these days, to ascertain previous to publication whether you are about to say anything new is probably impossible. A providential circumstance it is, that we are furnished with an instinctive sense, which in most cases tells us pretty accurately whether a thought which has just occurred is likely to give rise to an accession of conviction in the minds of our fellows in the faith; or whether it is totally devoid of the quality called originality—i.e., the stimulating odour which usually accompanies an expression proceeding from direct apprehension. I am encouraged at present by the dictates of this sense, and this alone, in the hope that, notwithstanding all that has been written on German philosophy by the late Rev. H. J. Rose, whose book on the subject I have yet to read; and by the British Critic, whose able article in the April number, entitled, “Palmer on Protestantism,” first induced me to hope that what I had to say might prove to some persons a serviceable addition, there will be found in the following remarks some indications of perfectly independent thinking, according to the same catholic principles.

But on the point as I am of commencing an attack upon the Germans, permit me, through the pages of your Magazine, to communicate a fact, which a residence in the country, and a habit, now happily overcome, of sympathizing with what is significantly called “the German mind,” has made me intimately acquainted with—the Germans, notwithstanding the errors into which they have providentially been plunged by the success which was allowed to attend, as a sort of lesson for after-use, the labours of their honest but heady countryman, Martin Luther, are by far the most enlightened people in the protestant world. They are really an honest and intelligent people, as their efforts to find out the truth, in spite of the blindness with

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\* “Lock versus Kant,” the title originally given to this series of letters, is discontinued, for a reason which will be explained hereafter.

which it has pleased God to smite them, sufficiently attest. The heart of Luther still beats strong among them, and, of all protestants, renders them the most catholic in desire. Neither let it be imagined that they are an opinionated or conceited nation. On the contrary; they have ever evinced themselves most ready to look into the views of foreign minds.\* Unlike the French, they care not to be always closeted with native authors; nor are they too proud to give themselves the trouble of studying foreign languages, with a view to becoming more intimately acquainted with the tastes and prejudices of foreigners. They are, in other words, strictly and emphatically, as thinkers, a progressive people, and nothing will satisfy them till they have lighted on the truth. But this very circumstance will render them in controversy stubborn, persevering, subtle, laborious, perhaps impenetrable. When shall we convince them, for instance, that the use they make of the private judgment is inconsistent with the teaching of the religion they so dearly love? and, of course, until this be done, no progress of any moment can be made. Some youthful seer like Froude, playing with others, truth-loving and unprejudiced, but not so luminous as himself, will most likely be Germany's way out "of the deep waters of Subjectivity." She will not change by an act of her own mind; before she does so she must first become a little child again. Does not our Lord himself declare that genuine knowledge cannot be obtained but by submission—i.e., the annihilation of the judgment? for judgment is an act of the mind, which supposes the previous possession of a touchstone. When we judge of two things presented to us, we compare them each in succession to a standard within, and reject that which has least similitude to the latter. A man, therefore, not in possession of the truth, can never gain it until he ceases to judge,—until he ceases to assume that he already possesses something to which the truth ought to bear a strong resemblance. Now the young are not so prone to judge on religious topics as the middle-aged and the old; hence it will be observed, that it is generally among the young that a clear perception of a prevalent error, and the vigorous advocacy of an exploded truth, is first engendered. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh." (John, iii. 8.) When the Lutherans become catholic, they will not know how, or when, the disposition to defend the right of everybody to judge for himself departed from them. Though Dr. Abeken is doubtless a clear and learned man, I should esteem it wonderful if he were ever to be convinced that as a Christian he at present argues very inconsistently; therefore it is probable that the writings which will be called forth in this country, by what he and his countrymen shall say in reply to the reproofs which many members of the catholic church have already found it necessary to inflict, will, if they effect any good at all, do so first when they fall into the hands of young persons, in whom there is as yet established no erroneous standard.

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\* Nothing, for instance, can be more candid than the account given of Anglo-catholic principles, in a quotation from a German review appended to Dr. Pusey's Letter to the Archbishop of Canterbury.

(2.) My immediate purpose is to deduce all that may be legitimately deduced from those portions of the Scriptures which bear upon questions of the class to which the following belong—viz., 1. What is the difference between matter and spirit as they appear, or are thought to appear, conjointly in the human being? 2. What does man know *naturally* of God and of his own soul? These deductions, it is hoped, will serve to indicate the dangerously distant boundary, beyond which speculation may not go without deserting the precincts of the church, and becoming vain, presumptuous, and unholy. The three first chapters of Genesis contain the statements which form the basis of the following dissertation. Here we find an account of the creation of man, which plainly shews that though from the very first *perfectly* fit to receive and *understand*, Adam was made *empty* and *ignorant*. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. ii. 7.) Now man knew nothing—he was as an animal, and nothing better; although made in the image—that is, fit to recognise, God—until the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. ii. 16, 17.) The demonstration follows.

(3.) There are two scriptural modes of using the word *soul*. The first is, as signifying *the whole mortal creature whilst animate*. The second is, as signifying *that which remains when the animal perishes*. When we hear of so many thousand souls being killed in a battle, the word is used in the former sense—viz., in the sense in which it is used by Moses, when he says, "And man became a living soul." In the phrase, "He shall save his soul alive," it is used in the second. A soul of the description first mentioned, is simply "a living soul"—not immortal. A soul of the description next mentioned, is *not* "a living soul," but a soul *that is to be*, and *when in being* to continue so for ever.

(4.) I shall now proceed to offer a few observations, intended to suggest some idea as to how the former kind of soul, viewing the process merely as a phenomenon, is created. It appears, then, to result from the action of one element on another. The instant the body is perfected, and cast into the element called air, it becomes alive; the lungs are instantly set in motion by the breezes,\* the lungs act upon

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\* In the preface to the second edition of his *Life of Bishop Horne, Jones*, (of Nayland,) advocating the principles of Hutchinsonson, says: "There is no need of a vacuum in the heavens; it is more reasonable and more agreeable to nature that they should be filled with a circulating fluid, which does not hinder motion, but begins it and preserves it. They [the Hutchinsonians] cannot allow inert matter to be capable (as mind is) of active qualities; but ascribe attraction, repulsion, &c., to subtle causes, not immaterial." According to this, it appears that Jones considers this circulating fluid which *begins* and *preserves* motion, as something other than inert matter,—even as *mind*, because he says that mind only has active qualities. Nor can I see why the circulating fluid should not be the Holy Spirit, the all but *proximate* and undoubtedly ultimate—for he, too, is God—cause of all life and movement. One thing is certain; under some circumstances or other mind must communicate with, act upon, lay hold upon, in order that it may shape and order, inert matter. And

the heart, the heart propels the blood circling through the whole body, and thus the nerves are started,—in other words, God has breathed into the body's nostrils the breath of life, and the dead body has become a living soul. But so far it is nothing more than what the brutes are: it is, indeed, in the estimation of some persons, strange as it may seem, hardly so much. Compared with the other denizens of the earth, man seems, "if we regard only his physical constitution," says Sir J. F. W. Herschell, in his *Preliminary Discourse on the Study of Natural Philosophy*, (p. 1,) "in almost every respect their inferior, and equally unprovided for the supply of his natural wants, and his defence against the innumerable enemies which surround him. No other animal passes so large a portion of its existence in a state of absolute helplessness, or falls in old age into such protracted and lamentable imbecility. To no other warm-blooded animal has nature denied that indispensable covering, without which the vicissitudes of a temperate, and the rigours of a cold climate, are equally insupportable; and to scarcely any has she been so sparing in external weapons, whether for attack or defence. Destitute alike of speed to avoid, and of arms to repel, the aggressions of his voracious foes; tenderly susceptible of atmospheric influences, and unfitted for the coarse aliments which the earth affords, spontaneously, during at least two-thirds of the year, even in temperate climates, man, *if abandoned to mere instinct*, would be of all creatures the most destitute and miserable." What does this mean, *if abandoned to mere instinct*? Is there any animal in existence which, if deprived of its natural cognitive faculty, would not become destitute and miserable? Doubtless, if you deprived the fox of his cunning, he would soon be starved out of all populous countries. But Sir W. Herschell is endeavouring to prove that his *intellect* is man's distinguishing attribute, whereas the Bible tells us that it is his *knowledge*. The book, therefore, from which I have just quoted, opens with a section which dwells upon the fact that man would be a wretched animal if he were not more sagacious than a sheep. This is to say, that the lion would not be the king of brutes if he were not bolder than a hare. The proper account of the animal, man, is, that being the most intelligent, and possessing as he does muscular energies equal to the demands of the boldest of his conceptions, he is the most powerful in existence. In other words, I deny that there is any difference, excepting in respect to quality, between the intellect of man and that of the brutes. I deny that to convert a monkey into a Christian, without altering the internal construction of the brain, would be a thing impossible to the Creator. Beasts we know, indeed, have spoken. The ass, proverbially the most stupid of

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are not the epithets applied in Scripture to God the Holy Ghost, which might be adduced as supporting this view, innumerable? Nevertheless, I will not assert that I believe it to be true,—it is mere musing, I know, and as such would I have it regarded: we can be certain of nothing. I only say that the Spirit often *seems* to affect the living soul in the same manner that the breeze works on the strings of the Æolian harp. The Comforter, I can well imagine, putting, with his subtlest fingers, the brain of man into a new condition for seeing—so as to cause a new view—a more extended apprehension of the teaching of the *Word* and tradition.



all animals, as if to shew in one word how little reason we have to attribute to any *natural endowment* our present knowledge of a Supreme Being, is distinctly recorded in the 22nd chapter of Numbers, at the 28th verse, to have spoken. Now I affirm, that as the Lord opened the mouth of Balaam's ass, so did he open the mouth of Adam. But to make this truth a little more obvious—viz., that between the light of the human body and the light of the brute body, there is no essential difference, I shall proceed to offer a few remarks on the nature and office of the intellect. The intellect is fitly represented by the eye—for what the eye (or the ear) is to the body, the intellect is to the whole being—"the living soul;" or, to render the analogy still nicer, it may be said that what the pupil of the eye is to the retina—the retina, or all the external senses, is to the understanding—i.e., the heart, which is the executive in chief, the limbs being subordinate. Or the intellect may be defined as a collection of senses, which, like a sponge, serves to suck up the sense of all that is exterior to it, and so to convey into the heart a *sensible disposition*—i.e., a disposition to act in accordance with the demands of the external world—to be natural—to respect the laws of nature—to obey, when cognizant of them, the laws of God. This is what the intellect is, considered as the light of the body; and this intellect, in various degrees of excellence, is common to all animals. Neither is the phenomenon of consciousness peculiar to the human race. There is a species of consciousness which is common to all animals; for even in animals, the cognitive faculty were useless without a certain consciousness. It is by the addition of consciousness that the intellect becomes "a living soul." They are, however, not to be imagined separate; for as consciousness is the consequence of perception, so is perception the result of consciousness. Man first becomes *conscious* (in the manner that all animals become conscious) when the notions produced by external presentations occasion through the brain, and so by the nerves, a certain effect on some *distant region, or different system, contained in the body*. The stomach, too, is an outward sense, (though its situation is internal,) exciting in the mind the notion of food. The stomach is chiefly affected or taught to cry out by the demands of the heart, which is the centre of the vascular system and the seat of the will. Now when the heart has taught the stomach, and the stomach the intellect, and the intellect the eye, to seek for food, there is *want* until the latter perceives the food, when there is *joy*—i.e., a peculiar sensation, first in the brain, then in the stomach,—lastly, the heart, being fed, sends a new flood of energy throughout the body, encourages the ruling thought, and enacts it; it is this succession of sensations which produces consciousness. Consciousness itself may be defined as the conversion of the *one into two or more communicating*. Our partial unconsciousness during sleep results from the partial repose of every system within us excepting the vascular. This animal consciousness is that without which the cognitive faculty were nothing more than a telescope. The brain acting upon, or itself affected by, the stomach; and, thirdly, the heart being nourished by the stomach, and itself re-acting upon the brain, and so upon the muscles and the bones, these different members or systems,

combined and hanging together in this manner, make a perfect animal—i.e., a thing capable of feeling pleasure and pain.

Clearly then, a perfect animal, and nothing more, is man by nature. And as such, it is obvious that he must needs be ignorant as other animals respecting all things not immediately connected with his present state of being. What means has he by nature of obtaining the idea of a supreme being? *None*; and therefore it is that the brute creation know not God. Furthermore, experience corroborates this statement. Instances, to be hereafter particularized, are on record of human beings having reached the state of manhood in a state of almost complete isolation, who, upon examination, proved to be totally devoid of the faintest suspicion as to the existence of a God.

But, at least, as to the soul, it may be asked, As we know that man *has* an immortal soul, is it not to be presumed that he would be by nature conscious of the endowment? Surely, if by nature he is acquainted with the use of his physical organs, he must be by nature acquainted with the existence of this glorious attribute. A solution of this difficulty will be found in the next section.

(5.) The description of the man, of "the living soul," as an animal being thus in brief completed, I proceed next to offer some observations on the *soul expectant*.

How then does the animal man acquire a soul expectant? Or, rather, what is the soul expectant, the immortal soul? As yet it has been seen that there is nothing more in man than in the brute; both are "living souls," and apt to perish. What I now allude to is the soul which is to be. Some people are in the habit of imagining this a spirit within them—a thing which, the instant the body perishes, will fly up to heaven, or, at least, begin an existence free and independent of the body. But those who take this view must, to be consistent, hold that the *soul separable* is a natural attribute—i.e., a native power. I have, however, just proved that *naturally* man is nothing more than an animal, and that if he dies a *merely* natural man, (which it is probable, but not certain, he never has done, or will do,) he dies, as we believe all other mere animals die—i.e., *entirely* and *outright*. The soul which is to survive the body must therefore not be thought of as an *attribute*, as a thing in us while we are alive, *excepting* in the manner that a tenet or an idea is in us;—as such, and only as such, can it be allowed to be in us. The soul *in esse* is indeed a *thought*; a thing, therefore, resulting from the contemplation of something exterior. Now no natural—i.e., *finite* and *tangible* thing can raise the notion of an invisible and eternal thing; the thing, therefore, that does this must be something, *the beginning, or the root, of which is not to be found on the earth*. Accordingly, it turns out that this thing is a *voice from above*, which chides, reproves, and by representations skilfully placed raises in the mind a *beau ideal*, or a picture of the individual himself, divested of all his moral, physical, and intellectual imperfections. The *beau ideal* of every man, then, is his *soul*. That which he would be were he not encompassed by good or evil temptations; that which he *longs to be*; that which he imagines God to be, as a person; that is, *himself expectant*; that is, *his soul that is to be*.

(6.) Before the fall Adam (himself a living, an immortal soul) had no soul in expectation. He had no need of one. What he was was in itself sufficient. He was a perfect man; a perfect, imperishable, and sagacious animal, with something of the disposition (if I may be allowed the use of a simile so little calculated to satisfy the demands of human vanity) of a faithful dog; his chief pleasure being to bask in the smile of his Master and Creator. However, it may, perhaps, be supposed that the rudiments of the soul expectant began even now to be formed, as day by day Adam heard the kind voice of his Maker, happy in the sound thereof as the infant that smiles in the illimitable radiance of its mother's love. But he was not at all conscious of having one until that voice was altered, and blamed now as it had blessed and commended him before. Then first his *beau idéal* began to form, then first his *soul in esse* commenced to stir within his uneasy breast. Out of the clouds of the flesh he daily looked for God, and desired to be pure, virtuous, and just, as the Being he had lost sight of on this side the grave for ever. What he so much desired to be, that was the soul of Adam, that was a prayer to be at some time or other answered, was a vision created to be realized.

(7.) Naturally, then, man neither possesses a soul, nor has the notion of a soul. Immortality is a thing over which none of us has the slightest control. The soul immortal is an after creation, concerning which we *naturally* know nothing. When the living soul dies, it dies as other animals die; but the *beau idéal* of the living soul—the after gift of God—God, according to his promise made to the living soul through revelation, remembers well. Each individual soul is by him *recollected*, each man's *beau idéal* he intimately *knows, remembers, and never will forget*; and when the body rises again—i.e., when he restores us again to life we are exactly *what we wished to be before death*—the heavenly-minded being in heaven—the devilish in the company of devils. Thus we see that after death, before the soul is re-united to the body it exists *nowhere* excepting *in the intention of God to realize it in the flesh after the day of judgment*. The idea of purgatory proceeds from the conviction which most consistent thinkers have that the man, before he goes into heaven, must be purer than he was when he died here below. Purgatory would, according to the view taken above, consist simply in a sort of atonement by a *temporary death*, for the sins of the *regenerate body*. Is not a long period of forgetfulness a sort of purgatory? for what so well purifies the mind from the effects of some sensual pleasure as being for a long time cast into a state of existence calculated to occupy the mind with totally new thoughts? Do we not often go to bed vile, and full of evil and malicious intentions, and awake comparatively pure, and teeming with kindly resolves? And why may not the sleep of death be supposed in the same manner to blot out all the grovelling desires which befouled the ideal of the man even when the chill of death was upon him?

I have the honour to be, Sir, your obedient servant,

VELES.

(To be continued.)

## DR. VAUGHAN IN REPLY TO DR. TODD.

SIR,—A friend has called my attention to a paper in your last number from Dr. Todd relating to myself, on which I must beg permission to offer a word or two of explanation.

The heading given to my catalogue of the Wycliffe MSS. is as follows:—

“SECTION II. *Including the Wycliffe MSS. extant in England and Ireland. This series contains nearly forty MSS., preserved in the library of Trinity College, Dublin, the existence of which has been hitherto unknown to the reformer's biographers.*”

To this statement Dr. Todd now objects—

I. That allowing its meaning to be, that my series of the reformer's MSS. contains mention of nearly forty duplicate or additional manuscripts, of which no mention had been made by any preceding biographer, the statement in this sense is not correct, the manuscripts so mentioned by me being found upon examination to be not more than half that number.

The Nos. admitted by Dr. Todd as so mentioned by me are, No. 1, and Nos. 3 to 19, inclusive, with the exception of No. 6, making together seventeen; but we still count them as eighteen, as No. 19 contains two distinct treatises, enumerated as such by Mr. Lewis. The other Nos. admitted by Dr. Todd as belonging to this series are, Nos. 28, 30, 34, and 44, which brings my series to twenty-two. Then comes No. 47, under which are classed three volumes of manuscripts, each volume consisting of a number of distinct treatises or tracts, enumerated and described by me in the following manner:—

“47. In a volume preserved in the library of Trinity College, Dublin, is a series of treatises described as follows:—Class C, Tab. I., No. 23.

“1. *Tractatus Evangelii de Sermones Domini in Monte, cum Expositorio Orationis Dominica. Dividitur in tres Libros.*

“2. *Tractatus de Antichristo, cum Expositorio in xxiii., xxiv., xxv., cap. Matthæi.*

“3. *Tractatus in Sermonem Domini, quem facerat valedicendo Discipulis suis.*

“4. *Tractatus de Statu Innocentie.*

“5. *Tractatus de Tempore, in 13 capitulis.*

“6. *Expositio quorundam locorum Scripturæ.* Titus ii. cap., Heb. i. cap. et Isaïæ xxv. cap. But these are merely parts of his homilies. The volume extends to 400 pages, and, which is peculiar to this collection of Wycliffe MSS., it has a copious index.

“Class C, Tab. I., No. 24.—1. *De Simonia.* 2. *De Apostasia.* 3. *De Blasphemia.* The first piece extends to about forty small folio pages, the second to about half that number; the last consists of about eight pages.

“Another volume in the same library contains a MS. entitled, ‘*Of Apostacy, and Possessions of Clerks.*’ This volume further contains the following tracts:—*Of Pseudo Friars; Of the Eight Woes God*

wished to Friars; Of Antichrist and his ways; Of Antichrist's Song in the Church; A Treatise of Prayer; A Treatise on Confession; A Tract of Christian Obedience, beginning, 'Christ forsooth did all that he could to obey lords.' In this volume there are several separate homilies, meditations on various subjects, a short treatise, beginning—'How are questions and answers put that are written hereafter?' The collection forms a duodecimo volume of about 400 pages, written with a very small but legible character.—Class C, Tab. V., No. 6.\*

In this account it will be perceived that there are at least eighteen distinct MSS. described, which makes my series at least forty. Of this number it is admitted that not more than four are mentioned by Mr. Lewis, leaving "nearly forty" to constitute the series which are mentioned by me as existing in the library of Trinity College, Dublin, but which had not been so mentioned by any preceding biographer.

Now it will be in vain for Dr. Todd to plead that these manuscripts are some of them short, inasmuch as a large portion of them are quite of the average length of Wycliffe's treatises; and inasmuch, also, as he has himself described Nos. 26 and 29 as in the proper sense MSS., and has given Mr. Lewis credit for referring to them as such, though the first does not contain more than four pages, and the second does not exceed two. It will be observed, also, that the nearly twenty MSS. which are classed and described by me under No. 47, are not even bound in one volume, but in three. And it will now be still further observed, that in order to reduce my alleged series of "nearly forty" MSS. to somewhat less than twenty, Dr. Todd has counted these several volumes, each including a series of treatises or tracts, as ONE Wycliffe manuscript! Let this suffice concerning Dr. Todd's new ground of impeachment against me.

II. But admitting for a moment that the matter is, in this respect, as I have shewn it to be, Dr. Todd represents me as saying, that the very *existence* of those nearly forty MSS. had been hitherto unknown to the reformer's biographers, and this he insists is not true as regards Mr. Lewis.

Now on what evidence does Dr. Todd found his conclusion in favour of Mr. Lewis's knowledge in this particular?

In part on the fact that the following four lines on this subject appear in Mr. Lewis's preface: "What account I have had of the MSS. in Ireland, I thankfully acknowledge to have received it from the Right Rev. the Lord Bishop of Kilmore, and the Rev. Dr. Howard, Fellow of Trinity College, Dublin." Dr. Todd supposes that the "*What* account," &c. thus acknowledged, must be understood to mean a full account, such an account as would enable Mr. Lewis to "mention and describe" every article of Wycliffe MS. in that library. It will be admitted, perhaps, that this was rather a slight form of acknowledgment for services necessarily involving so much labour, and coming from such quarters. It is a very rare thing, as those who have tried it know, for assistance of that nature to be obtained on so large a scale.

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\* Life and Opinions of Wycliffe, vol. ii. pp. 391, 392, second edition.

But Dr. Todd will no doubt say that it is not on this circumstance alone that his conclusion is grounded. It is proper, however, that I should remind him, that the manner in which he has spoken of the information so obtained by Mr. Lewis is to the above effect. But there was, it seems, a catalogue of the MSS. in the library of Trinity College, Dublin, printed at Oxford in 1697; and this catalogue, it is supposed, as a matter of course, Mr. Lewis must have seen. It is now twice seven years since my attention was occupied with this subject. At that time, the only catalogue of the MSS. in Trinity College, Dublin, I found known to Dr. Sadlier, the librarian, or to more than one of the fellows with whom I had conversation, was a volume of MS. catalogue which lay on the library table; and in my subsequent correspondence with Dr. Singer—a senior fellow of the college, and a gentleman of whose liberality and kindness I hope ever to retain a grateful remembrance—reference was more than once made to a person in Dublin, who was employed in preparing that desideratum for the manuscript library—a printed catalogue. Was it unnatural, in such circumstances, that I should have been without suspicion as to the existence of such a catalogue? And informed as I now am that such a book exists, and has existed since 1697, my conviction is unhesitating, that it was never seen nor heard of by Mr. Lewis.

Had Mr. Lewis been fully apprised by Bishop Godwin or Dr. Howard, concerning the number and description of the Wycliffe MSS. in Dublin; or had he seen the catalogue to which Dr. Todd refers, the proof of the knowledge thus obtained would surely have presented itself in his catalogue, drawn up as that is, on the plan of giving the fullest information in his power, not only with regard to the *works* of Wycliffe, but with regard to the number of existing Wycliffe MSS. Why describe the two or three MSS. which exist in Dublin, and which exist also elsewhere, as so existing, and not describe the “nearly forty” beside which might have been so described? Why mention a tenth portion of these MSS., and leave the nine-tenths unmentioned; and why, especially, do so, when his plan required that whatever knowledge of this kind he possessed should be put forth?

The sum is this. Two friends communicate to Mr. Lewis some account of the MSS. in Dublin; and in 1697 a catalogue of those MSS. was printed in England. On the ground of these facts, Dr. Todd informs us, that he “happened to *know*” that the “existence,” at least of the nearly forty MSS. mentioned by me, must have been known to my predecessor, Mr. Lewis. Dr. Todd has not the slightest degree of proof, that the persons who gave Mr. Lewis an account of the four MSS. he does mention, gave him an account also of the “nearly forty” which he does not mention; nor has he any proof that Mr. Lewis ever saw the catalogue printed in 1697. While, opposed to this want of evidence in favour of his being thus informed, on the one side, is the existence of something amounting to proof on the other side, in the non-appearance of such information in that chapter of Mr. Lewis’s book where his plan required that it should appear, had it been in his possession.

When a writer shews that he can make his way to a conclusion, not

merely *without* evidence, but *against* it, there must be something wrong somewhere. It is true, by being thus credulous in favour of the knowledge of Mr. Lewis, Dr. Todd seizes upon ground on which to make charges very unfavourable to the knowledge, and even to the integrity of Dr. Vaughan. Of course, we must not suppose that this has been the *motive* to such credulity.

We now come to Dr. Todd's original misconstruction of the heading to my catalogue of the Wycliffe MSS.—viz.,

III. That of describing me as meaning to say, that my catalogue contains nearly forty newly-discovered *works* of the reformer, and not merely that number of *duplicate* or *additional manuscripts*.

My language is, that my catalogue "contains nearly forty MSS. preserved in the library of Trinity College, Dublin, the existence of which has been hitherto unknown to the reformer's biographers."

Now can any of your readers need to be reminded, that the history of ancient MSS. is the history of so many separate transcripts, and that the transcript of a work does not cease to be valuable because it is not the only transcript of that work known to exist?

Again—need I remind your readers, that the fact that Mr. Lewis has "mentioned and described" certain works of the reformer from transcripts of them, to which he had access, as existing in England, is in itself no evidence of his being acquainted with certain transcripts of those same works as existing in Ireland? Or can it be necessary to caution any man against supposing that the fact that Mr. Lewis has "made use" of a certain series of MSS. in England, is not, as a matter of fact, really the same thing with his having made use of another series of MSS. of the same description in another kingdom?

But Dr. Todd, it seems, has been incapable of perceiving any one of these distinctions. He has been at great pains, it seems, to look intelligently and impartially at this matter, and after all, he "could not help" using an ambiguity of expression, which serves to confound all distinction between the *works* of Wycliffe, and the scattered transcripts of those works; nor could he help seeing in the fact that Mr. Lewis knew and used certain MSS. in England, the evidence that he must have known and have used certain other MSS. of the same description not in England. And then, as the consequence of his inability to see otherwise on these points, Dr. Todd "could not help" charging me with having put on record a deliberate falsehood,—a falsehood which would have been as remarkable for its stupidity as its baseness, since it would have been of that broad and obvious description that could not possibly escape detection and exposure!

By this time, perhaps, some of your readers may begin to perceive that there may possibly be other reasons beside such as have respect to the learning or the sagacity of Dr. Todd, which may indispose a man to be much concerned with him as a controvertist.

IV. With regard to the reference made by Dr. Todd to the appendices of my work, it is nearly seven years since it came under my notice, and my recollection was strongly to the effect, that it referred to the appendix of each volume: in this it appears I was mistaken. In its referring to one appendix only, my ground of complaint against

Dr. Todd is diminished, but not removed. It is a reference containing an inaccuracy as applied to either appendix. The paper printed as No. I., Dr. Todd has no right to remove from the series in which he found it so numbered and named, though his present convenience is no doubt served by such an expedient. Nor must his inaccuracy in this particular be accounted trivial. It occurs in the instance of a critic who prides himself greatly on his exemption from such faults,—in the instance of a critic who has shewn himself intent on magnifying the real or supposed inaccuracies of others; and is, moreover, an inaccuracy relating to a matter of fact in a printed book, where detection would be easy, and such, accordingly, as may well justify suspicion in respect to the strict correctness of any report proceeding from the same quarter with regard to matters confined to MSS.

Dr. Todd's insinuation about "the sacredness of truth," grounded on my not having printed the latter portions of Nos. 19 and 20 in Mr. Lewis's papers, is in keeping with much beside, on which I have little inclination to be occupying your time or my own. Suffice it to say, Dr. Todd must have known that no motive of the kind imputed *could* have influenced me in omitting these passages.

Permit me, Sir, in conclusion, to say, that I have always regarded the labours of Mr. Lewis as eminently praiseworthy, especially considering the almost untrodden nature of the path before him. But his knowledge of Wycliffe's writings was in most respects materially incomplete; and the manner in which he has set forth what he knew is so very infelicitous as to render it certain that his work can never be one generally read. Such, I presume, is the judgment of every impartial and informed person with regard to that work; and if I have seemed to express any other opinion, I have not meant to do so. In publishing my own book, my confidence was, that every man who read it would see that I had brought to my subject a much better knowledge of Wycliffe's writings than my predecessors. Such is my confidence still; and it is this feeling, and not anything of an opposite nature, which has caused me to be more indifferent about Dr. Todd's criticisms than would seem to be pleasing to him. With the exception, I believe, of what is contained in two papers, I am ignorant to this day concerning what Dr. Todd has written on this subject. I promise him, however, that I will do my best to make myself acquainted with this department of his labours, and in such connexion as may appear to be most expedient, he will probably find that I shall do them ample justice. Should there be anything in them by which I may profit, I shall willingly avail myself of their assistance; should they consist of such matter as characterizes Dr. Todd's last communication to you, it is not necessary to say in what light I shall regard them.

I am, Sir, yours faithfully,

ROBERT VAUGHAN.

*Notting Hill, August 8th, 1842.*



## ST. PAUL'S CATHEDRAL.

MY DEAR SIR,—Nobody likes to be laughed at and thought an ignoramus; and I am so conscious of my own want of taste and knowledge, as to be quite aware that what appears to me to be unsightly and abominable, may be very classical and tasty, and just what it should be. If you think I shall be suspected of undervaluing the “precious ærugo,” and placed in the same category with Dr. Cornelius’s housemaid, do not think of printing this; but still let me ask you, between ourselves, whether there is any reason, civil or ecclesiastical, why the exterior of St. Paul’s Cathedral should be so *very* dirty? I am not going to propose that it should be whitewashed, or painted pea-green and salmon-colour; and I should be sorry that all trace of the mellowing hand of time were removed: nobody could wish this. But do look at the west front next time you go up Ludgate Hill. If it is a very bright day, and the sun is favourably situated, you will see something like pillars, but I defy you to say, from ocular testimony, whether what is behind them is a dark cave or a curtain made of soot-bags. If the day is not peculiarly favourable, you will not see even so much, and might imagine the street to be blocked up by some vast tea-kettle, that had been in use uncleaned for centuries. It is not, however, only in that part that there seems to be so great a superfluity of filth; and if you cursorily survey the whole outside, I think you will agree with me in believing that if it were restored to something like a moderate state of cleanliness, thousands would behold it with surprise and admiration, and scarcely know how to believe that the splendid edifice brought out to view had really existed, in all its details, long before they were born; and during all the years that they passed by it without observation, or with only a vague look at its sooty face, which did not attempt to discriminate its features.

I am, &amp;c.,

F. A. S.

REMARKS UPON SOME OF THE QUOTATIONS IN THE  
BISHOP OF LONDON’S SERMONS.

SIR,—In the present state of the church, when a single false step may lead to irremediable evil, it is of the utmost consequence that any statement of a doubtful character, proceeding from persons whose authority must command attention, should be carefully examined. Will you allow me, therefore, to draw attention to the Bishop of London’s statement upon the subject of non-episcopal orders in his Lent Sermons, and others yet more objectionable, contained in Dr. Hawkins’s sermon preached at the consecration of the Bishop of Chichester. Our adversaries, indeed, have made good use of them in attacking our church, as may be seen in the last number of the Dublin Review. My object, however, in this letter, is not to answer the arguments of either, but merely to notice some of the authorities on which the bishop seems to lay the greatest stress, but which, I must say, appear to me to be adduced somewhat inconsiderately.

The first which I shall notice is the quotation from Spottiswood, (p. 66 of the sermon,) respecting the ordination of himself and two other Scotch bishops by the English bishops, in 1610. "A question in the meantime was moved by Dr. Andrews, Bishop of Ely, touching the consecration of the Scottish bishops, who, as he said, must first be ordained presbyters, as having no ordination from a bishop. The Archbishop of Canterbury, Dr. Bancroft, who was by, maintained, that thereof there was no necessity, seeing, where bishops could not be had, the ordination given by presbyters must be esteemed lawful; otherwise it might be doubted if there were any lawful vocation in most of the reformed churches. This was applauded to by the other bishops; Ely acquiesced; and at the day, and in the place appointed, the three Scottish bishops were consecrated." I do not deny the correctness of this quotation from Spottiswood; but it ought to be added, that Heylin, (*Hist. of the Presbyt.*, p. 387,) in mentioning the same transaction, states a very different reason to have been alleged by Archbishop Bancroft, and assented to by Bishop Andrews. His words are:—"But first a scruple had been moved by the Bishop of Ely concerning the capacity of the persons nominated for receiving the episcopal consecration, in regard that none of them had formally been ordained priests; which scruple was removed by Archbishop Bancroft, alleging that there was no such necessity of receiving the order of priesthood, but that episcopal consecration might be given without it; as might have been exemplified in the case of Ambrose and Nectarius, of which the first was made archbishop of Milan, and the other patriarch of Constantinople, without receiving any intermediate order, whether of priest, or deacon, or any other, (if there were any other,) at that time in the church." The prelates of Scotland had, as it appears, scruples on their part respecting the possibility of their receiving consecration from English bishops, compromising the independence of the Scottish church, which scruples were removed by neither of the English archbishops taking part in the consecration. It may therefore, perhaps, be said, that as Bancroft was very anxious to carry the business of the consecration through, he may have alleged the different reasons to the two parties, so that both statements may be true; but certainly, even in this view of the case, both statements ought in fairness to be mentioned.

The next quotation in the sermon which I would notice is that from Mason, whom the bishop calls "the learned defender of our ordinations, and of those of the foreign reformed churches." And the quotation is made from a work professing to be Mason's, entitled, "*The Validity of the Orders of the Ministers of the Reformed Churches beyond the Seas, maintained against the Romanists;*" printed in a collection of tracts at Oxford, in 1641. It ought, however, to be mentioned, that there can be little doubt of this being a spurious work. The reasons for forming this judgment of it are stated by Lindsay, in the preface to his translation of Mason's genuine work, (p. iv.,) and may be summed up as follows:—1. Its first appearance was not till twenty years after Mason's death. 2. It was edited by John Durce, a Scotchman, respecting whom it is not known whether he ever re-

ceived English orders, but who was a zealous partizan of the presbyterians in 1641, and afterwards joined the independents when they obtained the upper hand, and who had previously been anxious to effect a union with the foreign churches, (see a letter of his in Forbes's *Instruct. Hist. Theol.* vol. ii. p. 682,) and who was a sojourner for a short time at Oxford, but does not state how he came by the supposed addition. 3. The work is published as an addition of Francis Mason unto the Defence of the Ministry of the Church of England, and is carried on in a conference between orthodox and philodox, as that of Mason's was; whereas Mason himself has not, in either his English or Latin edition, given the least hint of his making any such addition; neither does Brent, who published the latter, and who was warden of Mason's college, (Merton,) and had the originals of Mason's own writing put into his hands for the public benefit, give the least intimation of having ever seen or heard of such a thing. But, 4. The strongest proof is, that many of the principles contained in the pretended addition are quite inconsistent with those in Mason's genuine work. Lindsay gives, in parallel columns, many instances of this discrepancy, which would occupy too much space to transcribe here; and concludes his remarks in these words: "From whence I make no scruple to pass this censure upon it, that it is none of his, but published in his name by a timeserver, to serve the turn of a faction (after his death) by Mason's well-established reputation."

There is only one other express assertion of the validity of presbyterian orders quoted by the bishop from Dean Sherlock, (p. 70, note;) but how the statement that "the church of England does not deny but that in case of necessity the ordination of presbyters may be valid," is to be reconciled with the declaration of our church in the Preface to the Ordination Service, I cannot see. If a Lutheran, or any other minister who has not received episcopal ordination, desires to officiate as a minister in our church, he must be ordained by a bishop; but there is no case more clearly ruled in the catholic church than that re-ordination is as unlawful as rebaptization. (See Bingham, b. iv. c. 7, s. 5.) In the attempted revision of our Liturgy in the time of William and Mary (v. Cardwell's *History of Conferences*) it was proposed, amongst other alterations, that nonconformist ministers should be admitted by a conditional ordination, as was done in the cases of doubtful baptism of infants; but this alteration was most resolutely opposed by some of the strongest advocates for comprehension. (Cardwell, p. 419.) From this it is clear, that in the judgment of our church, all orders but episcopal are not only doubtful, (in which case, as in that of doubtful baptism, conditional re-ordination would be the proper course,) but absolutely null and void; so that a man who has received them, must be ordained unconditionally as a mere layman.

Lastly, with respect to the quotations produced from the writings of our great divines of the 17th century, such as Hooker, Andrews, Bramhall, and others, it must be borne in mind that there were many reasons which inclined them to judge as leniently, and speak as favourably, as they possibly could, of the reformed churches. First, they naturally felt a strong regard for the memory of those great men who

had led the way in casting off the yoke of Rome; and who, although they had carried matters too far, yet seemed to have been driven by necessity into the course which they pursued; and whose writings, moreover, as well as those of the most learned of their followers, gave hopes that they might be brought back to the church principles, if an opportunity of returning to them was offered. The most devoted churchmen might therefore naturally be unwilling to cast them off entirely, more especially as the spirit of protestantism had not then fully developed itself, at least not in the continental churches, in all its dangerous and pernicious consequences, as we see it at the present day.

Again—The power of Rome, though diminished, was still great; and her exertions to sow disunion amongst those who opposed her were unceasing and unscrupulous, and, as we experienced to our cost, greatly to be dreaded; and therefore it was natural for persons who saw and feared her power, to seek, if possible, to unite themselves to all others who, like themselves, were at war with her.

But further; even if we admit that some of our divines in the earlier days of the Reformation were disposed to confound the orders of presbyters and bishops, we must bear in mind that they had been taught to do so by many of the schoolmen and canonists, who, though for different reasons, were anxious to confound these orders; the former with a view to exalt the sacrificial power of the priesthood, the latter to subject the episcopate more completely to the pope. (See Burnet's *Hist. of the Reform.*, vol. i. p. 782. Oxford, 1829.) It is not, therefore, to be wondered at, that our reformers should be disposed to admit of reasoning which justified them in not casting off the foreign reformed churches.

But after all, how very guarded are all the expressions which can be quoted from our great divines. If they would not so far deny the name and privileges of a church, to the reformed churches, as to exclude them from the hope of salvation, yet neither, on the other hand, do they speak positively of their security. They decline judging them themselves, and leave them to be judged by their own Master. And with respect to Bramhall in particular, it is clear, even from the quotations which the Bishop of London has adduced, that he did not hesitate to re-ordain those who had received presbyterian orders; not, as was stated by Dr. Nicholls in his *Apparatus*, (see Cardwell's *Hist. of Confer.*, p. 432,) conditionally, but unconditionally, which, if he had held their orders to be valid, he could not have been justified, according to catholic principles, in doing.

I have to apologize for the length to which this letter has run; but the importance of the subject will, I hope, serve as an excuse. Recent events have shewn that there is a strong disposition in high quarters, both in church and state, to form an union with foreign protestants; and there is no event which, in the present circumstances of our church, would be productive of so much evil, and therefore none to be more earnestly deprecated, and carefully guarded against by all who wish to see our church retain its catholicity.

I remain, Sir, your humble servant,

W. A. H.

# PAPAL EXACTIONS IN BRITAIN CONSEQUENT ON PAPAL DOMINION.

## " Papal Courts and Jurisdictions."

(Continued from p. 51.)

SIR,—We have already seen that before the Norman Conquest (A.D. 1066) all complaints against the clergy had been decided, like others, before the hundred, with the addition of their metropolitan sitting as one of the judges. The Conqueror, unaware, perhaps, of the consequences, was persuaded to change this custom, and to direct that all ecclesiastics should be tried before their ordinary, in a separate court of their own. Wilkins, in his *Concilia*, vol. i. p. 368, has printed the charter† that made this important alteration from a MS. at St. Paul's Cathedral, collated with another at Lincoln. From this period the clergy claimed the right of being independent of all secular jurisdiction. It was, of course, the policy of Rome to support such exemption, inasmuch as the *Papal Court* constituted the supreme tribunal for final appeals. Archbishop Becket determined to uphold the claim on the part of the clergy. Several atrocious cases of crimes committed by the clergy, and passed unpunished by their order, determined the king, for the common good of his people, to insist that "clergymen accused of crimes should, like others, be tried by his criminal tribunals." One abominable instance brought the king and Becket into direct collision on this point. A clergyman in Worcester had seduced the daughter of a respectable man, and, on her account, had murdered the father. The king demanded that the man should be brought before his tribunal to answer for the horrible act. Becket resisted this, and gave him into the custody of the bishop, that he might not be delivered to the king's justice. This is related by Stephanus, a personal and zealous friend of Becket. "William of Newbury's statement," says Sharon Turner, vol. iv. p. 241, "seems fair and unprejudiced. He says, the king being desirous to exterminate all malefactors, without favour, it was intimated to him by judges that many things had been committed frequently by clergymen against the public discipline, as thefts, rapines, homicides, to whom the rigour of the law could not be extended. In his own hearing it was declared 'that above an hundred homicides had been committed by the clergy in England under his reign.' Much disturbed at this,

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\* I am sure that your readers will thank me for my hasty reference, in a former paper, to Mr. Churton's "Early English Church," since they have been favoured with a very interesting letter from the author. Nothing was further from my intention than to question the soundness of Mr. Churton's views on the point referred to in his letter, having perused his work on the "Early English Church" with pleasure and satisfaction. My object was merely to remark, in passing, that the same historical fact may be viewed in a very different light by different historians; and the bare reference to Mr. Churton implied that I regarded him as a competent authority on one side of the question. I regret that my authorities on the point should have been unsatisfactory to Mr. Churton. I gave your readers the best that I possessed, and happy are they who are enabled to pursue their historical inquiries with more ample materials. The date (1066), of course, referred to the Conquest.

† Vid. note, sup. p. 644, v. xxi.

in a vehement spirit, he instituted laws against church malefactors, in which he was actuated by the zeal for public justice, but immoderately. The bishops being more vigilant to defend the liberties and dignity of their order than to correct its faults, thought they did their duty to God and the church if they protected the guilty clergy from public punishment. Hence the clergy, having this impunity, neither feared God nor man." L. 2, c. 16. Henry, who had seen repeated instances of the clergy permitting their offending brethren to escape with impunity, "complained to the bishops assembled at Westminster, (Lyttelton, vol. iv. p. 15,) of the flagrant corruption of the spiritual courts, which, in many cases, extorted great sums from the innocent, and in others allowed the guilty to escape with no punishment but pecuniary commutations, which turned to the profit of the clergy. By these methods," he said, "they had levied in one year more money from the people than he had himself, but left wickedness unreformed, secure, and triumphant." He then set forth to them in strong colours the very great mischiefs that the whole kingdom had suffered, and the yet greater that necessarily must be expected to arise from the impunity of the most flagitious offenders, who, under the cover of holy orders, had nothing to apprehend, except spiritual censures, which wicked men little regarded." The king therefore required, that "whenever ecclesiastics were convicted of notorious crimes, they should be degraded, and delivered over to his officers for punishment." Becket exclaimed "*Salvo ordine*!" and with him, with one exception, the bishops concurred. A very short time, however, sufficed to alter the sentiments of the bishops; and, under the sanction of the pope, they strongly urged the primate to withdraw his exception, and submit to the king's will. The archbishop, on his first refusal to acquiesce in the propositions made to the bishops, had been deprived by the king of all the honours he had conferred upon him; and seeing how matters stood, and alarmed at the combination of opinion against him, he went to Oxford to the king, and promised to withdraw his opposition, and a second time declared, on the word of truth, his willingness to observe the ancient laws of the realm. Henry, visibly mistrusting Becket's private assurances, desired that they should be given before parliament; and with this view, and with the design of settling the question, the king summoned a convention of the lords spiritual and temporal at Clarendon,\* in order to have "*a general review and recognition of the laws relating to ecclesiastical persons and affairs, which were in use in the days of his grandfather, Henry I.*" The archbishop, after some difficulty and reluctance, was prevailed upon, in the presence of the clergy and nobility, to renew his promise to allow the ancient laws and usages of England, (Gervasius Chron. A.D. 1164,) and all the clergy followed his example. Since, however, there might be some ambiguity in a general promise, and that might occasion future disputes, the king caused the laws and

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\* "A palace not far from Salisbury, which is supposed to have derived its name from a fortification there erected by Constantius Chlorus, and from which, in after years, one of the best and wisest of British statesmen and historians took his title."—Southey's *Book of the Church*, p. 94.

usages under debate to be put into writing, and presented to the council. These were digested under fifteen heads. The first respects advowsons and presentation to churches, and the trial of causes relating thereto in the courts of the king. The second, the consent of the king in the donation of churches. The third requires the appearance of the clergy in the king's secular courts, and empowers the Lord Chief Justice, in some cases, to take cognizance of what passed in the ecclesiastical courts; and that, if a clergyman was either found guilty, or confessed himself to be so, in the ecclesiastical court, he should not be withheld from the justice of the civil power. The fourth forbids the archbishop or bishops to go out of the kingdom without the king's leave; and, if required, to give security for their good behaviour during their absence abroad. The fifth, sixth, and seventh describe the manner of proceeding in the ecclesiastical courts, and forbid the excommunication\* of such as hold of the king "*in capite*," without the king's leave. The eighth describes the course and method of appeals from the archdeacon to the bishop of the diocese; from the bishop of the diocese to the archbishop of the province; if not determined by the proper authority of the archbishop, then the appeal to be made to the king, and, by delegates commissioned by him, to be finally determined, but in the court of the archbishop. The ninth directs the manner of proceeding, when it is doubtful whether the matter be of ecclesiastical or civil cognisance. The tenth refers to proceedings in cases of contempt. The eleventh declares the archbishops and bishops, and all other persons, who hold of the king "*in capite*," hold their possessions as barons, and as such shall be accountable to the justices and ministers of the king, and attend his courts, and observe his laws. The twelfth declares the right of the crown to the temporalities of the archbishops and bishops during the vacancy of their sees; and requires that the election of archbishops, bishops, and abbots, should be made in the chapel of the king, and in his presence, or with the advice and consent of such persons as the king should upon that occasion call to him to advise with; and that upon their election the bishop elect should do his homage

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\* The following was the "*Forma solennis excommunicationis*," used in the English church: "Ex auctoritate Dei Patris, et Filii, et Spiritus Sancti, necnon et Sanctæ Mariæ, Genetricis Dei, et Domini nostri Jesu Christi, et Sancti Michaelis, et Sanctorum Angelorum et Archangelorum, et Sancti Petri et Pauli, et Sanctorum Apostolorum, et Sancti Stephani, et Sanctorum Martyrum, et Sancti Martini, et Sanctorum Confessorum, et Sanctæ Mariæ Magdalene, et Sanctæ Katorinæ, et omnium Sanctorum Virginum, et omnium Sanctorum Dei—excommunicamus, damnamus, anathematizamus, et a liminibus, sanctæ matris ecclesiæ sequestramus illos ut quos maledicere statumimus maledicti sint, intus et extra, nullam societatem habeant Christianorum; maledicti sint ambulando, sedendo, stando, manducando, bibendo, vigilando, dormiendo; maledicti sint in domo, in vico, in agris, et in sylvis, in terris et in aquis; maledicti sint in omnibus membris, a planta pedis usque ad verticem non sit in eis sanitas. Sit pars eorum cum Dathan, et Abiram, et Herode, et Simone Mago, et cum Juda, proditore Domini, nisi resipuerunt, et ad emendationem venerint; et sicut extinguuntur istæ candelæ, ita extinguantur animæ eorum in inferno. Fiat, Fiat. Amen." Whereupon the bells were rung, the candles blown out, and the book closed; hence, cursing by bell, book, and candle.—Th. Becon, in "*Reliquiæ Romanæ*," p. 243.

to the king before his consecration. The thirteenth, fourteenth, and fifteenth direct the manner of proceeding in case any of the nobility shall disseize,\* the archbishop, the bishops, or any other of the clergy of the lay-fees which they hold under them. The sixteenth forbids the ordaining the son of a villain without the consent of his Lord. "Some constitutions," says Lord Lyttleton, "were added, not relating to the church; and at the end of the act there was a clause to save and confirm to the church, the king, and the barons, all other their rights and dignities not therein contained." (Vol. iv. page 32.) A renewal and confirmation of the above Constitutions was made, as we shall presently see, at Northampton, by authority of parliament, some twelve years after, A.D. 1176. These famous Constitutions having been reduced to writing, the king required the whole assembly to take an oath to observe them. Becket objected, as being a requirement to which he had not assented. The bishops followed his example, and the question was warmly discussed between the spiritual and temporal barons for three successive days; till at length the barons, incensed at the continued opposition of the bishops, adopted the most violent and threatening language to compel their acquiescence. The meeting adjourned, and Becket, having consulted the prior of the Temple in London, and another knight templar, who exhorted him to submit, returned to the bishops, and spoke in the hearing of them all these remarkable words:—"It is my master's† pleasure that I should forswear myself, and at the present I submit to it, and do resolve to incur a perjury, and repent afterwards as I may!" The bishops were scandalized and astonished at Becket's declaration; yet they went with him to the king and the other barons in parliament, to whom he declared his assent to the Constitutions proposed, and promised, in the word of truth, that he would observe them in good faith, and without deceit: "*Consenserunt, et in verbo veritatis viva voce firmiter promiserunt, tenendas et observandas domino regi et heredibus suis, bona fide, et absque malo ingenio, presentibus istis;*" which was the usual form of all promissory oaths at the period in question. The several bishops, at the desire of Becket, took the oath prescribed. The prelates were then required to set their seals to the record, and Becket alone demurred. He had, he said, promised to observe the ancient constitutions, but he had not promised to confirm them. This subterfuge being of no avail, Becket adopted a middle course, by not

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\* "*Seizan* is a technical term to denote the completion of that investiture by which the tenant was admitted into the tenure, and without which no freehold could be constituted or pass. *Disseizin* must, therefore, mean the turning the tenant out of his tenure, and usurping his place and feudal relation."—Lord Mansfield.

† The words in the original are—" *Est domini mei voluntas ut pejerem, et ad præsens subeo, et incurro perjurium, ut potero penitentiam acturus in posterum.*" "It is not quite clear," says Lord Lyttleton, "whom Becket meant by the words *domini mei*, whether the king or the pope. If he meant the pope, whom he frequently in his letters calls *his master*, the reason must have been, that the friends he had gone to consult with had persuaded him to think that his dissembling on this occasion, even so far as to take an oath he was determined to break, would be more agreeable to Alexander than that he should stand the present danger of refusing to take it."—Notes to the Life, vol. iv. p. 370.



directly refusing, but procrastinating his signature; "shewing," says Lord Lyttleton, "that he was looking for an excuse where none could be found, whereby in some degree to palliate the guilt of that perjury which, as he had told the bishops, he was deliberately resolved to incur." He, however, asked for time for due deliberation, and it was granted. Three transcripts of the "Constitutions" were made,—one for the Royal Archives, one for the Archbishop of York, and the third was delivered to Becket: the parliament then dissolved. Whether the primate afterwards put his seal to the record has not been stated. "It may be presumed," says Southey, "that he did, because, when the king, some time after, sent to the pope, requesting him to confirm the antient customs of the kingdom by authority of the apostolical see, Becket joined with the Archbishop of York in writing to support the request." Becket seems to have regarded his concession as an offence against Rome, for he imposed upon himself the somewhat easy penance of "abstaining from the service of the altar for forty days," and dispatched his messengers to Rome to interest the pope in his cause. The pope absolved him from the sin of acquiescence, in consideration of his intentions, and of the compulsion under which he had acted, but he counselled him to be moderate. The "Constitutions of Clarendon," it must be remembered, as we have before observed, were not new enactments, but were declared in the preamble to be "a declaration\* and recognition of certain customs, liberties, and dignities of the kings his ancestors—viz., Henry, his grandfather, and others—which ought to be observed in this realm." Carwithen, in his "History of the Church of England," vol. i. p. 17, has remarked, that "these Constitutions were wisely designed to fix the limits of the secular and ecclesiastical judicature, and formed a basis on which these separate jurisdictions might have been founded, without any diminution of the regal authority. But the articles which were enacted at that famous council prove, if we consider the *animus* in which they were framed, and the usurpations against which they were directed, at once the increasing influence and the extravagant pretensions of the ecclesiastical state. Of the sixteen articles there agreed upon, ten† were considered by the

\* "Constitutions of Clarendon," from the Cottonian MSS. of Becket's Life and Epistles, which is said by Lord Lyttleton to be the most correct copy of these statutes:—

"Anno ab Incarnatione Domini millesimo centesimo sexagesimo quarto, papatus Alexandri anno quarto, illustrissimi Regis Anglorum Henrici Secundi anno decimo, in presentia ejusdem regis, facta est ista recordatio vel recognitio cujusdam partis consuetudinum, et libertatum, et dignitatum antecessorum suorum, videlicet Regie Henrici, avi sui, et aliorum, quæ observari et teneri debent in regno. Et propter dissensiones et discordias, quæ emiserant inter clerum et justicias domini Regis et barones regni facta est ista recognitio coram archiepiscopis et episcopis et clero, et comitibus et baronibus et proceribus regni. Et easdem consuetudines recognitas—consenserunt." After a recapitulation of the Constitutions, it is added—"Facta est etiam prædictarum consuetudinum et dignitatum recordatio regiarum a præfatis archiepiscopis," &c.—Lyttleton's Life of Henry II., vol. iv. pp. 414—18.

† The ten articles condemned by the pope were the 1st, 3rd, 4th, 5th, 7th, 8th, 9th, 10th, 12th, 15th. The six tolerated Articles, which did not affect the clerical state, but rather contributed to aid and support it, and which were probably thrown in to qualify and temper those which were evidently hostile to the ecclesiastical sovereignty, were the 2nd, 6th, 11th, 13th, 14th, 16th.

see of Rome as so hostile to the rights of the clergy, that Pope Alexander the Third passed a solemn condemnation on them; the other six he tolerated, not as good, but as less evil. Henry, however, notwithstanding the papal censure, and his own previous consent to the repeal of the objectionable Constitutions some four years before, procured a renewal and confirmation of these articles in a council at Northampton, A.D. 1176; and yet, after this apparent resistance against the papal encroachments, pusillanimous concession followed. Overcome, as some assert, with shame for the murder of Becket, in which he was implicated,\* or, as others assign, for some private ends, though he did not concur with all the demands of the papacy, yet, by sundry concessions, he relinquished the power for which he had so long contended. Reeves, in his "History of English Law," says, that "it appears from a letter † which Henry sent to the pope, by the

\* Mosheim, in stronger language, asserts that the murder of Becket was "not without the king's knowledge and connivance." But Dr. Maclaine, in a long note, says, that "the assertion is much too strong," and endeavours to prove that "such a supposition could arise only from the indiscreet, unguarded, and passionate expressions which were drawn from Henry by the intolerable insolence and phrenetic obstinacy of Becket."—Mosheim, vol. iii. p. 53. Henry took a voluntary oath before the legates that he had neither ordered nor desired the murder, but was exceedingly grieved when the report thereof was brought to him; yet, he said, he feared that the perpetrators had taken occasion to commit the wicked act, from the passion and perturbation they had seen in him. It must also be remembered, that Henry's solemn asseveration that it was perpetrated without his privity, and his promises to abandon his favourite measure, were admitted at Rome.

† This letter appears to have been written in the same year in which he confirmed the Constitutions of Clarendon, at Northampton, A.D. 1176. It runs thus—"Domino Papæ Rex Anglorum. Propter reverentiam sanctæ Romanæ Ecclesiæ, atque devotionem quam erga eam et paternitatem ac dilectionem vestram et fatrum vestrorum, habemus, et semper habuimus, licet plurimum resisteret et reclamarent regni nostri majores et magis discreti, ad instantiam viri discreti et sapientis Hugonis Patri-leonis, sanctæ Romanæ Ecclesiæ cardinalis amici et cognati nostri, capitula quæ subscripta sunt in regno nostro tenenda concessimus videlicet," &c.—*Diceto Imag. Hist. col. 591, 592.* The inconsistencies of Henry at this period of his history may perhaps render it difficult to reconcile the dates as given above. The following summary may tend to remove the apparent discrepancy:—The meeting at Clarendon was held in the early part of the year 1164. Archbishop Becket fled from England into France the same year; returned, after six years' banishment, in Dec. 1170, and was murdered, at the Abbey Church, at Canterbury, on the 29th of Dec. in the same year. In the year 1172, Henry makes certain concessions to the pope, five in number, apparently, though Lord Lyttleton seems to think not in reality, contrariant to the "Clarendon Constitutions," and is thereupon reconciled and absolved for whatever part he might have taken in the murder of the archbishop. Four years after, on the 2nd of February, 1176, we find Henry holding a parliament at Northampton, "in which," says Gervase, "he renewed and confirmed the assize of Clarendon, the execrable Constitutions of which had caused the blessed martyr, St. Thomas, to live in banishment seven years, and at last to be crowned with a glorious martyrdom." Notwithstanding this, Henry makes sundry concessions to the pope, at variance with the spirit of these same Constitutions, in the same year, (1176,) as related in the above letter to the pope, through the medium of the legate, Hugo Patrileon; "desiring," as Gervasius affirms, "help from the pope, to get his marriage dissolved, because such a favour could hardly be obtained from the church without some concessions made in its favour." Roger Hoveden, indeed, puts the matter in a different light, as appears from Collier. Speaking of the parliament at Northampton, 1176, Collier says—"For the more convenient administration of justice, the king divided the kingdom into six parts, and ordered three itinerant justices to go the circuit in each division. These justices took an oath to take care that the 'Consti-

hand of Hugo Petrileo, the legate, that notwithstanding the opposition of the greatest and wisest men in his kingdom, he had, at the intercession of the legate, and out of reverence and devotion to the See of Rome, made the following concessions :—" That no clerk should, for the future, be brought personally before a secular judge for any crime or transgression—*de aliquo foris-facto*—whatsoever, except only offences against the forest laws, or in case of a lay-fee, for which lay-service was due to the king, or to some other secular person. He promised, moreover, that any person convicted or making confession before his justice, in the presence of the bishop or his official, of having knowingly and with premeditation killed a clerk, should, besides the usual punishment for killing a lay-man, forfeit all his land of inheritance for ever. He also promised that clerks should not be compelled to submit to the trial by duel ; and moreover, he promised not to retain in his hands vacant bishoprics or abbeys beyond the term of one year, unless from urgent necessity, and evident cause of delay not falsely pretended." These concessions, however, as I have previously stated in a note,\* were not enacted by authority of parliament during any part of the king's reign.

E. C. HARINGTON.

*St. David's, Exeter, Aug. 3, 1842.*

#### ON THE DUTY OF ATTENDING THE DAILY SERVICE OF THE CHURCH.

REV. SIR,—You and your readers must, I fear, be weary of the desultory discussion which has been carried on in your pages on this subject. But the importance of the subject requires, I think, that a few observations should be made on your correspondent's last letter. (Vol. xxi. page 636.) I fully join issue with "*Gratidius*" in considering that " no absurdity is so bad as perversion of the Scripture," except that of those who profess to take it as their guide, but entirely set it aside. On this ground I am led to think that those who acknowledge its divine authority, and who would avoid the above absurdity, will adopt that view of the passage I adduced from Heb. x. 25, in favour of family worship, which appears to them to approach most nearly to the mind of the Spirit, and that in their practice they will follow its dictates as closely as circumstances will permit.

Your correspondent's observations on Acts, xii. 5, would, I think, make the passage appear to most people still more strongly to afford an argument in favour of family worship. According to his calculation, there were in Jerusalem at that period of the apostolical history at least thirty-three distinct congregations of Christian worshippers,

tutions of Clarendon' should be kept. But here we are to observe, that when Hoveden gives a list of these articles, those which were looked upon as encroachments upon the church by Archbishop Becket are all omitted ; the reason being, that the king had lately (1172) given them up at Avranches, in order to procure his absolution at the court of Rome."—*Collier*, vol. ii. p. 347.

\* Page 45.

Even supposing that there was but one apostle or elder in one congregation, we must, I think, draw too largely upon our imagination if we suppose that the number of the apostles, together with the inferior orders of clergy, was sufficient to supply each of the congregations. Your correspondent should act upon his own principle, and not form assumptions upon the words of Scripture which they will not legitimately fear, lest he incur the fault which he imputes, perhaps too hastily, to me, of "perverting the Scripture."

I will, however, leave this passage to the fair and candid consideration of your readers, as I am not prepared to trip up the heels of those who differ from me with a catena patrum, nor, failing in that, do I wish to urge my own private opinion on the subject.

No part of my remarks upon Matt. xviii. 19, 20, I think, gave your correspondent any reason to conclude that I considered that the promise contained in that passage was not applicable to persons meeting together for public worship, but only that it was *less so* than to those who engage in private worship. We know that a part of a congregation may be so inattentive, and even disorderly in their conduct, as entirely to divert the minds of the piously disposed; and I know of no power to prevent them entering the church on week days as well as on Sundays. "The introduction of such discordant elements" would lead the worshipper away from the purpose for which he had come, and therefore might, so I supposed, "nullify the application of the promise," and your correspondent must, I think, be aware that such inconveniences are more likely to arise in public than in private worship.

I have hitherto been discussing the present subject on the supposition that your correspondent is a member of the national church. But if so, would not the imputation he makes with regard to the lack of unity in Christian households, if true, cast a deep reflection upon the community to which he belongs? The doctrines of utilitarianism have now, I believe, pretty nearly bid the world good night, and I am among the last who would wish to revive them. But the maxim which has been established upon divine authority, that "by their fruits ye shall know them," would, upon your correspondent's supposition, lead men—that is, religious men—to a very unfavourable conclusion with respect to the *utility* of the church in England. Your correspondent is wrong in insinuating that I am one of those "who oppose the revival of the daily services." The opinion I stated in my first letter was directly contrary to this. What I maintained was, that we should not be justified in endeavouring to induce our congregations to attend the public service of the church to the neglect of family worship; and nothing, I think, has fallen out in the course of the discussion to induce me to change my opinion. I believe there is nothing in this view that is contrary to the practice of the catholic church. Our own canons have forbidden prophesying, conventicles, &c., but they appear to have been countenanced and encouraged in the Roman communion. I have now before me "The Holy Life of M. de Reutz," which, if it were not for the mixture of popish superstition and idolatry to be found in it, would remind one, by the manner in

which religious meetings are spoken of, of the memoirs of some eminent methodist. While many are endeavouring to revive very questionable practices,\* borrowed from the Romanists, it is much to be regretted that we do not imitate the expansive spirit in the propagation of truth which they exhibit in the diffusion of error. If the spirit I now speak of had been possessed in a larger proportion by your correspondent, he would not have been led to question my catholicity for maintaining that family worship is a duty of equal importance with public worship.

Another of your correspondents, "De Sanctâ Trinitate," appears to have been displeased by a cursory remark I made upon a letter of his in one of your former numbers. He complains of my use of the word "yoke," and of my condemning an assertion that he made without shewing it to be at variance with the fact.

His assertion was, "I apprehend no doubt can be entertained that it was the intention of the church, as it has been the immemorial custom of her members, till within *the last two generations*, to confine them strictly to the use of the liturgy alone, or portions from it." I adduced the example of Wilson, Bishop of Sodor and Man, as an exception to the custom spoken of by your correspondent, and thus shewed that part of his assertion to be at variance with the fact. Bishop Wilson's is but an individual instance, but your correspondent, I suppose, will hardly bring his orthodoxy or conformity with catholic practice into question. If your correspondent supposes that there should have been a book of family devotions authorized by convocation, or otherwise sanctioned by the church in a public manner, if it had been her intention that any other than the Book of Common Prayer should be used by her children, he should recollect that family devotion, if allowed at all, would require the admission of variety, and therefore the sanctioning an authorized form of family prayer, to be used exclusively of all others, would have been out of the question. In a selection from the writings of the Reformers and Fathers of the Church of England, published by the Society for Promoting Christian Knowledge, there are "Prayers by Thomas Becon, Chaplain to the Protector Somerset, and Prebendary of Canterbury," published A.D. 1550; "Prayers, with Directions for Prayer, from the Primer, a book of private prayer, authorized and set forth by order of King Edward VI., A.D. 1553;" "Prayers and Meditation on Prayer," by John Bradford, Prebendary of St. Paul's, A.D. 1554. The Primer mentioned by your correspondent was, I presume, "A Form of Prayer for Public Worship," as he speaks of it as being shortly afterwards superseded by the Prayer Book. The prohibition of Archbishop Cranmer, if it proves anything to the purpose, would prove too much; for if we suppose it to intend anything more than to forbid the use of any other book besides the Primer in *public* worship, we must conclude that the prohibition extends to all other forms, as well of private as of family prayer, which is directly contrary to the facts above stated. But your correspondent

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\* I beg your correspondent to note that I do not now speak of the revival of the daily service.

observes that "the *clergy* are bound, if they do not say prayers in the church, to say them *privately* in the prescript form." Why are not the *laity* bound to do the same, if it is the intention of the church that they should do so? She has not laid down any law to that effect, and therefore we may conclude that they do not transgress against the orders of the church when they make use of some other form.

This will bring us to the consideration of the word "yoke;" my use of which, "when applied to the Book of Common Prayer, in whatever sense or modification that word be taken," your correspondent deems to be so reprehensible. Much as I value the Prayer Book, I should consider that any ecclesiastical superiors imposed upon me an insufferable "yoke," if they required me to read it instead of reading the Bible; nay, I should consider that a person had good ground of complaint if he was required to read it instead of eating his dinner, and still more if he were not to be allowed the use of any other form of prayer in his family and household. I shall not follow your correspondent in his subsequent remarks, but shall only observe that he appears to have been very unfortunate in his acquaintances, since, among the many excellent expositions of Scripture and forms of family prayer, they seem to have stumbled upon those which, from their unchurch-like character, have afforded so much scandal to your correspondent. An humble and unknown individual like myself would not venture to give him advice, or I would recommend him to go to Spain, where, it appears, he would be likely to find practices followed more congenial to his taste. I remain, your obedient servant,

A PRESBYTER OF THE CHURCH OF ENGLAND.

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#### THE REGISTRATION ACT.

SIR,—A correspondent in your last number (August) draws attention to the mischievous working of the Registration Act; and I cannot but think the subject is most important, and demands the interference of the clergy, either to get this act repealed, or at least to have its powers more strictly defined, so as to render it less injurious to the interests of religion. When it is remembered that the bill was hurried through Parliament by men who had no very friendly feelings to the church, that it was reluctantly submitted to as the lesser of two evils, at a time when the church was under considerable alarm; when it is recollected that the Archbishop of Canterbury, the Bishop of Exeter, Sir Robert Peel, and Mr. Goulburn, expressed their serious apprehensions that this registration of births would, by ignorant and careless people, be substituted for the sacrament of baptism, or, at all events, that one powerful inducement to bring their children to the font would be taken away;—when these things are borne in mind, one would have imagined that, under any circumstances, the clergy would have been anxious for the repeal of so questionable a law, when the professed friends of the church came into power. How much more imperative upon them is it, then, to urge this repeal, when it is notorious that the practical working of the law is even tenfold more inju-

rious to the interests of religion than its opponents anticipated ; that the main evil which they sought to obviate—viz., the *enrolling the name before baptism*—is universally practised by all the registrars, and has been publicly sanctioned by the registrar-general.

The invariable custom now is to enquire the intended name of unbaptized children, and to make an entry of that name, instead of leaving the name to be enrolled in a column provided for the purpose after the child has received its name (when only it can be rightly given) at baptism.

It is quite unnecessary to point out to your readers the glaring impropriety of such a procedure. My object is rather to inquire what is the best course to pursue in order to get this act repealed, or at least rendered less mischievous. Ought the clergy to petition the legislature or address their bishops on the subject? Some decisive steps should be taken before Parliament again meets; and the friends of the church naturally look to the clergy to give the alarm when any danger threatens the religion of the country.

I am, &c.

C. W.

August 15, 1842.

#### ON THE OBSCURITY OF TUSCAN HISTORY.

SIR,—Tirhakah repulsed Sennacherib in the east, and carried his victorious arms to the Pillars of Hercules in the west. Such a conqueror must have had an empire as extensive as the Macedonian Lagidæ; and Ptolemy Philadelphus, king of Egypt, ruled over “Phœnicia, Syria, Libya, Arabia, Ethiopia, Pamphylia, Cilicia, Caria, Lycia, and the Cyclades.” Theocrit. Idyll. xvii. 85. Compare the Greek Inscription of Adule in Salt’s Abyssinia, p. 453. Alexander the Great founded the Grecian, or third empire; and Tirhakah claims as conspicuous a place in universal history, through the influence of his Tuscan colony in forming the fourth, or Roman empire; for all historical and practical purposes Rome was a Tuscan city.

Unfortunately, however, the western expedition of Tirhakah was one of those events which merited, but obtained not, the attention of the world. Strabo, in speaking of remarkable occurrences, the migrations of whole tribes, and the distant expeditions of great conquerors, says: “Of these events, many are familiar to every one, but some do not so readily come to mind; and among the latter we may place the distant expedition of Tearcon, the Ethiopian,” &c. (Lib. i. p. 42, Casaub.) This exploit of Tirhakah seems as little known or attended to now as in the time of Strabo; very few notice it, and still fewer believe it. Micali, firmly convinced of the eastern origin of the Tuscans by the Phœnician and Egyptian character of their works of art, and on the alert for arrivals in Italy from that quarter, has so entirely overlooked the western expedition of Tirhakah, *ὅτι ὁμολῶς ἐν ἐπομένῳ ἤν, that he has recourse to the remote and distracted period of the Hyksos, (vol. i. p. 139; comp. Quart. Rev. vol. liv. p. 444.)* On the other hand, Wilkinson, who has noticed it, says: “However

Strabo may have exaggerated his power when he affirms that he extended his conquests, like Sesostris, into Europe, even as far as the Pillars of Hercules, yet his authority is of use, as it leads to the conclusion that Tirhakah, or, as he calls him, Tearcon, ruled Lower as well as Upper Egypt, to which he, perhaps, succeeded on the death of the priest-king, Sethos." (Ancient Egyptians, vol. i. p. 143.) But enough: if Strabo's remark had not been literally true, I should not now have been penning these lines.

The twenty-fifth dynasty of the kings of Egypt consisted of three Ethiopians. Dr. Prichard says: "The *last* of the Ethiopian kings in Egypt was Tarakos; after him the dynasty was *removed*." (Egypt. Mythol. Append. p. 56.) This circumstance proved fatal not only to Tirhakah's fame, but to any further intercourse with the Cushite colony in Italy.

On the other hand, Tirhakah's kindred fell into disfavour in Italy. The Tuscans had been accustomed to an elective monarchy, but they would not submit to a Tarquinian dynasty. As the republican party increased in power, they endeavoured to root out the memory, as well as the principles, of hereditary monarchy. It was no Tarquin, but a republican Tuscan, who set up Demaratus as the "*ultimus auctor*" of the Tarquin family. The Tuscan annals were deeply imbued with republican views; hence the reformer, Mastarna—i.e., Servius Tullius—was the favourite king. The fallen Tarquins had not the means of telling their own story.

The Tuscans, however, received from the Romans the same hard measure which they dealt to the Tarquins. Tarquinius Priscus had seized and occupied Rome; Porsenna had conquered and reduced it to slavery. These insults the Romans never forgave. Reversing the common axiom, they forgot, but forgave not. Indeed, so great was their forgetfulness on this point, that the history indited by the Romans told how Porsenna could not take their city, but made an honourable retreat. Niebuhr attributes our want of information with regard to the Etruscan dominion at Rome principally to the circumstance that "a people which has delivered itself from a foreign yoke seeks to blot out even the memory of its ever having pined in servitude." (Vol. i. p. 381, 524.) The Gauls indiscriminately made havoc of every record within their reach, both Tuscan and Roman. Scylla annihilated the Tuscans as a nation.

Such, in my opinion, are the principal causes which have involved the origin and history of the Tuscans in their present obscurity; nor will it ever be cleared up unless from a totally independent quarter, like Edom or Ethiopia. A foreign statement is of incalculable value to check and verify the native accounts, but we must necessarily expect numerous differences and discrepancies between them; for when we are fortunately able, says Muller, to confront the contemporary history of two essentially different nations, as in the case of the Israelites and Egyptians, the Israelites and Babylonians, we can scarcely bring ourselves to believe that we are reading the same events. (Etrusker, vol. i. p. 91.)

The arrival of Tirhakah in Italy, with Edomitish Horites from the



Red Sea, cannot be rejected as impossible in itself, and I would cite this case as a particular example of the more general statement in Herodotus, that the Phenicians came originally from the Red Sea, settled on the other coast, and made distant voyages along the Mediterranean, (I. i., vii. 89.) Of course, Tirhakah had on board experienced seamen, who were well acquainted with the coasts of Greece, Italy, and Spain. So purely poetical is Livy's representation of the young Tarquin's voyage to Delphi, "*per ignotas eâ tempestate terras, ignotiora maria, in Græciam.*" (I. 56.) The grandson of Demaratus, as he calls Superbus, must have known something about Corinth.

The strongest objection that can be raised against my Ægypto-Tuscan theory, is the great antiquity generally ascribed to the Tuscans. Mrs. Hamilton Gray is only expressing the opinion both of ancients and moderns when she says—"But it is injustice to Etruria to feel for her merely an interest reflected from an upstart state of robbers and outlaws; she raises her crowned head, hoary with antiquity, far beyond what we have been accustomed to consecrate as time-honoured." (*Sepulchres of Etruria*, p. 125.) Now, without dwelling on the common confusion of the elder Tyrrhenians with the more recent Tuscans, which Niebuhr endeavours to expose, I would answer the objection by replying that the difference is more apparent than real, and resolves itself into a question of degree. Livy's words, "*Tuscorum ante Romanum imperium latè terrâ marique opes patuère,*" (vol. 33,) are literally true for the period of seventy years from the invasion of Tirhakah, B.C. 685, to the accession of Priscus, 615. Independently of the Tuscans, there was a Latin township on one of the seven hills, which had apparently been governed by four chieftains, or petty kings, before Tarquin seized it, and enclosed the whole seven hills; and when the Romans eventually acquired the mastery, it was natural for them to say that Tarchne had become a Roman, when the real fact was that the little township itself had changed, and become a great Tuscan city, with the new name of Rome. Like her own fabled Minerva, Tuscan Rome started into life full grown and completely armed, and suddenly "was raised from her humble station of a mud-walled bivouac of outlaws on the palatine, to a populous, adorned, and fortified city, by the arms and the arts of those Etruscans whose memory she afterwards endeavoured to bury in unjust oblivion." (*Sepulchres, &c.*, p. 138.)

A friend of Mrs. Gray pithily remarks that the Tuscan style of art differed from the Roman either by a thousand miles or by a thousand years. I have long made my choice in this alternative, and would still measure the difference by a scale of miles, and not of centuries; the Romans were Europeans, the Etruscans Orientals.

W. B. WINNING.

*Bedford.*

# SHOULD THE BIDDING PRAYER BE USED BEFORE SERMON IN THE COMMUNION SERVICE?

MR. EDITOR,—In an admirable little work by Mr. Gresley (reviewed in your last number) I am glad to find the attention of the clergy directed to a subject which I have long thought required re-consideration—viz., whether we do right in introducing the Bidding Prayer (*of course no other is admissible*) before the sermon in the communion service. As the question is important, and as Mr. Gresley's opinion, whether correct or not, will carry with it no little weight, perhaps you will give your readers an opportunity of perusing his argument in your pages, which I trust will lead to a full discussion of the subject.

"There was one part of the service which rather puzzled me, and caused me a good deal of consideration. The custom in most churches, after the Nicene Creed, is for a Psalm to be sung by the congregation, during which time the clergyman changes his surplice for a black gown. Indeed, I heard of one clergyman, though it is some years ago, who used to take off his ordinary scratch-wig, and put on a handsome, well-powdered periwig, which, by the way, is more orthodox than the change of gown; for there is no order of the church that I know of about scratch-wigs or periwigs, but there *is* an order that every clergyman shall wear a surplice, and none for him to change it, according to the present practice. As soon as the toilet in the vestry is completed, the gown duly changed, and the psalm concluded, the clergyman commences with a prayer; sometimes from the liturgy, with or without alterations, sometimes an extemporary effusion of his own, and then proceeds to give out his text. Now there is nothing about all this in the rubric. It is simply ordered that, after the Nicene Creed, (when the curate shall have given notice of the holy days, and fasting days, and other matters,) *then shall follow the sermon* or one of the homilies. Not a word is said in the rubric about the change of dress, or the psalm, or the prayers, whether extemporary or otherwise. In truth, the sermon is not, as it now appears, a division of the service, but simply a part of the communion. I accordingly swept away at once the psalm, the black gown, and the prayers, and walked straight up into the pulpit, and gave out my text. Then, after the sermon, I returned to the altar, and went on with the service which follows—namely, the offertory and the prayer for the church militant, or, as old Simon used to call it, the 'prayer militant.'

"It is true there is a canon which directs that, before all sermons, lectures, and homilies, the preacher and minister shall move the people to join with him in prayer in this form and to this effect as briefly as conveniently they may:—'Ye shall pray for Christ's holy catholic church,' &c. This is apparently at variance with the rubric, and of the two, the rubric is decidedly the most binding. At any rate it is quite clear that if any prayer is to be used, it ought to be this bidding prayer, or one to the same effect; and therefore, they who use long extemporaneous effusions of a different character, or even a simple collect from the liturgy, conform as little to the canon as those who use none. But I was inclined, after a good deal of consideration, to think that the rubric and canon are reconcilable in this way—that the bidding prayer is to be used before all sermons when there is no service, a circumstance which took place very frequently in former days, and is still continued at the universities; and that when there is a service, then we should conform to the rubric, which orders that after the Nicene Creed shall follow the sermon. This opinion seemed strengthened by the consideration that the bidding prayer appears an unnatural break in the service; it does not seem reasonable

to bid people to pray for what they have but just done praying for in the previous service.\* The topics also contained in the bidding prayer are precisely the same as those in the prayer for the church militant, which follows the sermon. To use any other prayer in that place except a bidding prayer and the Lord's prayer is unquestionably wrong, at least there is no authority for it; but I judged, on the whole, that the most suitable plan was to use no prayer at all before the sermon. It gives an unnecessary prominence and consequence to the sermon, which has, in the present day, arrived at a pernicious height, people often going to church only to hear the sermon; and therefore any plan which would have the effect of bringing the sermon down to its proper level, and avoiding the unnecessary break which occurred in the service, appears to me desirable. These arguments I stated plainly to the churchwardens, and they were perfectly satisfied. Had they been otherwise, I should have referred the case to the bishop, and abided by his decision."—Bernard Leslie, pp. 217—220.

It must be admitted, that the authority of recent custom is against the view adopted by Mr. Gresley, though he is far from being unsupported, as I have heard eminent rubricians advocate the same view, and could point to churches where the practice is as he recommends. In fact, it is unquestionable that there has been great diversity of use on this point, both before and since the Reformation; but (notwithstanding the unrestricted terms of the 55th canon) I am persuaded the *lex scripta*, when fairly weighed, is in his favour. The rubric is undeniably of later date and higher authority than the canon. The rubrics after the creed were added at the last review, when (had it been the intention of the church that the bidding prayer should be used in this place) allusion would surely have been made to it, along with the bidding of holy days, notice of communion, and publication of briefs. Indeed, I cannot but think that in the canons themselves we have strong evidence that it was never intended that any prayer should be used in the communion office, besides those already ordered in the Book of Common Prayer. In the 14th canon it is provided, "that all ministers shall observe the orders, rites, and ceremonies prescribed in the Book of Common Prayer, as well in reading the Holy Scriptures and saying of prayer, as in administration of the sacraments, without either diminishing in regard of preaching, or in any other respect, or adding anything in the matter or form thereof."

I am inclined to think that very considerable weight is due to Mr. Gresley's argument, from the similarity in matter and form between the bidding prayer and the "general prayer" (for the whole state, &c.) which closely follows the sermon. Our highest authority in church antiquities (Bingham) seems to identify the latter in substance, position, and very nearly in form, with the earliest examples we have of bidding prayers, (b. xv. c. i. s. 2—4, "Of the prayers called *Διά Προσφωρήσεως*, or Bidding Prayers.") The place appointed for these prayers was *after the close of the sermon*, and the commencement of the *missa fidelium*. "And this leads us," he says, "in the next place, to consider the second sort of prayers mentioned in the Laodicean canon,

\* In accordance with this view, it is ordered in the Injunctions of Edward VI. that when there is a sermon or homily, the bidding prayer shall be substituted for the prime and hours.

which are styled, *Εἰχαὶ δὲ προσφωνήσεις*, which we may English *bidding prayers*; for they were not only a call to the people to pray, but a direction what particulars they were to pray for. We have a form of this sort of prayer in the Apostolical Constitutions, immediately after the dismission of catechumens and penitents, where it is called *Προσφωνήσις ὑπὲρ τῶν πιστῶν*, a *direction or bidding prayer for the communicants or believers*." After some preparatory exhortations, then follow the several petitions in their order. *Let us pray* for the peace and tranquillity of the world, and the holy churches, &c. *Let us pray* for the holy catholic and apostolic church, from one end of the earth to the other, &c. *Let us pray* for the whole episcopate," &c.

"Any one," he adds, at the close of this quotation, "that will compare either our liturgy, or the prayer for the whole state of Christ's church in the beginning of our communion service, will readily perceive that there is a near affinity between them and this general form of the ancient church." And at the close of the chapter he observes, "These are the footsteps by which we are to trace the practice of the ancient church, in that part of her devotions which was appropriated to the communicants or believers only, in the entrance of the communion service, and which answers to the prayer for the whole state of Christ's church militant here on earth, in the beginning of our communion service."

It is proper to mention that Mr. Palmer, in his invaluable work, (*Origines Liturgicæ*), has included the bidding prayer as an authorized and ancient "preparatory" to the sermon in the communion service. But it has struck me as remarkable, that in every one of the ancient canons or constitutions which he quotes as authority for the bidding prayer *before* the sermon, the prayers of which they speak are mentioned as *following* the sermon or offertory,—thus coinciding, in *position* at least, with our present prayer for the church militant. Thus, in the council of Orleans, c. iii. (quoted Palmer, vol. ii. p. 61), "*Opertet ut in diebus dominicis vel festis, post sermonem missarum intra solemniam habitum, plebem sacerdos admoneat, ut juxta apostolicam institutionem, omnes in commune pro diversis necessitatibus preces fundant ad Dominum, pro rege et episcopis*," &c.

Again — Lynwood remarks, on the words "*precibus consuetis*," (quoted from a Constitution of 1408,) "*sc. in diebus Dominicis post offertorium solitis fieri ad populum*." Again, in a quotation from the processional of Sarum, "*Ita tamen, quod in ecclesiis parochialibus, non ad processionem, sed post evangelicum et offertorium, supradicto modo dicuntur, ante aliquod altare in ecclesia, vel in pulpito ad hoc constituto*."

May we not, then, look on the prayer for the church militant as the representative of the ancient bidding prayer in the communion service? and if so, is not the introduction of another for the same purpose improper? Before *all other* sermons and homilies, except *that* in the communion office, there cannot be a doubt either as to the obligation or the propriety of the use of the beautiful prayer in question. But I confess I should be glad to find that we are justified in a literal conformity to the rubric, which, I believe, would go far to restore the

sermon to its proper place in the eyes of the people—i.e., as a hand-maid to the higher services of the altar.

I am, Sir, &c.

T. V. P.

#### ON THE PROPER TIME FOR THE PUBLICATION OF BANS IN DIVINE SERVICE.

SIR,—For many years *subsequently to the last revision* of the Prayer-Book, the first rubric at the beginning of “the Form of Solemnization of Matrimony” stood thus:—

“First, the bans of all that are to be married together must be published in the church three several Sundays or *holy days* in the time of divine service, *immediately before the sentences for the offertory*; the curate saying after the accustomed manner.”

The above rubric has been superseded, in part, by another, which directs that the bans must be published “during the time of morning service, or of evening service, (if there be no morning service,) immediately after the second lesson.”

Now it is very certain that the church has not authorized this alteration. The church directs that the bans shall be published immediately before the sentences for the offertory, and this practice, it may be observed, is not contradicted by the spurious rubric which stands—a monument of state interference—in our modern Prayer-Books. To judge from their practice, however, the clergy appear to think differently; but that rubric does not say that the bans shall be published *in the morning* otherwise than before the offertory; it merely directs that they shall be proclaimed “*during* the time of morning service,” without specifying *what* time; and adds, that “if there be *no* morning service,” *then* they shall be published in the “evening service, immediately after the second lesson;” and this accords with the Act 2 Geo. II. c. 33, s. 1. (See Dr. Hook’s Church Dictionary—*Bans*.)

Will any of your readers inform me why the Holy Communion should not be celebrated in the presence, not merely of the communicants, but of the whole congregation, as is the practice in the Latin churches? I can find no rubric or canon which forbids such a celebration.

I am, Sir, yours faithfully, &c.,

NO ERASTIAN.

#### ENDOWED DAILY SERVICES.

SIR,—Will you permit me, through the columns of your Magazine, to ask, (1.) What has become of the Morning and Evening Prayers at St. Paul’s, Covent Garden, endowed with the communion money during the incumbency, and through the instrumentality, of Bishop Patrick?

(2.) To what purpose is the land in Essex—purchased by the rector and churchwardens for that express endowment—now applied? Who enjoys the rents?

(3.) What has become of the "settlement of it in the trustees," made "by an able lawyer, Mr. Thursby"? Does it still remain in "the chest aforesaid," into which it was put *to be preserved*?

(4.) If disused, on what authority, and when, was the abolition of the holy services made?—and,

(5.) Through whose interference?

(6.) Did the bishop and parish consent?

I myself once heard a late lamented Bishop of Chichester speak very feelingly on the subject, and in admiration of Bishop Patrick; and I see that Archdeacon Manning has alluded to the matter—owing to its connexion with the offertory—in the 35th page of his last most seasonable charge: hence my queries.

I am, Sir, your obedient servant,

ONE WHO IS ENTITLED TO ASK.

#### THE QUARTERLY REVIEW AND THE DANGEROUS CLASSES.

SIR,—I beg leave very briefly to call your attention to the first article in the last number of the Quarterly Review, the title of which is, "*Paris, its Dangerous Classes.*"

This paper is now placing before the eyes of almost every respectable family in England a statistical account of the vice and profligacy of the French capital, and thus rendering the British public familiar with crimes which undermine all the foundations of domestic, social, and political morality.

I never felt greater astonishment than when I found that an author, who, as the reviewer himself states, asserts, without any compunction, "that religious faith has ceased to exist throughout the nation; and that Christianity has no longer any hold on the public mind as a revelation from heaven," (Quart. Rev. cxxxix. p. 39;) and who "looks on religion only as a system of moral discipline;" should be extolled, as he is in the very first sentence of this article, where it is said of his production, that "the modern French press has sent forth few works more interesting than this, or better calculated to do *good service*, not to France alone, but to the countries around her."

I know not, Sir, what beneficial effects this publication may have produced in neighbouring nations, but permit me to call upon the British Magazine to assist in rescuing this country from all such *good services* as these.

I have the honour to be, Sir, your obedient humble servant,

CHRISTIANUS.

#### ST. MARTIN'S STEEPLE.

SIR,—I see from the daily papers, that the report on St. Martin's Steeple states that nearly the whole of it must be taken down and rebuilt. It is too late to agitate upon the subject now; but as it is to

be hoped such an opportunity may not occur again for many centuries, may I be allowed, through the medium of your pages, to ask why it must be rebuilt in its present position,—the worst, the most incongruous that could be assigned it, and one in which it is impossible justly to estimate the dimensions or effect of really a very fine composition?

Vanburgh, the architect of St. George's, Bloomsbury, of whose genius Sir C. Wren formed a higher estimate than that of Gibbs, his fellow pupil, architect of St. Martin's, saw the absurdity of placing a tower upon a roof; and although I should be the last to maintain that St. George's is equal as a building to St. Martin's, it is surely in this respect superior. It also is proved, that the principle I now wish acted on was recognised in his day, and would not be a deviation from any then established rule.

Where the steeple should be placed to insure its full effect, is not a question to be entered upon rashly. My own idea is, that it should stand at the north side, although better consideration might shew this to be false. I fear, however, that the call for an additional outlay for a new base, and the vulgar love of a building in which one-half reflects the other, would make any discussion of such a question rather foolish. I will only add, to shield myself from the reproach of an absurd or incongruous proposition, that it is not original. I can refer to the name of at least one eminent architect who has brought it before the public; and if my recollection serves me, another has just expressed the same desire, in a book that will find a place in every library of ecclesiastical architecture.

J. H. L.

#### ON II. CORINTHIANS, v. 9.

SIR,—In the fifth chapter of the second epistle to the Corinthians, verse 9, occur the words *ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ κ.τ.ε.*, and in verse 11, *νυνὶ δὲ ἔγραψα ὑμῖν, κ.τ.ε.* The occasion referred to in the first passage must have been a former one with respect to time, both from the use of the words *νυνὶ δὲ*, ("but now,") in the second passage; and as no such reference as that made in ver. 9 is found in this epistle, the four first chapters of which are wholly taken up with a distinct subject—that of forbidding contention, and the indulgence of a disputative spirit in the church, leading to divisions, (ch. i. v. 11,) "it is made known to me that there are contentions among you." A new subject is brought forward in the fifth chapter, *ὡς ἀκούεται*, "it is generally heard," and this new subject (the fornication which was so commonly reported) afforded the occasion of the reference made in ver. 9. This reference, therefore, it would appear, must have been to a different epistle, and not to that with which he was then engaged. The words *νυνὶ δὲ* (ver. 11) imply a former occasion, when he forbade the converts to consort with any who were of this world (i.e., not converted,) who were fornicators, covetous, &c.; but now, says the apostle, I write to you not to consort with any nominal brother, *εἰάν τις ἀδελφὸς ὀνομαζόμενος*, if any be of that character.

May I request, therefore, to know from any of your readers how

the passage is to be understood—if *οὐκ ἐστὶν ἔγγραφον ὑμῖν*, must not imply a reference to a former occasion, which in the words *ἔγγραφον ὑμῖν ἐν τῇ ἐπιστολῇ* seems to have been that of another epistle?

I am, Sir, yours respectfully,

J. H. B.\*

## NOTICES AND REVIEWS.

*Charge delivered to the Episcopal Clergy of the City and District of Glasgow.*  
Second edition. Rivingtons.

THE silence with which it becomes presbyters to listen to charges from prelates of their own church, broken alike by praise and censure, does not seem requisite with regard to the bishops of sister churches. The excellent and interesting charge of Dr. Russel to the episcopal clergy of the city and district of Glasgow will be read with great interest in England. It contains a masterly sketch of the progress of religious opinion here from the Reformation to the present age, and a statement of the reasons why Scottish churchmen have been unaffected by the existing state of English controversies. Much encouragement is found in the steady advance of sound principles of ecclesiastical order in Scotland, and excellent and judicious advice given for promoting it. The following passage is extracted because it stands insulated, and forms a connecting link between the review of the past and the admonitory conclusion of the charge:—

“No church was ever more tried by adversity than that to which we belong, and by a species of adversity, too, which sooner exhausts the principle of endurance than a direct persecution pointed against the life. When men are dragged forth to scaffolds and held up as a spectacle to a sympathizing and admiring multitude, a power of reaction is created in the soul which laughs to scorn the weapons of such a warfare, and at the same time forges other weapons which will in due season avenge their cause, and bring back their captivity like rivers in the south. The iron which entered into the soul of the poor episcopalian during the evil days when penal laws hung over his head, was not taken from the burning fiery furnace; it was rather like that cold and sharp instrument which pierced the heart of the young Hebrew when he lay in the prison of Egypt, suffering at once from forgetfulness, groundless suspicion, and contempt. But the pains and penalties denounced against the Scottish churchmen made no change on their principles nor on their determination to adhere to them; and hence, when the hour of sorrow had passed away, they were found unaltered as to their creed, their solemn ritual, and their apostolical constitution. In this issue we cannot fail to perceive the value of a fixed and intelligible principle. Other communions, differently constituted, if they ceased to be held together by the bond of a legal establishment, would fall asunder; they would separate into numerous sects, and in a short time lose all the characteristics which now distinguish them. The fate of the puritans in England illustrates what I am now attempting to unfold—the difference between a system founded on a well-defined principle, acknowledged by all and held indispensable by all—and a system which rests merely on local opinion, is supported by a few leaders who succeed in impressing their sentiments on the passing age, and which, having such an origin, cannot be expected to continue long in one stay.”

\* This letter is one of a class of which many are received, and sometimes produce interesting answers. It is hardly fair, however, to send such queries to a magazine without previously ascertaining from ordinary sources how the matter stands. It is not meant that “J. H. B.” has not done so, but he writes as if he thought the question a new one.



*Four Sermons. Preached before her Majesty.* By Archdeacon Wilberforce. 8vo. Burns.

THESE sermons were published by command. They seem elegant compositions, and it will be well indeed if no less faithful instruction ever reaches the royal ear.

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*Sanctum Evangelium Matthæi Apostoli Syriacum, cum Lexico Syriaco-Latino.* Edidit Joshua Waltham, B.A. 8vo. Parker.

THIS will be found by many a very useful book. A poor scholar is often deterred from obtaining that slight knowledge of languages for which he has time, and which might be very useful to him, by the expense which books necessary to begin with invariably occasion. The remarks recently made on the Anglo-Saxon gospels, apply equally to the present book,—nay, more, for here a Lexicon is also added; and from the preface it would appear to have been prepared carefully. The text is the Bible Society's, corrected and collated with Gutbir Schaaf and Walton. The Lexicon is taken principally from Michaelis.

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*History of Christian Missions.* By James Huie. 12mo. Simpkin & Marshall.

It is not to be supposed that any very warm approbation should be here expressed of the principles of this book. It is indeed so liberal, that whether the profession of Christianity has been diffused by papist or protestant church or dissenting agency, the writer seems to have little idea as to the relative value of the change effected. Still, sketchy as a one volume 12mo history of missions must be, it is interesting to have the whole subject pass before the mind in the way that such outlines shadow it forth, and some lessons are thus learned which are worth remembering.

It is wonderful, for instance, to observe how much heroism, single-heartedness, and benevolence, have been expended by all parties, and how small the comparative results—how little proportioned to the purity of the faith inculcated, or the authority of him who has preached it. Two truths appear, however, to gain a prominence which, without some history of missions to refer to, it might be difficult to embrace together. The first, the power with which doctrinal portions of divine truth, even when insulated from the residue, and distorted, will sometimes seize on the affections and reform the manners of communities, and be, as far as they go, a blessing at least in time—why not in eternity? The second, how lamentably the divisions among men bearing the Christian name have impeded the progress of Christianity, and prevented it from gaining that hold which, as one religion, it never failed to obtain when taught with no greater zeal nor diligence by ancient missionaries. The evil is great beyond conception, but the cure seems out of human reach.

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*The Mother's Friend; or, Why don't you send your Children to School?* By F. E. Davies. 12mo. Rivington.

THIS is the production of a national school mistress, and a happy thing it is that such persons as the writer are in such employments. It is written with spirit and good sense, and is intended to remove the objections of the various genera of bad mothers to sending their children to national schools.

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The curious in modern illumination (not of the mind, but the eye) should look at the title page of this edition of Archdeacon Wilberforce's "Eucharistica." It is a very original and very splendid morceau. Of the excellence—the true illumination—which it precedes, the book is too well known to require notice here.

## MISCELLANEA.

## "DEVOTIONS ON THE PASSION."

A CORRESPONDENCE of considerable importance has been carried on for some months in the "Irish Ecclesiastical Journal." An anonymous work, it appears, had been published, entitled, "Devotions on the Passion," which the Editor of the journal censured, as containing indications of a schismatical purpose. This he inferred, not only from the responsive form in which it is arranged, which seemed to shew that it was meant for congregational—or, at least, for social—worship in some place where a priest, an altar, and all the furniture of a church exist, but also from the preference everywhere shewn in the compilation for Roman over Anglican usages. Having observed, moreover, that the book was executed with care, he pointed out a passage, of which it is certainly not too much to say, that one does not see how it could be written or vindicated by any one but a Roman catholic. The book being anonymous, this might or might not have been the case; and it might not have been worth while to inquire whether it was so or not; but it will be seen by a letter quoted below, that although the compiler of the book maintained his incognito, he declared himself to be one of Dr. Pusey's friends. Indeed, Dr. Pusey's name is brought in by head and shoulders in the very first line, as if it was his own wish to be mixed up in the matter, to give sanction and take responsibility. Why else should he have volunteered to convey a letter which the post would have carried to the Editor of the journal without his interference? These considerations give the book a weight and importance which it would not otherwise have; and, with this knowledge, some readers at least will be shocked to find that one of the devotions contains the following lines:—

"Lord! to Thy grace my weakness I commend,  
And seek to know Thee my unfailing friend;  
When ruthless storms of sin are sweeping by,  
O, at thy Mother's suit, grant me to feel thee nigh!"—p. 29.

Whether Dr. Pusey means to defend this by speech or writing, or by more expressive silence, remains to be seen; but it is high time that people should look about them, when one of the worst and wickedest abominations of popery is thus sliding in among the "Devotions" of members of the church of England; and the very sensible and judicious remarks of the Editor of the Irish Ecclesiastical Journal cannot be too strongly recommended to the serious consideration of those who are disposed to tamper with the picturesque and sentimental heresies and idolatries of Rome:—

"It seems difficult, indeed, to imagine why persons who had no other object than to assist solitary meditation, should select for such a purpose liturgical offices, which are not only constructed *wholly* and *solely* for congregational use, but which, according to the shewing of the compilers themselves, are 'quite unintelligible without the comment which the rubrics supply.' And even if such offices were used in every instance *solely* for the purpose of meditation, (which is nowhere stated,) what must be the inevitable result? What

but to attract the imaginations and affections of weak and foolish protestants to the superstitions of a schismatical sect? What but to facilitate the selfish and ambitious projects of the deadly and implacable enemy of our holy mother? The compilers may have had no such intention. But he who hangs out false lights must answer for the shipwreck he has caused, whatever may have been his intentions, or his recklessness. The death of the unsuspecting child must lie at his door who has mixed the poison, and given it sweetness and attractiveness, and has placed it, without one word of warning or prohibition, within his victim's reach.

"But may it not well be asked—If the compilers had no misgivings, that their readers would have taken the rubrics *as a direction for use*, why did they omit the rubric in the office for Good Friday, where the people are directed to adore the cross, while they retained the form in which it is adored? The Editor must avow his inability to perceive how this omission is to be explained, either on the supposition that the compilers had no apprehension of the rubric being taken as a direction for use—or on the other supposition, that the rubrics were printed *merely* because without them the form would be unintelligible. Nor does this last supposition afford the slightest explanation of some of the rubrics which they have retained: for instance, the rubric for extinguishing the candles and making a confused noise, in the office of the Tenebræ; which is part and parcel of that pernicious system whereby the contemplation of the passion has been reduced in the Romish church to a dramatic spectacle,—a mere excitement of sentiment and imagination. The practical result is well known in Ireland, where, in the country parts at least, Good Friday is scarcely recognised by the Roman-catholic population as a day of religious observance. The compilers of the 'Devotions on the Passion' seem to feel, that the Scripture narrative is too meagre to supply the wants of devotion. But experience has abundantly proved the divine wisdom of this absence of detail and particularity; and the folly and danger of endeavouring to supply the deficiency, and thus to excite the feelings, in a case where there is no room for sorrow, except the sorrow of a contrite heart.

"The compilers do not seem to 'hold themselves responsible' to any person except one who has a *legal right* to call them to account. If this be not the meaning of their language, the Editor confesses himself unable to understand it. As ministers and members of the church, he conceives they are deeply responsible to their brethren; not only to those whose labours in the cause of truth are paralyzed by such rash and mischievous publications; but still more, perhaps, to those who are just beginning to inquire after truth, and whose minds are thus driven, with almost pardonable alarm, to rush into the opposite extreme. Vain, and worthless, and self-deceiving, is all imagination of love to Christ, or sympathy with his sufferings, which does not render one more charitable, more fearful of giving offence. It is an ill symptom, indeed, when men are insensible to such responsibilities. As to any clergyman of the church of England pretending to defend the palpable Romanism of this volume, it is almost incredible. If the invocation of the Blessed Virgin, if the direct acknowledgment of her intercession as the means of obtaining mercy from Christ, if the adoration of the cross, if such prayers for the dead as have no sense or meaning unless grounded on the Romish doctrine of purgatory,—if these things are what the compilers are prepared to defend as 'consistent with their obligations' to the church of England, they must be prepared, also, to prove that the Reformation is an illusion, and the reformers martyrs by mistake."

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"The Editor has received the following communication from one of the compilers of the 'Devotions on the Passion,' who has given his name:—

"REVEREND SIR,—My friend, Dr. Pusey, has kindly offered to convey to you these few words in further explanation of the object with which the 'Devotions on the Passion' are published.

"In directing you to the opening of the preface, I did not mean, or at least

ought not to have meant, that *meditation* was the purpose of the work, to the *exclusion* of recitation in private or family devotion. I had understood the word 'congregational,' in the Ecclesiastical Journal, to imply some schismatical intention; indeed this was attributed. For instance, collecting persons together to take part in these offices, with or without the idea of displacing our own church service, at least in their interest. If, however, mere recitation among persons (such as members of a family) to whom it would be natural to join in an act of common devotion, are intended, I say at once that there was no intention of precluding *such* use of the offices. Still, the more immediate purpose was that stated in the preface; a purpose I conceive quite compatible with the *use* of the devotions in the way I have mentioned. Indeed, as you truly say, the very fact of their *form* might alone shew that they were designed for *use* as *prayers*.

"Of course, I consider that there is nothing schismatical in members of the same household joining in a private religious *office*; nor do I feel that there is anything undutiful to our own church in recurring for such common family service to the breviary; the source from which our own Prayer Book is derived. I do not enter on the point of *doctrine*, which is not to my present purpose.

"I had no idea, as I said, that persons would consider the rubrics which refer to *peculiarities in the Roman service* as intended for use; and this I thought of explaining in a second edition.

"I hope you will insert this in the Ecclesiastical Journal, as I fear my former explanation must have seemed disingenuous, while, in fact, it was written under a misconception.

"I have the honour to be, Reverend Sir,

"Your very humble servant, &c. &c."

"The Editor is constrained to say that he sees no reason to alter the opinion he had formed of the 'Devotions on the Passion.' Whether these devotions were intended for private, family, or congregational use, the single line—

'Oh, at thy mother's suit grant me to feel thee nigh!'

is such a piece of impiety as to render the volume most mischievous, and one against which Christians should be warned. The mere fact of such an address to the Redeemer (to say nothing of the adoration of the cross and prayers for the dead) appearing in such a work, demands the most unequivocal explanation of what the intentions of the compilers really are."

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## DOCUMENTS.

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### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, Lincoln's Inn Fields, August, 1842.

THE next General Meeting of the Society will be held on Tuesday, Oct. 4th, 1842.

The friends of the Rev. George Tomlinson, D.D., being desirous of manifesting towards him, on the occasion of his retiring from the office of Joint Secretary of the Society for Promoting Christian Knowledge, their deep sense of the important services which the society has derived from his labours, as well as their sentiments of personal respect and esteem towards himself, have determined to present him with a testimonial of their personal regard; for which purpose subscriptions will be received by the secretaries of the Society for Promoting Christian Knowledge, or by either of the following gentlemen,

who will act as a committee for carrying this intention into effect :—viz., Rev. Dr. D'Oyly; William Cotton, Esq.; the Dean of Chichester; Ven. Archdeacon Hale; Rev. A. M. Campbell; Rev. William Parker; J. D. Powles, Esq.

### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, August 6th, 1842.

THE Bishop of Jamaica has requested the society to engage clergymen for several vacant appointments in his diocese. The annual income would in no case be less than 300*l.* nor more than 400*l.* sterling.

The society is anxious to send a clergyman to each of the settlements of Southern Australia and Western Australia. The clergyman appointed to Western Australia would probably be stationed at King George's Sound.

At the monthly meeting in July, the society agreed to place on its list of missionaries—the Rev. John Gibson, the Rev. Edward Morris, the Rev. W. Stewart Darling, and the Rev. Alexander Sanson, for the service of the church in the diocese of Toronto. The two former gentlemen had been previously employed by the managers of the Stewart mission. Mr. Gibson and Mr. Morris have just been admitted to deacon's orders.

It was also agreed at the same meeting to grant 500*l.* to the Bishop of Montreal, towards the erection of churches in his diocese.

Mr. G. W. Warr has sailed for the diocese of Toronto, where he will act as a catechist until the Bishop shall see fit to admit him to holy orders.

The Rev. John Butler has written to announce his arrival at Quebec, Lower Canada. But the Bishop had not informed him of the station to which he would be appointed.

The Rev. William Darby, who has been prepared for missionary labour on the Worsley foundation, at King's College, London, has sailed for Bombay. He will probably be sent by the Bishop to join the Rev. George Allen, at Ahmedabad. The society will thus have been enabled, chiefly through the assistance of the private fund raised by the Dean of Norwich and his friends, to send two missionaries to Gujerat.

### SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

JERUSALEM.—JOURNAL OF THE REV. F. C. EWALD.

OUR monthly correspondence from the members of the Jerusalem Mission contains most satisfactory accounts of general progress and improvement in every department of the mission.

The building of the church was progressing rapidly; 30,000 cubic feet of masonry had been laid under ground, from the laying of the foundation-stone up to the 31st of May.

We select from the various communications before us the following extracts from Mr. Ewald's journal, as having reference to the friendly relations subsisting between the Anglican bishop and the heads of other churches in the holy city. . . . .

#### FRIENDLY RECEPTION OF THE GREEK BISHOP.

We alighted at the Greek convent. His lordship and the whole party were introduced to the Bishop of Bethlehem, who received us kindly. After the first compliments were paid, refreshments and coffee were handed round. We then proceeded to the church, which is said to be built over the spot where

our Saviour was born. Three different gates lead to this remarkable spot ; one of them is in the hands of the Greeks, another in those of the Roman catholics, and the other in the hands of the Armenians. As the birth-place of our Saviour is under ground, the bishop gave each of us a wax candle, and we then followed him. The cave is most handsomely ornamented, and a great number of silver lamps are burning round the place where the Saviour of mankind came into the world. The place where the star stood still is pointed out, as also the very manger in which the child Jesus was laid after his birth.

I cannot say what were the feelings of the rest of our party when beholding the spot whence the salvation of the world proceeded ; I felt overpowered with the thought that here I was on the very place where the Son of God entered into the world, which was then a mere stable, and had nothing of the ornaments of which it is now full. We were seated around the memorable manger ; one of the gentlemen took out his Bible, and Miss Anna Alexander read the history of our Saviour's birth, to which we all listened with the interest which such a spot was calculated to inspire. The Greek bishop said that he would now read the same ; but as it was in Greek he thought it would not edify us. His lordship, however, expressing a wish to hear it, the venerable prelate immediately sent for his episcopal dress, which having put on, he read the second chapter of St. Matthew, in that peculiar manner in which all eastern nations recite their prayers. . . . . In the cool of the evening we left the hospitable Bishop of Bethlehem. . . . .

#### INVITATION FROM THE ARMENIAN PATRIARCH.

*May 27.*—The Armenians here have, ever since our arrival, shewn a friendly disposition towards us. On the first day of our arrival, the patriarch sent to our bishop to inquire whether he could be of any service to his lordship. This good feeling has hitherto continued, and I trust will go on increasing. A few days ago a message came from the patriarch to his lordship, stating that an Armenian priest was about to proceed to India, for whom he was anxious to procure a letter of introduction from our bishop, which was immediately granted.

To-day another message was sent by the same patriarch, to invite his lordship and other members of our mission to dine with him, which invitation was accepted. Accordingly, after evening prayers, his lordship, Mr. Williams Mr. Rolland, Mr. Johns, and myself, proceeded to the Armenian convent.

When we arrived at the gate of the convent, his lordship was received by three Armenian bishops, all of them venerable and aged persons. Thus conducted into the convent, we passed a spacious court-yard, and entered the garden, where the patriarch was waiting for his lordship, and received him most cordially. Chairs were then placed, and we all seated ourselves. I stood as interpreter to the interpreter of the convent, who spoke Arabic. . . . .

Formerly the Armenians had seventy-six convents in the Holy Land, which are now reduced to four. They had one on the Mount of Olives ; but the Roman catholics and the Greeks procured a firman from the sultan, which ordered it to be levelled to the ground, which was done only a few years ago. When asked what their belief was respecting those who do not belong to their church, the patriarch replied, " All who are baptized in the name of Jesus, and receive the doctrines of the gospel, and act accordingly, enter heaven."

Meanwhile, as night was coming on, and our party was neither ready nor willing to break up, large lanterns, with candles burning in them, were brought and hung on the branches of the tree under which we were seated, which greatly enhanced the beauty of the scene. The patriarch and the bishops expressed themselves in the most friendly manner, and said that his lordship should consider their convent as his own. Many questions were asked and answered on both sides. When asked what their opinion was respecting Israel, they replied, " That Israel will be converted before Christ's coming." They shewed throughout our conversation, that they were well acquainted with the

Scriptures, which are freely read among them. About nine o'clock we left the convent.

May the Lord bless this beginning of union ! May it lead to a closer intimacy with the prelates of our church ! and may Christ be glorified through it ! His lordship and our whole party were delighted with the open, frank, and hospitable manner in which we were treated by the venerable patriarch.

### NATIONAL SOCIETY.

At a meeting of the National Society for promoting the education of the poor in the principles of the Established Church, &c., holden at the Society's Board-Room, Sanctuary, Westminster, on Thursday, the 14th July, there were present his Grace the Lord Archbishop of Canterbury, the Lords Bishops of London, Chichester, Gloucester and Bristol, and Norwich; the very Rev. the Dean of Chichester; Rev. H. H. Norris, Rev. Dr. Walmsley, Rev. John Jennings, Thomas D. Acland, Esq., M.P., Gilbert F. Mathison, Esq., Samuel F. Wood, Esq., and Rev. John Sinclair.

Twenty-three schools were received into union, and grants to the amount of 765*l.* voted towards building, fitting-up, or enlarging school-rooms at Aston-in-Moore; Skenfreth; Avening; Miserden; Pannard, East; Lynn, South; Honley; Coppenhall; Manchester, St. Barnabas; Hoxton, St. John; Heworth-Windynook; Haggerstone, St. Mary; Waterloo, Crosby; and Crookham, Gally Hill.

The Rev. T. Helmore, M.A., Minor Canon of Lichfield Cathedral, was appointed Vice-Principal of the Society's Training College, Stanley Grove.

### EXTRACTS FROM THE REPORT OF THE SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

THE Committee of the Society for Promoting the Employment of Additional Curates in Populous Places, desire to place before the public a brief statement of their proceedings during the year ending Easter, 1842. The committee again come forward in the full confidence that a ready response will be made to their appeal by those members of the church who duly appreciate the blessings of her fostering care, her scriptural services, and apostolical ministry, and whom a bounteous Providence has entrusted with the means of promoting her usefulness and stability. Three hundred and sixty-three incumbents have applied for aid, through their respective diocesans; and of these, one hundred and seven are now enabled, by the help of the society's grants, to obtain additional curates, and establish additional services, in their populous parishes and districts, comprising an aggregate population of more than a million and three quarters. In order to prove the important benefits conferred by the society's past operations, and the urgent demand for an immediate increase to its funds, the following extracts from communications are subjoined.

Results of aid in seven parishes. [Only three are here inserted, from want of room] :—

1. " Since the society's grant was made, early in the year 1839, there have been the following important changes :—A new church was opened in October of the same year, for 1000 persons. The erection and completion cost about 3300*l.*, and two full services are performed in it every Sunday. This is a chapel of ease, entirely without endowment; and the small sum received for

pew-rents has been more than swallowed up by several additions and alterations which have been found necessary in the church.

"The other new church was consecrated in the spring of 1841. The erection of this cost about 1600*l.*, besides the endowment of about 1100*l.*, before raised.

"To enumerate the advantages which have resulted from the society's assistance would be no easy matter; under God, they have been incalculable. The curate paid by your grant was enabled to prepare the ground for the opening of the new church, and to gather round him a flock anxious for the ordinances of religion. The church, which, out of 600 sittings, contains 500 free, has been well attended from the first, and a good regular congregation is to be seen within its walls every Lord's day. I may mention one instance in particular, that there were thirty-one attendants upon the Lord's table on Easter Sunday, there being at the same time the largest number of communicants ever known at the parish church; and also a communion at the other new church.

"In conclusion, I will say, but not in the spirit of vain-glory, that we are getting on here, and things appear to human eyes (and we humbly trust are in the sight of God) in an improving condition; but still we need all the encouragement and all the assistance which can be obtained, and once again I earnestly hope that your society's valuable and important aid will still be continued to us."

2. The minister of a district church, in a populous and long-neglected part of the metropolis, says—

"For himself, the incumbent can but state, that his net income, including endowment, does not exceed 120*l.*; that out of this he has to contribute very largely to the support of schools; last year, as much as 30*l.* himself; that until the present year he was an actual loser by his preferment; that he has other pressing calls upon him from the numerous poor by whom he is surrounded, and that the repairs and insurance of the church and parsonage fall heavily upon him, no fund excepting the pew-rents being available for this purpose. The incumbent therefore solicits a renewal of the grant on the same terms, especially as his private resources are exhausted by the sacrifices which he has been called upon to make.

"It may be satisfactory to the committee to know, that although — has been for many years notoriously the head-quarters of dissent, the church is gradually winning back souls to the fold. Useful schools; improving and more frugal habits among the poor; steadily increasing congregations, especially among the poor; the number of communicants nearly trebled in two years; divine service regularly performed in — church twice every day, and thrice on Sundays; these are some of the results which, under God's blessing, may be attributed to the additional pastoral superintendence which is effected by the services of a curate supplied by the society."

6. The vicar of an important country-town, to whom a grant has been made for a curate, after stating various particulars connected with the erection of a new church at a cost of 2000*l.*, concluded by observing—

"I beg leave to observe, that without the society's aid I could not have undertaken the erection of this church, nor would the collection annexed have been made."

The committee now desire to draw attention to a few extracts from the numerous applications for aid which are yet unanswered through lack of funds. And it must be borne in mind, that the society's income, amounting only to 7901*l.*, is fully pledged. No step can be taken to alleviate the distress of these painful and urgent cases unless its resources are speedily and liberally augmented. In the bare statement of these cases will be found, it is hoped, a most persuasive and efficient appeal:—



1. The perpetual curate of a parish, with a population of nearly 5000, in an important provincial town, whose income is only 70*l.* per annum, writes as follows:—

"I would first say, that the many and almost innumerable engagements which necessarily fall upon the incumbent of a large town parish through the week, so occupy his time, that it is almost impossible for him at all adequately to visit, personally, the numerous poor who so much need pastoral visiting; and particularly in this parish, where so few of them, comparatively speaking, attend the public ministration of God's word, owing, I believe, in a great degree, to deficiency of pastoral visiting hitherto. Again, the public duties of the Sunday are such, the church being very large, that few, if any, would have bodily strength sufficient for the attendance at, and superintendence of the Sunday schools, which is so much needed. It is, therefore, my earnest wish, provided I can obtain the means, to employ a curate under the licence of the Bishop, who may be a fellow helper to me in the arduous and important duties of this important parish."

2. Application from the incumbent of a parish whose aggregate population is 8000, for a curate to take charge of 4400, amongst other particulars, states—

"There is a popish priest always at work, and dissent is very active. In my district are five dissenting chapels, two of which are going to be enlarged, and a school on the British and Foreign System is to be built in the spring. Against all which I can make no stand alone, being overpowered by the number of dissenting ministers. But with a curate, I hope and believe something effectual might be done to restore the church to its proper position. In return, I will do all I can to obtain subscriptions annually for your society, and also sermons whenever you please."

3. Application for a grant towards a curate's salary, from the incumbent of a parish, the population of which is 5000, widely scattered, many residing two and a half miles from the parish church. Net income of the benefice, 196*l.* per annum.

4. Application from the incumbent of a district of 20,000 souls, in the centre of a large manufacturing town, whose income is about 150*l.* per annum. The population of the lowest grade, and exposed to the influences of popery, infidelity, and chartism. With the aid of a curate, additional services and domiciliary visitation will be undertaken.

5. Application for the salary of a curate to take special charge of a district of 11,075 souls, in a parish whose entire population is 46,296, as taken at the last census. Among this vast charge, only six clergymen are at present labouring; and the incumbent, who is advanced in years, derives from his benefice the net yearly income of 240*l.* per annum.

6. Application for 60*l.* per annum towards the salary of a curate to take charge of 3500 souls, in a parish whose aggregate population is 7367, in a mining district, where the people are exceedingly anxious for the ministrations of the church. The income of the living is 120*l.* per annum.

7. Application for the salary of a curate from the incumbent of a district church in the metropolis, who has the sole charge of a population of 10,000, long neglected and wretchedly demoralized. Jews, Italians, and Irish, form the bulk of the population. The usefulness of large schools, containing more than 800 children, and other parochial institutions, cannot be maintained without additional clerical superintendence. A Romish chapel is in contemplation, and two Italian priests are already actively at work. Income of the benefice, which in every respect is dependent on the voluntary system, about 200*l.* per annum. There is no parsonage house.

These statements will assuredly tend to awaken in the mind of every friend of the church a conviction of the necessity for strenuous exertion on behalf of this society.

W. J. RODGER, Hon. Sec.  
J. M. RODWELL, Sec.

## JUDGMENT IN ESCOTT v. MASTIN.

LORD BROUGHAM, in pronouncing judgment, said—An objection was, in opening this case, taken, and for the first time taken here, to three of the witnesses, Balley, Bond, and Overton, who, it was contended, were rendered incompetent by the twelfth Canon, which ordains, that “Whosoever shall hereafter affirm that it is lawful for any sort of ministers, any lay persons, or either of them, to join together and make rules, orders, or constitutions, in causes ecclesiastical without the King’s authority, and shall submit themselves to be ruled and governed by them, let them be excommunicated *ipso facto*, and not be restored until they repent, and publicly revoke those their wicked and Anabaptistical errors.” This objection ought clearly to have been made in the court below. However, it is unavailing, whensoever made. First, it would not dispose of the cause, if it were allowed; and, next, it is unfounded, and cannot be allowed. That it would leave the case unaffected if allowed, is plain both from the pleadings and the evidence. This is plain from the pleadings, because the first article of the responsive allegation admits the appellant’s refusal to read the Burial Service, and the third article, referring to the promovent’s allegation that the child had been baptized by a Wesleyan minister, alleges such baptism to be null and void, while the tenth alleges its invalidity on a similar ground; and the seventh pleads the rubric forbidding the office for the dead to be used for any that are unbaptized; so that the refusal to read the service being admitted, the ground of that refusal is pleaded—namely, that if the child had, as is alleged by the promovent, been baptized at all, it was by a person unauthorized, and that, therefore, there was no valid baptism; and thus the only material facts of the case are admitted by the pleadings, and the whole question is raised on the pleadings, without any evidence being required. But, suppose the objection to prevail, it can only affect the three witnesses who have been named, Balley, Bond, and Overton, and has no application to Thomas and Sarah Cliff, who prove the whole case on the promovent’s part.

..... We are, however, of opinion, that the objection has no foundation. No one of the three witnesses is asked any questions, his answers to which could bring him within the description in the twelfth Canon; no one of them admits that he is a person who affirms the competency of any minister or layman without royal authority to make orders or constitutions in ecclesiastical causes, and that he submits himself to be governed by such orders. All they say is, that the Wesleyans, as a body, do so; and that they, the witnesses, are Wesleyans. Suppose (what is not admitted, however,) that the so affirming and so submitting would operate as excommunication without sentence, such effect could only follow from the individuals, as individuals, doing that which incurred this penalty. It becomes, from these considerations, unnecessary to inquire, how far the dictum of the learned judge, in *Grant v. Grant*, 1 Lee, 593, bears out the position contended for. But it is fit that we add our opinion, that the words in *Lynwood*, p. 276, “*incurrit sententiam excommunicationis ipso facto*,” compared with those of the canon and the statute 5 and 6 Edward VI., would make it very difficult to maintain this position; while the Toleration Act, 1 William and Mary, and still more the 53rd George III., cap. 127, passed long after the date of *Grant v. Grant*, appear to leave no doubt that the incapacity, if it ever existed, is now removed.

The objection taken below to the competency of the party promovent, on similar grounds, seems wholly untenable. Indeed, the appellant’s counsel did not rely much on it here, feeling, probably, that the authority of the decision in *Grant v. Grant* was not to be got over. In that case, the point was expressly raised and determined; nor does the decision appear to have been called in question since. The learned counsel, therefore, relied rather on the

objection to the witnesses as one which it was supposed that the *obiter dictum*, in that case, in some sort countenanced.

The ground is thus cleared for examining the main question between the parties; and this resolves itself into the construction of the rubric to the Burial Service. The Sixty-eighth Canon is clear and distinct, attaching the penalty of suspension to a refusal of that office in any case except one,—that of a person having been “denounced excommunicated *majori excommunicatione*, for some grievous and notorious crime, and no man able to testify of his repentance.” But the Act of Uniformity, 13 and 14 Charles II., cap. 4, having incorporated, as part of its provisions, the office for the Burial of the Dead, and the rubric for that office forbidding the use of it for “any that die unbaptized,” it will be a sufficient defence to the charge, under the Sixty-eighth Canon, if the child died unbaptized. The whole question, therefore, is reduced to this—does baptism, by a person not in Holy Orders, possess the character of that sacrament according to the laws of the church; in other words, can any one, other than a person episcopally ordained, baptize, so that the ceremony may be effectual as baptismal, though the performing it may be irregular and even censurable? Is the solemnity performed by a layman, sprinkling with water, in the name of the Trinity, *valid* as baptism in the view of the church, although the church may greatly disapprove of such lay interference without necessity, as she disapproves even of an ordained person performing the ceremony in a private house without necessity, and yet never scruples to recognise the rite so performed as valid and effectual. Nothing turns upon any suggestion of heresy or schism; the alleged disqualification is the want of Holy Orders in the person administering the solemnity, and it is as unqualified and not as heretical and schismatical, heretic without, or schismatic within the pale of the church, that any one’s competency to administer it is denied.

The Sixty-eighth Canon being that upon which this proceeding is grounded, it is necessary to consider what the law was at the date of the canon, the year 1603. Without distinctly ascertaining this, we cannot satisfactorily determine what change the rubric of 1661, adopted into the 13th and 14th Charles II., cap. 4, made, and in what state it left the law on this head; because it is very possible, that the same enactment of a statute, or the same direction in a rubric, bearing one meaning, may receive one construction when it deals for the first time with a given subject-matter, and have another meaning and construction when it deals with a matter that has already been made the subject of enactment or direction; and this is most specially the case where the posterior enactment or direction deals with the matter without making any reference to the prior enactment or direction. Still more is it necessary to note the original state of the law, when it is the common law that comes in question, as well as the statute.

The Book of Common Prayer was adopted and prescribed by the statute of 2nd and 3rd Edward VI., cap. 1, and more fully by the 5th and 6th Edward VI., cap. 1, which the 1st Elizabeth, cap. 2, revived, after it had been repealed by the 1st Mary, s. 2, cap. 2; and it was further prescribed and enforced by the same act of Elizabeth, and by another made in the eighth year of her reign, 8 Elizabeth, cap. 1, sec. 3. It is certain, then, that the Liturgy established during the interval between the first and the last of the statutes—that is, between 1548 and 1565—was in force by statutory authority down to the year 1603, (sometimes called 1603 and sometimes 1604, which is owing to the style, the date, if I recollect, being January,) when the canons in question were made, no alteration whatever having been effected during the interval. It is equally certain that no authority existed to make any alteration inconsistent with statutory provisions during that interval; and this consideration seems to dispose of the question which has been argued both below and here, upon the Twelfth Canon of 1575. That canon is to be taken either as professing to make an alteration of the rubric which the sta-

tute had sanctioned, in which case it can have no force, or as declaratory of the sense of the rubric; but neither would any such declaration be binding, because the legislature having adopted the rubric, and made it parcel of a statute, no other authority than a declaratory act can give it a new meaning; add to which, that the plain intendment of the rubric appears to have been adhered to, after and notwithstanding the canon of 1575, and not the sense which that canon seems to give the rubric, and which we must indeed admit that canon purports to give it. The canon of 1575 appears never to have excited any attention, and if it ever received the Royal Assent (which is doubtful) it certainly was not cited on either side during the controversy on the subject of baptism at the Hampton Court conferences.

We are, therefore, to see what the rubric prescribes at and prior to 1603,—this being the statutory provision then in force; and adopting the common law prevailing for 1400 years over Christian Europe. In the first place, no prohibition of the Burial Service for unbaptized persons, or indeed for any class of persons, is to be found in the Liturgies of Edward and of Elizabeth. The exception of unbaptized persons and suicides first occurs in the rubric of 1661, and consequently first received the force of law from the Uniformity Act of 1662, after the Restoration—the 13th and 14th Charles II., cap. 4. The statutes of Edward VI. and Elizabeth recognised the right of every person to burial with the church service, and the Sixty-eighth Canon, enforcing this civil statutory right, only excepting persons excommunicate and impenitent. Unbaptized persons, therefore—persons baptized in no way whatever—would have had the right of burial according to the service of the church, if they were not excluded by those portions of the service which appear to regard Christians alone. Those portions would probably exclude persons not Christians; but if an unbaptized person could be regarded as a Christian, then would he not be excluded prior to the rubric and statute of 1661 and 1662.

But, secondly, and what is much more material to our present inquiry, it is clear that the rubric, and consequently the statute, down to 1603, and indeed to 1662, the date of the Uniformity Act, authorized lay baptism, and placed it on the same footing with clerical baptism in point of efficacy. The rubric, after setting forth that baptism ought to be administered publicly, and on Sundays and holidays, in order to approach as near as might be to the practice of the primitive church, which confined it to Easter and Whitsuntide, nevertheless, adds that, if necessity require, children may at all times be baptized at home. A further warning is required to be given to the people against baptizing privately, “without great cause and necessity,” and this rubric is retained in the subsequent forms of prayer down to the present time. The rubrics of Edward and Elizabeth then proceed to lay down the rules for administering the baptismal sacrament when it is privately performed; and herein those rubrics materially differ from the subsequent ones of 1603 and 1661. They require “them that be present to say the Lord’s Prayer, if the time will suffer;” and the rubrics add, “then one of them (that is any one of them that be present) shall name the child and dip him in water, or pour water upon him, saying these words, ‘N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost—Amen.’” We may observe, in passing, that there is contemplated a great hurry in the ceremony, because the expression is, “if the time will suffer.” This of itself indicates that the circumstances are, or at least may be such, as to prevent the sending or the waiting for a minister. The rubric goes on to declare the sufficiency of baptism so performed—“And let them not doubt but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again in the church.” Nevertheless, the expediency is set forth of afterwards bringing the child to the church, and there presenting him to the minister, that it may be ascertained whether or not the ceremony had been lawfully performed. For this purpose, six questions are to be asked of them that bring the child:—Who baptized it?—Who was present?—Whether they called on God for his grace

—With what matter the child was baptized?—With what words?—and, Whether they think he was lawfully and perfectly baptized? If the answer to these questions prove that “all things were done as they ought to be,” then the minister is to say, “I certify you in this case *ye* (not *you* the minister, but *ye* the people) have done well and according to due order;” and he declares the child to have been received into the number of the children of God, “by the law of regeneration in baptism”—that is, by the sacrament previously administered in private. If, however, they which bring the child “make an uncertain answer, and say they cannot tell what they thought, said, or did, in that great fear and trouble of mind, as oftentimes it chanceth,” then the child is to be baptized publicly, but, as it were, conditionally or provisionally, with this reserve, that the minister shall say, “If thou be not baptized already.” This portion of the rubric is demonstrative, if the former part left any doubt, that the presence of a minister at the private ceremony was not contemplated; for, if it were, what they thought, or said, or did, would be immaterial; and what the minister said and did would have formed the only subject of inquiry; not to mention, that no fear or trouble of mind at the time of the ceremony could prevent those who bring the child from recollecting whether there had been a minister present or not. Indeed, the questions would have been differently framed had the presence of a minister been as essential as the water and the words. It would have been asked, not merely “by whom and in whose presence?” but, “was he baptized by a minister?” There can, therefore, be no doubt whatever, that, by these earlier rubrics, the baptism is deemed valid if performed with water, and in the name of the Trinity, though by lay persons. Assuming, then, that there is no minister present, the rubric declares the baptism to be without any doubt lawfully and sufficiently administered, though in private.

The same doctrine was held, and the practice formed upon it, in the Roman-catholic church, from a very early period. It prevailed from the beginning of the third century; and though it formed the subject of controversy between the Eastern and Western churches during the succeeding period, it had become universally admitted by both in the time of St. Austin, who flourished in the latter part of the fourth century. In England, as elsewhere, it was held valid. The Constitutions of Archbishop Peecham, in Lynwood's Collection, bearing date 1281, though severely denouncing a layman who shall intrude himself into the office without necessity, yet declare the baptism valid which is celebrated by laymen, and state that it is not to be repeated. Whoever did so intrude was denounced as guilty of “mortal sin;” nevertheless, his act was pronounced to be valid and sufficient, and that it was not necessary the ceremony should be repeated. Now, in all these positions, the necessity can make no kind of difference, unless in excusing the intrusion. If the rite can only be administered by clerical hands—if it be wholly void when administered by a layman—no necessity can give it validity. The consecration of the elements for the purpose of giving the eucharist to a dying person, may be as much a matter of urgent necessity as the baptism of an infant in extremities; but, neither in the Roman-catholic nor in the Reformed Church, was it ever supposed that any extremity could dispense with the interposition of a priest, and enable laymen to administer the Sacrament of the Lord's Supper.

The position, therefore, being undeniable, that previous to the year 1603, and at the time the Sixty-eighth Canon was made, lay baptism, though discountenanced, and even forbidden, unless in case of necessity, was yet valid if performed; and this being the common law,—not the law made by statute and rubric, but by statute and rubric plainly recognised and adopted,—we are to see if any change was made in that law as it thus stood.

In the Burial Service, the rubric of 1603 made no change; but that of 1661 forbade the Burial Service in cases of suicide, excommunication, and persons unbaptized. A right formerly existing was thus taken away, at least, in some cases. This makes it fit that we construe the word “unbaptized”

strictly,—or, which is the same thing, that we give a large construction to “baptized;” and, after the change in the Burial Service, it becomes the more necessary to see that there is a clear and undoubted change in the rubric relating to baptism, before we admit the baptism to be invalid which was held valid even when the rubric of the Burial Service had not as yet taken away the rite from all who were unbaptized.

The rubric of 1603, instead of directing “those present,” in the case of private baptism, as the former rubrics had done, directs “the lawful minister” to say the prayer, if time permit, and to dip or sprinkle the child, and repeat the words. The rubric of 1661 explains what shall be intended by “lawful minister,” substituting for that expression the words “minister of the parish, or in his absence, other lawful minister that can be procured.” It there prescribes a prayer to be used by the minister, which prayer is not to be found either in the Liturgies of Edward VI. and Elizabeth, or in that of 1603. We may pass over the rubric of 1603, both because its substance is more completely contained in that of 1661, and because, until 1662, there was no statutory authority for any change of the law which had been established at the date of 1603 (or 1604), when the canon in question was made, even if it had been quite clear that the rubric of that date had changed the former rubrics. But, as in 1662 the present Uniformity Act of 13 and 14 Charles II., cap. 4, was passed, and gave force and effect to the rubric of that date, it becomes necessary to see whether or not that rubric changed the former ones, those of Edward and Elizabeth.

Now it does not appear that any such change was effected, as the case of the present appellant must assume, in order to prevail. The words are plainly directory, and do not amount to an imperative alteration of the rule then subsisting. If lay baptism was valid before the new rubric of 1661, there is nothing in that rubric to invalidate it. Generally speaking, where anything is established by statutory provisions, the enactment of a new provision must clearly indicate an intention to abrogate the old; else both will be understood to stand together if they may. But, more especially, where the common law is to be changed, and, most especially, the common law which a statutory provision had recognised and enforced, the intention of any new enactment to abrogate it must be plain, to exclude a construction by which both may stand together. This principle, which is plainly founded in reason and common sense, has been largely sanctioned by authority. The distinction which Lord Coke takes in one place, between affirmative and negative words, giving more effect to the latter (Coke, Littleton, 115 a), has sometimes been denied, at least doubted (W. Jones, 270, *Lovelace's case*, before the Windsor Forest Court, in 1632, in which there is a dictum of Lord Chief Justice Richardson), Mr. Hargrave thinks upon a misapprehension. (Note 154.) But the rule which is laid down in 2nd Institute, 200, has been adopted by all the authorities, that “a statute made in the affirmative, without any negative expressed or implied, doth not take away the common law.” So Comyn's Digest, Parliament R. 23; and he cites the case *de Jure Ecclesiastico*, in 5th Rep., 5, 6, which lays down the rule in terms. That case decides that the penalty attached by the Uniformity Act of Elizabeth, for not reading the Common Prayer, on the second offence, does not take away the same common law penalty on the first offence. Now here the former law being this—“Let lay baptism be valid, but let ministers only perform the rite, unless in case of great necessity;”—and the new law being—“Let lawful ministers baptize;”—it must be taken as an addition to, and not a substitution for, the former, unless the intention plainly appear to make it substitutionary, and not cumulative. The proof is on those who would make it substitutionary and abrogatory. But the circumstance, and the context, seem, on the contrary, to shew that the intention was to make the new rubric cumulative, and to leave the validity of lay baptism unaltered. The private baptism is expressly confined to cases of “great cause and necessity,” and the want of time is expressly referred to, as being great

enough possibly to prevent saying the Lord's Prayer. How then can it be expected, that time should be given to send for the minister of the parish, and, if he be absent to procure some other minister? Doubtless, it is required that a minister shall perform the ceremony if he can be procured; but the possibility of their being none, must be understood to have been contemplated. Again, it is directed that if any lawful minister, other than the minister of the parish, performed the ceremony, then the minister of the parish, when the child is brought to him, shall examine how the ceremony had been performed. The questions prescribed by the former rubrics are materially changed;—two are left out—that respecting calling for grace, and that respecting their opinion of the ceremony having been completed. But an important preamble is inserted before the question, as to the matter and the words:—"Because some things essential to this sacrament may happen to be omitted, through fear or haste, in such times of extremity, therefore, I demand further, 'With what matter and with what words was this child baptized?'" Now it is remarkable, that the essentials here spoken of are the water and the reference to the Trinity; nothing whatever is said of the minister being essential. The questions as to who baptized and who were present, are given without any preamble at all, indicating that the water and the invocation of the Trinity are essentials, while the presence of a minister is only expedient; a matter to be inquired into for the purpose of correction or censure if it was omitted without necessity—but not essential, as those things wherein consisted the very rite itself, the water and the words. The water and the words are afterwards again stated to be "essential parts of baptism," in the rubric which provides for the case of a doubtful baptism, sometimes called conditional. If it were assumed that in every case a lawful minister was necessary, and that there could be no baptism without his presence, the only necessary question to be answered by those who brought the child, would be, whether such minister officiated or not, for it might be assumed that he used the matter and the words prescribed, inasmuch as he would be punishable if he did not. The whole direction as to conditional baptism is very material to be regarded, and no part more so than the last rubric relating to it. If the answers are uncertain, the baptism is to be made, but provisionally or conditionally. What kind of uncertainty is contemplated? If a minister had been essential, surely any uncertainty as to who performed the ceremony would have been specified as a ground of conditional baptism. But nothing of the kind is to be found in the rubrics of 1603 and 1661, any more than in those of Edward and Elizabeth. Nay, the uncertainty is more specifically confined to the water and the words in the later than in the earlier rubrics:—"If it cannot appear that the child was baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost," which (adds the rubric) "are essential parts of baptism," then, and then only, is the child to be baptized, and conditionally.

The question directed to be put as to who baptized the child, clearly proves nothing as to the necessity of a minister, for another question immediately follows, which relates to a matter that must on all hands be admitted to be anything rather than essential, namely, "Who were present at the ceremony?" And if it be said that this might be asked, not as a substantive question, the answer to which is essentially necessary, but as a question the answer to which may tend to facilitate other inquiries, and to explain other answers, in the same way, it may be said that the answer to the first question, "Who baptized the child?" may be used simply for the purpose of explanation as to the really essential matters—the water and the words.

The changes made in the rubric, touching uncertain and conditional baptism, are mainly relied upon to shew that the rubrics of 1603 and 1661 invalidated lay baptism, and certainly those changes afford the only countenance lent to the negative argument. But they are wholly insufficient to work an abrogation of the former law. The omission of the question, "Whether they

(the people) called for grace and succour in that necessity?" is said to shew that the people were no longer to officiate, but only the minister, who had no occasion for that succour. Yet, beside that, this seems a very gratuitous position; the persons present were inquired of, and they surely were not material. The question as to the opinion of the party bringing the child is also omitted. But it is not omitted in the rubric of 1603, which, nevertheless, is supposed to negative the validity of lay baptism as much as the rubric of 1661. Perhaps the most material change in this part of the service is in the certificate, which is no longer that, "Ye have done well," but "that all is well done." But this, though in the direction of the argument against, and lending colour to it, is manifestly too slender a foundation on which to ground any inference. We must always bear in mind, that it was the intention of those who framed the new rubric to discountenance all baptism, except by a minister, and to assume, as far as possible, that it should by a minister be performed; and the omission of whatever was not quite necessary, and what needlessly contemplated a lay administration of the rite, was a natural consequence of this design. But if it had been the intention of those who framed the rubric to declare lay baptism ineffectual, some express declaration to that effect would have been introduced.

It is unnecessary to give instances of the difference between positive directions—nay, express prohibitions—and such prohibitions as make the thing forbidden to all intents and purposes void. If it were necessary to point out instances of that distinction, the kindred subject of the marriage rite affords one too remarkable to be passed over. There is hardly any country where some solemnity is not required by the directions of the law; there are many in which a departure from the order prescribed by the law is strictly forbidden, and under penalties; but in most Protestant countries the irregular marriage is valid; and in Catholic countries also, up to a comparatively recent date—that of the Council of Trent—though it might be censurable, it was valid, without the interposition of a priest, and without any ecclesiastical solemnity whatever. England, before the Marriage Act, the 26th of George III., cap. 33, commonly called Lord Hardwicke's Act, affords one instance of this; Scotland to this day affords another; nay, the existing Marriage Act of 4th George IV., cap. 76, presents us with an instance still more remarkable, and bearing more closely upon our present argument, for some of the marriages, to prevent which was the main object of this as of the former act, are allowed by this latter act to be valid, and are only valid because they fall not, by express declaration, within the 22nd section, which certainly confines the invalidity to the cases specified in that section. But if it be said that baptism is a sacrament, which marriage is not, let it be remembered that, in the Romish Church, marriage too was a sacrament, and retained its character as such, though performed without the intervention of a priest, or any solemnity of the Church, (*Dalrymple v. Dalrymple*, 2 Haggard, 64, and the three authorities there cited.)

The opinions and practice of the Church, from the date of the canon, 1603, down to that of the Uniformity Act of Charles II., and afterwards, till near the end of Queen Anne's reign, appear to have been clear upon this head. The validity of lay baptism, notwithstanding the change in the rubric, was not questioned until about 1712, when the controversy arose, and some eminent divines took part against its validity. It is unnecessary to examine the authorities in detail. We may observe, that there seems no comparison between the number and the weight of those who espoused the opposite sides of the question. There are very few indeed who can be said to give a clear and explicit opinion against the validity, while those who maintain it lay down the doctrine with the most perfect distinctness. The substance of the conclusions to which they come, and the testimony which they bear to the practice, may be well given in the words of a writer no less renowned for his learning and judgment than his eloquence. "Sith the Church of God," says the judicious Hooker (*"Ecclesiastical Polity,"* book v. sec. 62), "had hitherto always con-



stantly maintained that to re-baptize them, which are known to have received true baptism is unlawful; that if baptism seriously be administered in the same element and with the same form of words which Christ's institution teacheth, there is no other defect in the world that can make it frustrate, or deprive it of the nature of a true sacrament; and lastly, that baptism is only then to be re-administered when the first delivery thereof is void in regard of the fore-alleged imperfections, and no other (that is the words and the matter), shall we now, in the case of baptism, which, having, both for matter and form, the substance of Christ's institution, is, by a fourth set of men (he had mentioned, with more or less censure, the errors of some in the primitive church, of the Donatists, and of the Anabaptists), voided for the only defect of ecclesiastical authority in the minister, think it enough that they blow away the force thereof with the bare strength of their very breath, by saying, 'We take such baptism to be no more the sacrament of baptism than any other ordinary bathing to be a sacrament?' And he then goes on to shew how "many things may be upheld being done, although in part done otherwise than positive rigour and strictness did require."

The clear and unqualified opinion upon the point, and *post litem motum* of the two metropolitans and fourteen other prelates, has also been properly referred to, and is no doubt of great weight. But the question is not to be decided by a reference to the opinions, however respectable, of individuals, eminent for their learning, or distinguished by their station in the church; and these authorities are chiefly valuable as bearing testimony to the fact, that the construction of the rubrics of 1603 and 1661 was acted upon, which construction assumed no change to have taken place in the former law, the common law of all Christendom, before the Reformation of the Anglican Church, and both before and after that happy event, the law of the same church up to the date of the canons of 1603—a law which was recognised by the statutes of Edward and Elizabeth, and which, as nothing but express enactment could abrogate, so we might the rather expect to find contemporaneous usage confirm, when no abrogation had been effected.

Nor is it necessary that we should strengthen the conclusions to which a strict construction of the law has led, by pointing out the inconsistent or even absurd consequences which would follow from an opposite doctrine. If only a lawful minister can baptize, then, as it is also contended that this description only applies to those who are regularly and episcopally ordained, it will follow, that none can be capable of clerical functions who have not themselves been baptized by ministers so ordained; and hence some of the greatest lights of the church have held her highest officers unbaptized, have administered that sacrament invalidly, and have had no right to the offices of the church at their interment. A doctrine which would lead, and inevitably lead, to the inference that Bishop Butler and Archbishop Secker were never baptized—that the latter in baptizing George III. acted without authority, and that both were disentitled to the Burial Service as unbaptized persons, is at least well calculated to make us pause before we admit it to be the law of the land and of the Church.

But it is not less fitted to excite doubts of its soundness before examination, when we reflect that another inevitable consequence would also flow from its admission—the exclusion from the church's pale of all dissenters, and of all foreigners who have been baptized otherwise than by ministers of episcopal ordination. No *lex loci* is set up, or can be pretended, to work any exception in their favour. The rubric, if it applies to any, applies to them; and unless they shall have been re-baptized, they can neither be ordained, should they embrace our tenets, nor buried with the rites of our church, should they depart this life within our territory. All these topics, however, are superfluous, when the question has been sifted upon its true merits, and brought to the test of a more rigorous examination, as was done both in the present case

by the court below, and in the former instance before the late learned and able Judge of the Arches' Court, Sir John Nicholl.

The case of *Kemp v. Wickes* in 1809 (in 3rd Phillimore, 264), was in every respect, as regards the facts, similar to the present. It underwent a full discussion; the only difference was in the course pursued by the defendant in his pleading, which was more commendable than that adopted in this case; and the learned judge pronounced an elaborate judgment upon the point now before the Court, as to the merits, neither of the preliminary objections having been taken. That judgment does not appear to have given any dissatisfaction in the profession; on the contrary, it is believed to have carried along with it the opinion of lawyers in both the courts Christian and the courts of Common Law. We can hardly avoid attaching great weight to a decision pronounced by such an authority, so long acquiesced in, so little objected to, and, generally speaking, so much respected, although no decision has hitherto been given on the same question in any court of the last resort.

It is impossible to mention this judgment of Sir John Nicholl without adverting to the indecorous terms in which it has been assailed by some reverend persons, who have taken a part in the controversy, and whose zeal, honest, no doubt, and conscientious, has outstripped their knowledge, and also over-matched their charity. If those feelings had only found a vent in vague charges against the decision, as full of "ignorance and error," and even "impiety," this might have been passed over as the effusion of a temper heated beyond the bounds of reason with the violence unhappily incident to theological warfare. But an imputation upon the venerable judge of "misquoting," the canon of 1575, and that "with the grossest mis-statements," cannot be so easily passed over; and it is fit that we deny entirely the justice of the charge. He gives the summary of the article, and his abridgment of it, and suppresses no part at all material to the argument. Some of his accusers have made a much greater alteration of his text in quoting his judgment. Yet he would have been more just, at least more charitable, had he lived to see this attack and this citation, than to charge its authors with "the grossest mis-statements."

The court below justly held, that if the penalty of the canon has been incurred, no discretion is left in awarding its infliction. It appears to us, also, that the costs were properly directed to be paid. The appellant had taken a course which was wholly unnecessary for raising the question of lay baptism, upon which alone his defence was rested, as far as the merits were concerned, or for raising the preliminary objection to the promovent's rights. Both the one and the other of these points were distinctly raised upon the articles, and might have been disposed of by meeting that allegation alone, and disposed of at a comparatively trifling expense. In *Kemp v. Wickes* that better course was pursued. The articles, there as here, had detailed the circumstances offered to be proved, and the defendant at once opposed the admission of them, contending that, be the facts all true as alleged, he had acted lawfully, and was guilty of no offence. This might have been just as easily done in the present case; but it has not been done: on the contrary, a proceeding has been resorted to greatly increasing both the delay and expense, and wholly unnecessary for raising the only questions intended to be discussed between the parties.

THE SENTENCE APPEALED FROM MUST, THEREFORE, BE AFFIRMED, IN ALL ITS PARTS, AND THE APPELLANT MUST FURTHER PAY THE COSTS OF THIS APPEAL.

The strange misapprehensions which have been entertained by some worthy men, touching the nature and grounds of this proceeding, and the force of the sentence that has closed it, seem to impose upon us the duty of stating in what the offence consists, and what authority the courts Christian exercise respecting it. The notion has been ventilated, that the Court in this case as-

sames to direct clergymen as to their spiritual duties, and to bind them, (as it has been termed,) by ordering what they shall do in future. It has also been suggested by high ecclesiastical authority, (a reverend prelate so stated in 1826,) in reference to the decision of 1809, that they who think the sentence contrary to the rubric, may conscientiously submit to the law as interpreted by the judge, or may not less "conscientiously refuse to read the service if prepared to risk the expense of prosecution, and make the ultimate appeal." Now, let it be once for all understood, that the Court has never in these cases assumed any such office as that of dictating to, or directing, or even warning clergymen touching the discharge of their duties. Nor has it interfered, nor does it in any way occupy itself with the spiritual portion of their sacred office. But the law has required clergymen to do certain things, under a certain penalty, which it has annexed to disobedience, and the same law has required the judge to enforce that penalty, when his office is promoted by a competent party; and he (the judge) is left without any choice whether he shall or shall not exercise his judicial functions. Nor let it be imagined, that any one's conscience is thus forced. Whoever conscientiously disagrees with the Court on the construction put upon the rubric, may, if he also conscientiously thinks that he cannot yield obedience to the law as delivered by the Court, give up an office to which the law has annexed duties that his conscience forbids him to perform. The case of such clergymen is not peculiar. Persons in judicial station have, and very recently, felt scruples about administering oaths in the discharge of their magisterial functions. What course did they pursue to seek relief from their conscience, without violating their duty as good citizens? They did not complain that their conscience was forced;—they did not retain the emoluments of a station of which their conscience forbade them to discharge their duties;—they sacrificed their interests to their duty, and gave way to those who could honestly fill the place, and honestly hold the office, by performing its appointed functions. . . . SENTENCE AFFIRMED, WITH COSTS.

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#### MODUS.

"*οικος*," asks whether a modus, which began between 1616 and 1635, is now valid, or does an agreement made between a former landowner and incumbent not to disturb it, affect its validity? The modus in question would certainly now be valid under statute 2 and 3 Will. 4, c. 100, as it has subsisted for more than sixty years; but an agreement to the effect above stated would take it out of the operation of the statute. The words of the act are, that if proof of the payment or render of a modus shall be extended to the full period of sixty years next before the time of its demand, the claim shall be deemed absolute and indefeasible, unless it shall be proved that such payment or render of modus was made, or enjoyment had, by some consent or agreement, expressly made or given for that purpose by deed or writing.

*Temple, August 24, 1842.*

L. C. E.

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#### AN ACT TO ALTER AND AMEND THE LAW RELATING TO ECCLESIASTICAL HOUSES OF RESIDENCE.

ANNO QUINTO VICTORIÆ REGINÆ, SESS. II.—CAP. XXVI.

[31st May, 1842.]

*Episcopal houses may in certain cases be taken down and sold, or may be rebuilt or altered.—6 and 7 W. 4, c. 77.—Provisions of 6 and 7 W. 4, c. 77, § 1, made applicable thereto.*

WHEREAS it is expedient to alter and amend the law relating to ecclesiastical houses of residence: be it enacted by the Queen's most Excellent Majesty,

by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that whenever it shall appear to be expedient to relieve any bishop having more episcopal houses of residence than one from any of such houses, or to provide any bishop with a more convenient house of residence, or to add to, alter, improve, or take down and rebuild any episcopal house of residence, or to improve the demesnes thereof, it shall be lawful by the authority provided in an act passed in the session of Parliament held in the sixth and seventh years of the reign of his late Majesty, intituled "An Act for carrying into effect the Reports of the Commissioners appointed to consider the State of the Established Church in England and Wales, with reference to Ecclesiastical Duties and Revenues, so far as they relate to Episcopal Dioceses, Revenues, and Patronage," with the consent under the hand and episcopal seal of the bishop, to make such arrangements as may by such authority be deemed most expedient, for selling and conveying, to such person or body corporate, and for such consideration as may be approved by the like authority, any episcopal house of residence then belonging to the see of such bishop, or for taking down the same, or any part thereof, and selling the site or the materials thereof (as the circumstances may render expedient), or for adding to, altering, improving, or taking down and rebuilding any episcopal house of residence, or for improving the demesnes adjoining to any such house by the purchase of any land, tenement, or hereditament, in the immediate neighbourhood or within the view thereof, or for building a new episcopal house of residence for any see on any site to be approved by the like authority, and for applying the proceeds of any such sale as aforesaid, or any part thereof, to any of such purposes, or to any such other purposes, and in such manner as shall appear to be most conducive to the permanent benefit of the see; and that so much of the said act as relates to the providing of any bishop with a more suitable and convenient residence shall be extended so as to include and apply to any of the purposes of this act.

*Commissioners to state their reasons for the alterations.*

2. Provided always, and be it enacted, that in any scheme which shall be laid before her Majesty in council by the Ecclesiastical Commissioners for England under this act, recommending any arrangement for taking down or selling any episcopal residence, or changing the site thereof, the said commissioners shall set forth particularly the grounds and reasons upon which they deem it expedient to offer such recommendation.

*Repeal of 2 and 3 Vict., c. 18, except as to subsisting mortgages.*

3. And be it enacted that an act passed in the session of parliament held in the second and third years of her majesty's reign, intituled "An Act to enable Archbishops and Bishops to raise Money on Mortgage of their sees, for the purpose of building and otherwise providing fit Houses for their residence," shall be repealed; provided that nothing herein contained shall affect any subsisting mortgage made under the provisions thereof, but that every such mortgage, and all proceedings completed and in progress in respect thereof, shall be as valid and effectual, and all the parties to such mortgage or to any such proceeding shall continue subject to the same conditions and provisions as if the said act had not been repealed.

*Deficiency in bishop's income may be supplied.*

4. And be it enacted, that in case such a deficiency shall have been or would be created in the average annual income of any bishop appointed after the passing of the said first-recited act, by the effecting of any mortgage or other arrangement under either of the said acts or this act, as to reduce it below the average annual income of such bishop named in the first-recited act, or in any order of her majesty in council issued under the provisions

thereof, it shall be lawful, by the authority aforesaid, out of any monies from time to time standing to the credit and account of the ecclesiastical commissioners for England, being part of payments from the larger sees respectively towards the augmentation of the incomes of the bishops of the smaller sees, if it shall be deemed fit, and if such monies, after duly considering all the claims thereon, shall appear to be sufficient for such purpose, to make any arrangement for supplying or preventing such deficiency or any part thereof, which by the like authority shall be deemed expedient.

*Chapters, deans, and canons may purchase, and alter, take down, or rebuild.—Provisions of 3 and 4 Vict., c. 113, § 59, made applicable thereto.*

5. And be it enacted, that it shall be lawful for the dean and chapter, or for the dean, or for any canon of any cathedral church, under the authority aforesaid, to purchase any episcopal house of residence sold under the provisions of this act, or the site of any such house, or any other house or site, being contiguous or near to such cathedral church, or any part of such house or site, and to add to, alter, or improve any such house, or to take down the same, and to build another house or more houses than one upon the site thereof, or to apply the site of any such house, or any part thereof, by and with the authority aforesaid, to the improvement of the cathedral or the precincts thereof; and that so much of an act passed in the session of parliament held in the third and fourth years of her majesty's reign, intituled "An Act to carry into effect, with certain modifications, the Fourth Report of the Commissioners of Ecclesiastical Duties and Revenues," as relates to the raising of monies by any dean or canon for the purpose of building, enlarging, or otherwise improving the residence house of his deanery or canonry, shall be extended so as to make lawful the raising of monies, in the manner and with the authority therein provided, by any dean and chapter, dean, or canon, for any purpose of this act.

*Episcopal house may be made the deanery or a canonical house.*

6. And be it enacted, that any house so purchased by the dean and chapter, dean or canon of any cathedral church, or any house erected upon any site so purchased, may by the authority aforesaid, and with the consent of the dean and chapter, be made the deanery, or the house of residence for any canon of such church; and the house theretofore occupied as the deanery, or any house no longer required as the house of residence of any canon, may be so applied or disposed of as may by the same authority and with the like consent be determined on.

*Provisions of 4 and 5 Vict., c. 39, s. 18, respecting disposal of canonical houses, to apply to all such houses.*

7. And be it declared and enacted, that the provisions of an act passed in the session of parliament held in the fourth and fifth years of her majesty's reign, intituled "An Act to explain and amend two several acts relating to the Ecclesiastical Commissioners for England," respecting the disposal of houses no longer required by any canon, do and shall apply to all such houses, whether there may have been any exchange of such houses or not.

*Defining other provisions of 3 and 4 Vict., c. 113, s. 68, and extending them to this act.*

8. And be it declared and enacted, that the provisions of the thirdly-recited act, relating to the sale and application of any sum of money invested in trust for any ecclesiastical body corporate, do and shall include and apply to all monies and securities for money, and to all stock in the government funds or elsewhere, standing in the name of the accountant-general of the Court of Chancery, or in the name or names of any other public officer, or of any individual or individuals, for or to the credit or for the benefit of or in trust

for any bishop, dean and chapter, dean, or canon, whether for the purpose of being laid out in land or otherwise: and that the same provisions, and also the provisions of the same act relating to the sale, transfer, or exchange of any lands or other hereditaments belonging to any bishop or chapter, shall extend and may be applied to any of the purposes of this act.

*Certain fixtures and articles of furniture in any house sold or taken down may be sold or removed to another house.*

9. And be it enacted, that whenever any house of residence to be sold or taken down as aforesaid shall contain any pictures, books, or other goods and chattels belonging to the owner of such house in right of his dignity, and not in his private capacity, directions shall be given by the authority aforesaid for the sale of such fixtures and articles of furniture as shall be deemed to be unfit for removal to the new or other house of residence, and for the application of the money arising from such sale to purposes consistent, as nearly as may be, with the source from whence the money shall have arisen, and also for the removal to such new or other house of residence, of all such pictures and books, and of all such other fixtures, goods, and chattels, as shall be deemed to be fit for removal thereto, and for the deposit and care of them thereat, in conformity, as nearly as may be, with the uses to which they were previously applicable respectively.

*Certain articles to be deemed freehold fixtures.*

10. And be it enacted, that in every case of a house of residence purchased, built, rebuilt, added to, altered, or improved under the authority of the first-recited act, or of this act, or the provisions of the secondly-recited act, all fixtures, fittings, and other articles in such house which shall have been or shall be paid for out of any monies provided or raised under such authority or such provisions, and which shall be set forth in an inventory in writing, certified under the common seal of the said commissioners, and registered in the registry of the diocese, shall be deemed to be, to all intents and for all purposes, as much part and parcel of the freehold of such house of residence as any fixtures can in any case now by law be held to be part and parcel of the freehold.

*Residence houses to be insured.*

11. And be it enacted, that it shall be lawful, by the authority aforesaid, to direct that any house of residence, purchased, built, rebuilt, added to, altered, or improved under the provisions of the said recited acts or either of them, or of this act, shall be insured and kept insured by the bishop, dean, or canon for the time being in the occupation thereof, at his own personal charge and expense, in such public office or offices of assurance from loss or damage by fire, and in such sum or sums, as by the like authority may be deemed fit, and such house shall be insured and kept insured accordingly; and that the receipt for every premium payable for any such insurance shall be delivered to the said commissioners within fourteen days after such premium shall become due; and that in case of loss or damage by fire to any such house so insured, it shall be lawful, by the like authority, to direct in what manner the money received under any such insurance shall be deposited, in trust to be applied towards the rebuilding or repairing and the reinstating of such house, or of any such part thereof as may have so suffered loss or damage, and also to direct in what manner the same money, and the interest and accumulations thereof, if any, shall be applied to such last-mentioned purposes.

*Corporations and persons under legal disability empowered to sell.—Application of purchase money where it exceeds 200l.—Where less than 200l. but exceeding 20l.—When not exceeding 20l.—Certificate of cashier and receipts of guardians &c. to be good discharges.*

12. And be it enacted, that it shall be lawful for any corporation aggregate or sole, tenant for life or in tail, guardian, committee, or trustee, or behalf of

their or his successors, heirs, remaindermen, issue in tail, infants, lunatics, and cestuique trusts respectively, and for any feme covert, to contract for, sell, and convey any lands, tenements, or hereditaments, or if copyhold, to enfranchise the same, for any of the purposes of the first and thirdly-recited acts or this act; and that if the purchase money shall amount to or exceed the sum of two hundred pounds, the same shall be paid, without fee or reward, into the Bank of England, in the name, and with the privy of the accountant-general of the Court of Chancery, to be placed to his account *ex parte* the bishop, dean and chapter, dean, or canon, as the case may be, to whom or for whose benefit any such lands, tenements, or hereditaments, shall have been so sold and conveyed or enfranchised, to the intent that such money shall be applied, under the direction of the said court, by order made upon the summary petition of the corporation or person entitled to the rents and profits of the said lands, tenements, or hereditaments, in the purchase of the land-tax, or towards the discharge of any debt or debts, or other incumbrance, or any part thereof, affecting the same lands, tenements, or hereditaments, or affecting other lands, tenements, or hereditaments, standing settled therewith to the same or the like uses, intents, and purposes; or where such money shall not be so applied, then the same shall be laid out and invested, under the like direction, in the purchase of other lands, tenements, or hereditaments, to be conveyed to, for, or upon such and the like uses, intents, and purposes, and in the same manner as the lands, tenements, or hereditaments so sold, conveyed, or enfranchised stood settled or limited, or such of them as shall be then existing undetermined and capable of taking effect; and in the meantime, and until such purchase shall be made, the same money shall, by like order, be invested by the said accountant-general in his name, in the purchase of three pounds *per centum* Consolidated or Reduced Bank Annuities; and in the meantime, and until the said Bank Annuities shall be ordered by the said court to be sold for any purpose aforesaid, the dividends and annual produce thereof shall, by like order, be from time to time paid to such corporation or person; and that any such purchase money which shall be less than the sum of two hundred pounds, and shall exceed the sum of twenty pounds, shall be paid to three trustees, to be nominated in an instrument in writing, duly executed by such corporation or person, and approved by the said commissioners under their common seal; in order that such principal money and the dividends accruing thereon, may be applied in manner hereinbefore directed, so far as may be, without the direction or approbation of the said court; and that any such purchase money which shall not exceed the sum of twenty pounds shall be paid to such corporation or person; and the certificate of the cashier of the Bank of England shall be a sufficient discharge for any such purchase money as aforesaid therein certified to be received; and in case of infancy or other incapacity, the receipt in writing of any guardian, husband, committee, or trustee, as the case may be, for any such purchase money, shall be a sufficient discharge for the amount therein acknowledged to be received.

*Restriction as to mortgaging certain augmented benefices.*

13. And be it enacted, that the powers for enabling incumbents of benefices to raise money by way of mortgage for the purpose of purchasing, building, or improving their houses of residence, shall not be exercised by the incumbent of any benefice augmented under the provisions of the thirdly-recited act, without the consent of the said commissioners signified under their common seal.

*Powers of 3 and 4 Vict., c. 113, extended to this act.*

14. And be it enacted, that all the powers and authorities vested in her majesty in council and in the said commissioners by the thirdly-recited act, with reference to the matters therein contained, and all other the provisions of the same act relating to schemes and orders prepared, made, and issued for the

purposes thereof, shall be continued and extended, and apply to her majesty in council and to the said commissioners, and to all schemes and orders prepared, made, and issued by them respectively, with reference to all matters contained in this act, as fully and effectually as if the said powers, authorities, and other provisions were repeated herein.

*Act may be amended this session.*

15. And be it enacted, that this act may be amended or repealed by any act to be passed in the present session of parliament.

## AN ACT FOR CONFIRMATION OF CERTAIN MARRIAGES IN IRELAND.

ANNO QUINTO ET SEXTO VICTORIÆ REGINÆ.—CAP. CXIII.

[12th August, 1842.]

*Marriages heretofore celebrated by Presbyterian or other Dissenting Ministers, &c., to be of Force as if solemnized by Clergymen of Established Church.*

WHEREAS marriages have in divers instances been had and celebrated in Ireland by presbyterian and other protestant dissenting ministers or teachers, or those who at the time of such marriages had been such, between persons being of the same or different religious persuasions, and it is expedient to confirm such marriages: Be it therefore enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, That all marriages heretofore had and celebrated in Ireland by presbyterian or other protestant dissenting ministers or teachers, or those who at the time of such marriages had been such, shall be, and shall be adjudged and taken to have been and to be, of the same force and effect in law as if such marriages had been had and solemnized by clergymen of the said united church of England and Ireland, and of no other force nor effect whatsoever.

*This Act not to affect certain Marriages.*

2. Provided always, and be it enacted, That nothing in this act contained shall extend or be construed to extend to, or affect any marriage declared invalid by any court of competent jurisdiction before the passing of this act, nor any marriage where either of the parties shall, at any time afterwards during the life of the other party, have lawfully intermarried with any other person, nor any marriage respecting which any criminal prosecution shall be depending at the time of the passing of this act.

*Any Act already done under the Authority of any Court &c. not affected.*

3. Provided further, and be it enacted, That nothing in this act contained shall extend or be construed to extend to, or affect any act done before the passing of this act under the authority of any court, or in the administration of any personal estate or effects, or the execution of any will or testament, or the performance of any trust.

*Act may be amended &c. this Session.*

4. And be it enacted, That this act may be amended, altered, or repealed by any act to be passed in this present session of parliament.



## CHURCH MATTERS.

## THE SI QUIS.

THERE is a subject on which it is much to be wished that the laity generally would ponder, and an authority they ought most jealously to employ. That they suffer it to rest with them inefficiently, while they so often covet ecclesiastical functions, and a mission to which they have no right, is one of many results with which the relaxation of discipline has made every one too familiar. Yet surely the laity are not alive to the immense responsibility which rests with them whenever any of their neighbours are about to take holy orders. Providence has entrusted them with a veto; and how imperative is the duty of every man who believes there is a cause to use it!

The form in which it is demanded of the congregation whether they object to the appointment of a minister of God is so worded as to give the amplest room for any conscientious layman to interpose. Any just cause or impediment is sufficient to prevent the ordination of an objectionable person; and if none is alleged, with the men who knew his offences and were silent must the responsibility remain.

It is to be feared this duty is rarely enforced, either publicly or privately; and although none who have any opportunity of knowing the state of things will venture to assert that immorality is not exceedingly rare among the clergy, and soundness of doctrine in most points involving practice very general, yet nothing would tend more to raise the standard, not of these only, but of inward spirituality in the appointed ministers of God, than an anxious solicitude in the nation that no persons should even appear before a bishop in the character of candidates for holy orders whose life and conversation gave no evidence (to use the words of Jeremy Taylor) that they "suffered the word of God to prosper upon their spirits"—that they were inwardly moved by the Holy Ghost.

No language can be too strong to censure the conduct of an incumbent who allows himself to be influenced by any consideration but the fitness of the individual in signing testimonials. That, however, it may be hoped, is no common crime; and such suspicion as is now cast upon the laity, from the fact that they scarcely ever interpose their veto, may possibly arise from the general good conduct of those who apply for orders, and the guardedness of the clergy who attest their characters. If, however, every one in the candidate's parish acquainted with his habits were to make it matter of deep consideration, when a "si quis" was read, "Can I, after exercising all the charity in my power, think this young man fit to become a steward of the mysteries of God," what an ordeal would he have to pass! For surely it is a just cause and impediment if his associates have known nothing of him as a righteous man—if their recollections have not distinguished him from the crowd for his sobriety, his charity, his meekness, his practical attendance on the varied duties of religion—if, without knowing any particular harm of him, they feel that he has no right to stand and minister at the altar.

It is too likely that such sentiments as these will be cast to the winds. It is a much less self-denying course to censure loudly the ordaining bishop whenever an improper character is admitted into orders;—the bishop who has ascertained that the candidate *knows* his duty by long and personal examination, and has the certificate of three credible witnesses that he *practises* it, and no evidence whatever that he does not; so that even should his own suspicions be excited, he would be scarcely justified in acting upon them;—than to incur the reproach of a neighbourhood for marring some good-natured popular young gentleman's prospects in the church. Besides, what is every man's business is no man's; and he must be very single-hearted and conscientious who will undertake that which he is only called to do because every one else declines it.

Yet really it is no more than duty requires of every Christian: the choice is just that, between God and the world, which he has to make whenever the right path diverges from the pleasant. The man may, and very commonly does, become impressed with his responsibilities; the office he assumed with long repented thoughtlessness he discharges with fidelity, and God wards off from his church the consequences which the laity of that church with culpable levity never attempted to avert. But, on the other hand, a man bad before, and worse for his hypocrisy, may thus obtain the sacred character. And every soul that knew him must answer individually, should he prove a wolf in the sheep-fold, for their silence when they were asked whether they saw any reason why he should not be appointed for a shepherd.

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THE prospect of some effort being made by the government to overtake the long arrears of spiritual destitution entailed on this country by the negligence of their predecessors, is perhaps brighter at present than it has hitherto appeared. In answer to a question from Mr. Hawes as to the intention of ministers with respect to the motion of Sir Robert Inglis on church extension, Sir R. Peel stated that it had been made without his advice; but late as was the session, should it be brought forward, he would give it the support he gave it when out of office; and during the recess the government would take the subject into careful consideration. This, of course, was all that any man, under the circumstances, could say; the words have gone forth through the length and breadth of the country, and Sir R. Inglis, by immediately leaving the question to the government, seems to consider them as presaging deeds.

For many reasons, church extension ought to be a government question. Mismanage it, as private individuals in their most self-seeking moods will sometimes do, they cannot make it less than a blessing; but still, while it remains exclusively in their hands, with a few brilliant exceptions, some other circumstance than the spiritual destitution of the district will interfere. If ten thousand souls are without instruction in the parish where my property is situated, it is clearly more my duty to make an effort in their behalf than for the twenty thousand who occupy a neighbouring district. And this

feeling, a sound church feeling, may be the real and efficient motive ; although, it is true, I may like to choose my own pastor, and may like to see the church from my park, and the land may improve in value from its vicinity, and many other motives that a prurient curiosity may detect in every virtuous human action, may have lent their aid in establishing the preference.

But in private efforts, when made under the pressure of great necessity, a state of things is always likely to occur which, in a measure defeats their object. A certain sum is raised after innumerable delays and incessant exertions, which might suffice to build a village church, and make a humble-minded curate passing rich ; but here the case is different. Human beings are crowded together in mining or manufacturing districts. The temptation is strong to lay out the money in building a church as large as or larger than any human voice can be expected to fill. A parsonage is out of the question ; and if sixty or eighty pounds can be reserved as a stipend for the incumbent—a quarter, or a third perhaps, to be derived from imaginary pew-rents, everybody seems well satisfied,—such prejudiced people as bishops and archdeacons excepted.

The history of these churches, however, is not always such as can be regarded with complacency. Sometimes, indeed, (and several instances occur to the writer's mind,) a clergyman has been instrumental in building and endowing the church of which he has forthwith taken possession, and laboured incessantly for a long series of years, unchecked by declining health and the total absence of remuneration, unless, indeed, the moral change effected in these cases may, without a fallacy, be entitled his reward. But that these instances should form the rule it is impossible to expect. Hence, when a large church has been built, with a totally unmanageable district and a small stipend—too small either materially to relieve the poor or to procure assistance, it must very commonly fall into incompetent hands. A youth, full of zeal, who has just taken orders, aspires to the enjoyment which a consciousness of largely benefiting his fellow-creatures is sure to give, and works for a few years, until his health breaks down under his labours, or, judging them unrequited by any amelioration, his spirits sink, and he gives up, for some quiet rural charge, the sphere which he had entered on with brilliant anticipation. What follows ? The cure is one of first-rate importance ; it requires experience as well as zeal, and talents for government as well as the art of instructing uneducated people in the pulpit ; but the patrons cannot be particular. Some clergyman who, for any of a variety of reasons, does not find it easy to get employment—some youth, a second edition of the first incumbent, only an enthusiast of an opposite school, (one, perhaps, an idolater of doctrine, the other of discipline,) or some expectant, who is glad to fill up an interval of life, and takes the cure with no intention whatever of keeping it, holds it until, on the first opportunity, he makes way for another.

In such localities as these remarks allude to, the attention of the government seems imperatively required. Individuals have come forward with a munificence and abandonment of every preference of

place, save that of where a church was most wanted—very unusual in any age, and very beautiful in this; still the nation ought to act as a body in removing a want individuals cannot supply, and endeavouring to secure the permanence of pastors to whom are assigned laborious and important charges.

God forbid that any should wish to make good things for their friends out of funds which the nation may dedicate to God! The imputation will fall harmless on those who feel no such desire, on those who see no harm in multitudes of small preferments, so long as they are balanced by others of proportionately large amount, and occupied by single men, or wealthy men, who will adorn their position by self-denial and simplicity of habits, or the charity that covers a multitude of sins. But although a bad choice of clergy will baffle every attempt to bring under spiritual influences any large and long-neglected population, it is earnestly to be hoped that should the government take it up, there will be no necessity for such choice, imposed by stipends evidently inadequate to the labour required.

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**THERE** is something very instructive in the debate on the third reading of the Ecclesiastical Corporations Leasing Bill. The difficulty of dealing with church property without violating some important principle; without giving the enemy some grounds for exultation that a fresh inroad has been made upon its sanctity; without some accession of countenance to the idea that great individual fortunes are injurious and unjustifiable among churchmen, and that the unequal distribution of wealth, which has kept up the respectability of character in the church so much higher than it probably ever will be again, is itself an evil. Let it not be supposed that this is intended as a condemnation of a measure which will probably benefit the church and improve her usefulness, but a caution against agitation on such matters, and a protest against the principle which Sir R. Peel attempted to deduce from a single and hypothetical instance.

**SIR J. GRAHAM** moved the third reading of this bill.

**SIR R. H. INGLIS** objected to some parts of the bill in its original shape, but still more to the new clauses. One of those clauses, the 12th, introduced a new principle into the legislation of England on the subject, by establishing a maximum in respect to the income derivable by a clergyman from a given living. With regard to the other new clauses, they had not been made known to the chapters and other bodies, with whose property they dealt; but as they only carried out the principle of the Ecclesiastical Commission Acts, he would not, under all the circumstances of the session, dwell upon them; but he wished an expression of the opinion of the house on the 12th clause.

**LORD PALMERSTON** said, that he could understand the honourable baronet the member for the University of Oxford, and he could understand her Majesty's late ministers. The one said that parliament was not at liberty to deal with church property at all; the other said that the state had given it, and had a right to distribute it, or to take away any surplus which might be found to exist, and to employ it for state purposes; but the present ministers said, the property, indeed, is sacred, but we may deal with it, not as the church might desire, but as we think best for the church. This was the principle of appropriation without the merit.

Sir R. PEEL said that the distinction was perfectly clear. The late ministers proposed to take away the property left for religious purposes, and to apply it to secular purposes. The present bill, and the Ecclesiastical Commission, which, in his short administration in 1835, was one of his first objects, provided carefully not only that no alienation should be made of the property of the church, but that increased accommodation should be secured out of it for those members of the church to whom it would otherwise be denied. In the present bill there was a distinct provision that the increased value now to be given to ecclesiastical property should go to the benefit of the places where that property was situated. He felt that, considering the destitution of spiritual instruction which prevailed, it was not for the interests of the church itself, or for the good of religion, that vast incomes should be in the hands of individuals, whether private clergymen or bishops. It had been stated that, under such a bill as the present, the Bishop of London, if it had not been for the Ecclesiastical Commission Acts, might be in possession of an income of 150,000*l*. Could this be defended? Could it be contended that it was for the good of the church?

Mr. HENLEY said that the principle of this bill was wrong; and the 12th clause was particularly objectionable, as establishing an entirely new principle in legislation. It was a dangerous doctrine to say that because one man's income was large, therefore you might take part, and give it to one who had less. Some man might put his hand into the Duke of Richmond's pocket, and take its contents, saying that he meant to give it to some poorer duke; but the Duke of Richmond would not like the appropriation. You must be prepared for carrying out this principle.

On the last clause being brought up,

Sir R. H. INGLIS said that he had been misapprehended both by the noble lord the member for Tiverton, and by his right honourable friend the Secretary of State, and his honourable friend the member for West Somersetshire. He had never denied the right of parliament—that is, the supreme power of the state—to deal with church property. He could not, therefore, accept the compliment of the noble lord, and he feared that when the noble lord said that he (Sir R. Inglis) was intelligible, he had not been intelligible to him. What he had said on the present occasion he had said in substance whenever these questions were discussed—namely, that parliament had the same right, but no more, to deal with church property as with lay property—that is, with the property of the chapter of Durham as with that of the corporation of Durham. The illustration which he had repeatedly given in former sessions he would again give. Anthony de Beek, the great Bishop of Durham, six centuries ago, left his estates to the see. He had a full right to do so; but he left them for the spiritual good of the see. If the wild moors on the surface were now cultivated, if the rich mines below the surface were now worked, if a vast population had grown up, and if, in consequence, there was want of increased spiritual instruction and means of public worship, the estates left to the see ought to provide for it out of the wealth on the spot; but where this use of it did not occur, he thought it ought not to be diverted to any other purpose, however good. He had been taught by Mr. Burke to think that an Archbishop of Canterbury and a Bishop of Durham might raise their mitred fronts in courts and parliaments with great advantage to the country; and he felt sure that the incomes of such prelates, whatever might be their amount, would be spent as well and as wisely as those of any lay peer, whatever might be his title. He deprecated as not merely invidious, but as dangerous to the security of all property, the doctrine that one man's income was excessive, and, as such, ought to be reduced. Looking to the appearance of the house, and the absence of support to his views, he would not press a division.

Mr. HAWES said that he could not but congratulate the house on the present bill. It recognised a most important principle; and he trusted that her

Majesty's ministers, who had had the wisdom to introduce it, would have the firmness to apply it, and to carry it out. It was, as had justly been said, an appropriation scheme. It dealt with property which some had regarded as too sacred to be touched, and said that it should be disposed of for the good of society. This was the principle for which his friends had been so much attacked. A new value is given by this bill to church property; and parliament are deciding how it should be appropriated.

Mr. GOULBURN replied, and the bill passed.

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Lord Bishop of Chester, Chester Cathedral .....	July 24
Bishop of Ripon, Ripon Cathedral.....	July 31
Bishop of Norwich, Norwich Cathedral .....	Aug. 7
Bishop of Bangor, Bangor Cathedral .....	Aug. 14

#### DEACONS.

<i>Names.</i>	<i>Deg.</i>	<i>Colleges.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Arthure, Benedict .....	B.A.	Trinity	Dublin	Chester
Balderstone, William ..	B.A.	St. John's	Camb.	Ripon
Barton, Gustavus .....	B.A.	Trinity	Dublin	Chester
Bellman, A. F. ....	B.A.	St. Peter's	Camb.	Norwich
Bradley, James C. ....	B.A.	Queens'	Oxford	Ripon
Brickerdike, John .....	B.A.	Trinity	Camb.	Ripon
Buckham, John .....	B.A.	St. John's	Camb.	Ripon
Butcher, J. Hornbey...		St. Bee's		Chester
Cashman, Geo. Grey...	B.A.	Trinity	Dublin	Chester
Chambers, John Chas.	B.A.	Emmanuel	Camb.	Ripon
Chamier, W. (Literate)				Ripon
Chase, T. H. ....	B.A.	Queen's	Oxford	Norwich
Clarke, E. Thomas ...		St. Bee's		Chester
Clayton, William .....	B.A.	Queen's	Oxford	{ Ripon by l. d. from Abp. of York
Clubbe, J. H.....	B.A.	St. John's	Camb.	Norwich
Collett, W. ....	B.A.	St. Peter's	Camb.	Norwich
Crabbe, G. ....	B.A.	Queens'	Camb.	Norwich
Dalton, John .....		St. Bee's		Chester
Darby, J. W. ....	B.A.	St. John's	Camb.	Norwich
Dowry, G. ....	B.A.	Christ's	Camb.	Norwich
Etough, Daniel Oliver .		St. Bee's		Chester
Featherstone, R. N. ...	B.A.	Jesus	Camb.	Chester
Firmin, John Palmer ...	B.A.	Queens'	Camb.	Chester
Goff, Thomas .....	B.A.	Oriel	Oxford	Chester
Golding, H.....	B.A.	Trinity	Camb.	Norwich
Hall, H. ....	B.A.	Magdalen Hall	Camb.	Norwich
Hamilton, H. ....	B.A.	{ Gonville and } Caius.	Camb.	Norwich
Heming, J.....	B. A.	St. John's	Camb.	Norwich
Herschell, J. F. ....	A.C.L.	Queens'	Camb.	Norwich
Hough, T. G. ....	B.A.	{ Gonville and } Caius	Camb.	Norwich
Hugo, Thomas .....	B.A.	Worcester	Oxford	Chester
Jackson, G.....	B.A.	{ Gonville and } Caius	Camb.	Norwich
Kelly, William .....	B.A.	Trinity	Dublin	Ripon
Lancaster, George .....		St. Bee's		Chester

## DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Lewthwaite, George ...	B.A.	University	Oxford	Ripon
Lohr, C. ....	B.A.	Corpus Christi	Camb.	Norwich
Luca, W. H. ....	B.A.	Trinity	Oxford	Norwich
Mackintosh, J. T. ....	B.A.	Trinity	Dublin	Ripon
Mackintosh, Joseph ...	B.A.	Christ Church	Oxford	Bangor
Marsham, H. ....	S.C.L.	Trinity Hall	Camb.	Norwich
Maxwell, M. H. ....		St. Bee's		Chester
Messenger, William ...		University	Durham	Chester
Morice, David Henry ...	B.A.	Trinity	Camb.	Chester
Mynos, T. H. ....	B.A.	Wadham	Oxford	Norwich
Paul, John ....	B.A.	Magdalen Hall	Oxford	Chester
Postle, S. ....	B.A.	Corpus Christi	Camb.	Norwich
Price, Henry George...	B.A.	Trinity	Dublin	Chester
Ramsey, William ....	B.A.	Trinity	Dublin	{ Norwich, by l. d. from Bp. Chichee.
Reddall, E. Ch. Mis. } College, Islington }				Ripon
Richardson, John ....	B.A.	Trinity	Dublin	Chester
Robson, J. W. ....	B.A.	Magdalen Hall	Oxford	Norwich
Shand, G. ....	B.A.	Queen's	Oxford	Norwich
Southey, Charles C. ...	B.A.	Queen's	Oxford	Chester
Stevens, George Henry	B.A.	Magdalen Hall	Camb.	Chester
Suckling, M. S. ....	B.A.	Trinity	Camb.	Norwich
Surtees, R. ....	B.A.	Corpus Christi	Camb.	Norwich
Swan, Richard Charles	B.A.	St. John's	Camb.	Chester
Thompson, Christopher		St. Bee's	Camb.	Ripon
Vaux, Frederic W. ...	B.A.	Magdalen Hall	Oxford	Ripon
Walter, William ....	M.A.	Trinity	Dublin	Chester
Ward, W. ....	B.A.	All Souls'	Oxford	Norwich
Whitehead, J. A. ....	B.A.	University	Durham	Ripon
Williams, M. J. ....	B.A.	Clare Hall	Camb.	Norwich
Wood, John Charles ...	B.A.	Trinity	Dublin	Chester
Woodmason, James M.		St. Bee's		Chester
Yonge, James.....	B.A.	Corpus Christi	Camb.	Chester

## PRIESTS.

Ackland, Thos. Suter...	B.A.	St. John's	Camb.	Chester
Archer, Arthur W.....	B.A.	Trinity	Dublin	Chester
Baily, Henry George...	B.A.	Christ's	Camb.	Chester
Bamford, George ....	B.A.	Trinity	Dublin	Chester
Bartlett, Frederick A...		St. Bee's		Chester
Beckwith, S. ....	B.A.	Corpus Christi	Camb.	Norwich
Blackden, W. ....	B.A.	Queens'	Camb.	Norwich
Brackenbury, J. M. ...	M.A.	St. John's	Camb.	Norwich
Carr, Elliott E. ....	B.A.	Trinity	Dublin	Chester
Cheadle, Thomas ....	B.A.	Sidney Sussex	Camb.	Ripon
Chevalier, J. ....	M.A.	Gonville & Caius	Camb.	Norwich
Cookson, James.....	B.A.	Trinity	Dublin	Chester
Cooper, J. N. ....	B.A.	Corpus Christi	Camb.	Norwich
Daubeney, F. ....	B.A.	Jesus	Camb.	Norwich
Dawson, James ....		St. Bee's		Chester
Distin, Lewis.....	B.A.	Gonville & Caius	Camb.	Ripon
Evans, John ....	B.A.	Trinity	Dublin	Bangor
Fisher, C. J. ....	B.A.	St. John's	Camb.	Norwich
Franklin, S. Ch. Mis. } College, Islington }				Norwich
Gray, William.....	B.A.	Catharine Hall	Camb.	Chester
Haddon, William ....	B.A.	Trinity	Camb.	Chester
Harris, James.....	B.A.	Catharine Hall	Camb.	Ripon
Hodgson, D. Stanley...	B.A.	Corpus Christi	Camb.	Chester

Name.	Deg.	PRIESTS.		Ordaining Bishop.
		College.	University.	
Hulton, Arthur Hyde...	B.A.	University	Durham	Chester
Irving, John William...	B.A.	Trinity	Camb.	Ripon
Irwin, Henry Offley ...	B.A.	Pembroke	Camb.	Chester
Jones, John G. ....	B.A.	Jesus	Oxford	Bangor
Kingdon, George Thos.	M.A.	Trinity	Camb.	Chester
Litter, Joseph .....		St. Bee's		Chester
Leggatt, R. L. ....	B.A.	Gonville & Caius	Camb.	Norwich
Maule, Thomas C. ....	B.A.	St. John's	Oxford	Chester
Maxwell, Edward .....	M.A.	Trinity	Camb.	Ripon
Meara, Wade M. ....	M.A.	Trinity	Dublin	Chester
Meredith, Joseph .....	B.A.	Trinity	Dublin	Chester
M'Gill, George Henry	B.A.	Brasenose	Oxford	Chester
Moon, Samuel .....	B.A.	Catharine Hall	Camb.	Chester
Penefather, William ...	B.A.	Trinity	Dublin	Chester
Powell, Robert .....	M.A.	Worcester	Oxford	Chester
Rawlinson, W. C. ....	B.A.	Magdalen Hall	Oxford	Norwich
Richson, Charles .....	B.A.	Catharine Hall	Camb.	Chester
Roberts, Lewis .....		St. Bee's		Ripon
Royle, James P. ....	B.A.	Trinity	Camb.	Norwich
Royle, Jermyn P. ....	B.A.	St. John's	Camb.	Norwich
Skinner, James .....	M.A.	University	Durham	} Ripon, by l. d. from Abp. of York
Spencer, William .....	B.A.	St. John's	Camb.	
Stewart, David D. ....	B.A.	Exeter	Oxford	Chester
Sutcliffe, William .....		St. Bee's		Chester
Sweet, James Bradby...	M.A.	Balliol	Oxford	Chester
Tucker, J. K. ....	B.A.	St. Peter's	Camb.	Norwich
Turner, M. ....	B.A.	Emmanuel	Camb.	Norwich
Webb, W. H. ....	M.A.	Magdalen Hall	Oxford	Norwich
Wilson, Charles Henry	B.A.	Trinity	Camb.	Chester
Yonge, Duke John .....	B.A.	New Inn Hall	Oxford	Chester

IRELAND.—Sunday, August the 14th, the Lord Bishop of Killaloe held an ordination at the cathedral of that see, when the following gentlemen were admitted into holy orders: *Deacons*—William Sandford, B.A.; William Murphy, B.A.; Arthur Wm. Edwards, B.A.; William Edward Kingston, B.A.; Thomas Power, B.A.; Alexander Smullan, B.A.; Robt. Gibbings, B.A.; Henry Robinson, B.A.; Henry Gillman, M.A.; Edward P. Lawler, B.A.; Thomas M'Clakhie, B.A.; Robert Ellis, B.A.; John S. Stawell, B.A.; Henry Irwin, B.A. *Priests*—Richard Hayes, B.A.; Henry Irwin, B.A.; Andrew A. Jones, B.A.; John Beamish, B.A.; Richard Smith, B.A.; Brodrick Tuckey, B.A.; William J. Thornhill, B.A.; Samuel Hayman, B.A.; Thomas A. Waring, B.A.

CANADA.—At an ordination holden by the Right Rev. George Jehoshaphat, Lord Bishop of Montreal, in the cathedral of Quebec, May 5th, 1842, the Rev. James Jones was ordained priest.

At an ordination holden by the Right Rev. John, Lord Bishop of Toronto, in the cathedral church of St. James, Toronto, on Sunday, May 8th, 1842, the following gentlemen were ordained: *Deacons*—William Stewart Darling, S.T., (to the Mission of Mono; ) Alexander Sanson, S.T. *Priests*—George Mortimer Armstrong, (Missionary at Louth, Niagara district; ) John Macintyre, (Missionary at Orillia, Home district; ) Hannibal Mulkins, (Missionary at Pakenham and Fitzroy, Bathurst district; ) Thomas Earl Welby, (Missionary at Sandwich, Western district.)

#### ORDINATIONS APPOINTED.

The Lord Bishop of Exeter will hold an Ordination at Exeter, on Sunday, the 18th of Sept.

The Lord Bishop of Llandaff will hold an Ordination on Sunday, the 18th of Sept.

The Lord Bishop of Carlisle will hold an Ordination at Carlisle, on Sunday, the 25th of Sept.

The Lord Bishop of Salisbury will hold an Ordination at Salisbury, on Sunday, the 25th of Sept.



The Lord Bishop of Peterborough will hold an Ordination at Peterborough, on Sunday, the 25th of Sept.

The Lord Bishop of Lincoln will hold an Ordination at Lincoln, on Sunday, the 25th Sept.

The Lord Bishop of Ely will hold an Ordination at Ely, on Sunday, the 27th of Nov.

The Lord Bishop of Winchester will hold an Ordination at Farnham Castle, on Sunday, the 11th of Dec.

The Lord Bishop of Oxford will hold an Ordination at Oxford, on Sunday, the 18th Dec.

#### VISITATIONS APPOINTED.

The Lord Bishop of London will hold the following Visitations during the present month:—St. Paul's Cathedral, on the 10th, 11th, and 12th; St. Albans, on the 13th; Woodford, 15th; Bishop's Stortford, 17th; Saffron Walden, 18th; Dunmow, 19th; Chelmsford, 20th; Halstead, 21st; Colchester, 24th and 25th; Maldon, 26th; Prittlewell, 27th; Brentwood, 28th.

#### CLERICAL APPOINTMENTS AND PREFERENCES.

Rev. J. Aldersey, to be Assistant Curate of Orton, Cumberland.  
 Rev. R. Allen, of Westbourne, to be Minister of St. Peter's Chapel, Emsworth, Sussex.  
 Rev. H. Atkinson, Assistant Minister of Selby, to be Master of Drax Grammar School.  
 Rev. E. Bates, to be Curate of Oxendon, Northamptonshire.  
 Rev. J. Bearcroft, to the R. of Hadsor, Worcestershire; pat., J. H. Gutton, Esq.  
 Rev. J. Beaven, to the V. of Welford, Northamptonshire; pat., the Bishop of Oxford.  
 Rev. E. Bird, R. of Tattenhall, Cheshire, to the R. of St. Thomas's, Birmingham.  
 Rev. T. S. Bowstead, to the V. of Tarvin, Cheshire; pat., the Bishop of Lichfield.  
 Rev. F. Braithwaite, to be C. of St. Peter's, Jersey.  
 Rev. W. H. Brookfield, C. of St. James's, Piccadilly, to the Incumbency of St. Luke's District Church, Berwick-street, Oxford-street, on the nomination of the rector of the parish.  
 Rev. J. Browne, to the V. of Hasby, Lincolnshire; pat., the Archbp. of York.  
 Rev. John Burt, to the United P. C. of Hoe and Letheringham, Suffolk.

Rev. G. Casson, to the R. of Old, Northamptonshire; pats., the Principal and Fellows of Brasenose College, Oxford.  
 Rev. H. Chavasse, to the V. of Rushall, Staffordshire.  
 Rev. L. S. Clarke, to be Domestic Chaplain to the Earl of Egmont.  
 Rev. A. C. L. Coghlan, to the C. of Templemacarraghy, diocese of Cloyne.  
 Rev. R. Courtenay, to the R. of Thornton Watlass, Yorkshire; pat., M. Milbank, Esq.  
 Rev. J. E. Cox, to the new church of Southtown, Suffolk, on the nomination of the Earl of Lichfield and others.  
 Rev. J. A. Cramer, D.D., to be Professor of Modern History in the University of Oxford.  
 Rev. J. Cundill, late Fellow of the University of Durham, to the P. C. of St. Margaret, Durham.  
 Rev. Mr. Davies, to be Minister of Trinity Church, Nottingham.  
 Rev. J. Davidson, P. C. of Barnard Castle, Durham, to be Master of St. John's Hospital, in that town.  
 Rev. G. F. Deedes, C. of Willingale, near Ongar, Essex, to the V. of Netherbury, with Beaminster annexed.  
 Rev. P. De Gruchy, to be C. of St. Martin's, Jersey.  
 Rev. W. Duthey, to be one of the Rural Deans of the Deanery of Oundle.  
 Rev. W. C. Edgell, to the R. of Uggeshall, with Sotherton annexed, Suffolk; pats., J. Blandy, Esq. and others.  
 Rev. G. Elton, to the C. of St. Nicholas, Worcester, on the nomination of the Rev. H. J. Stevenson, the rector.  
 Rev. G. Evans, to the V. of Venvie, Cardigan.  
 Rev. — Faithful, to the V. of Cranborne, Wilts.  
 Rev. J. Fawcett, to be Domestic Chaplain to the Right Hon. Lord Dunsany.  
 Rev. F. Field, to the R. of Reepham-with-Kerdestone, Norfolk; pats., Trinity College, Cambridge.  
 Rev. B. S. Finch, R. of St. Paul's, Deptford, to be Domestic Chaplain to the Earl of Buchan.  
 Rev. J. Ford, to the C. of Downpatrick.  
 Rev. J. Freke, to the V. of Kilcoe and Cleor, by the Bishop of Cork and Cloyne.  
 Rev. R. Frost, to the Incumbency of St. Matthias, Manchester.  
 Rev. H. Gibbs, to the C. of Hutton, Somerset.  
 Rev. G. Gibbons, to the P. C. of Wilton, Cheshire; pat., Rev. R. Greenall.  
 Rev. J. Graham, to be Chaplain to the Earl of Londonderry.

- Rev. J. Green, recently appointed to the R. of Owinby, has also been presented by Lord Monson to the V. of Cammeringham.
- Rev. W. M. Green, to the living of Chapel Russell, Pallaskeewry.
- Rev. J. P. Griffith, to the C. of Limington, Somerset.
- Rev. J. Hallifax, to be Assistant Curate of Maryport Chapel, Cumberland.
- Rev. J. G. Harrison, to the P. C. of Queenborough, Kent; *pat.*, the Mayor and Corporation.
- Rev. Mr. Harrison, to be Minister of Trinity Episcopal Chapel, St. George's-in-the-East.
- Rev. H. P. Haughton, to the Incumbency of Flimwell, Sussex; *pat.*, the Bishop of Chichester.
- Rev. T. Hayes, Head Master of the Grammar School of Slaidburn, to the V. of Bracewell; *pat.*, Earl de Grey.
- Rev. W. H. Henslowe, to the P. C. of Wormegay, Norfolk; *pat.*, the Bishop of Norwich.
- Rev. R. Hill, to the C. of Furthoe, Northamptonshire.
- Rev. W. T. Hobson, C. of Trovell, Notts, to the R. of Strelley-with-Bilborough, in the same county; *pat.*, T. W. Edge, Esq., of Strelley Hall.
- Rev. A. Holmes, to the V. of St. Patrick's, Isle of Man; *pat.*, the Bishop.
- Rev. W. T. Hurt, to the V. of Sutton-cum-Lound, Notts; *pat.*, the Duke of Portland.
- Rev. T. B. Ingham, to be Incumbent of the church recently erected at Ramhill.
- Rev. J. Jackson, to be Minister of St. James's Church, Muswell Hill, Hornsey.
- Rev. Dr. James, to be Incumbent of St. Thomas's Church, Charter-house; *pat.*, the Bishop of London.
- Rev. W. C. Kendall, to the P. C. of Ravenstonedale, Westmoreland; *pat.*, Earl of Lonsdale.
- Rev. W. Kermod, to the Incumbency of Ramsey, Isle of Man; *pat.*, the Bishop.
- Rev. B. King, to the R. of St. George's-in-the-East; *pat.*, Brasenose College, Oxford.
- Rev. R. H. Kirby, scholar of St. John's, College, and Bedford Exhibitioner, has been appointed Second Master of Felsted Grammar School.
- Rev. R. H. Knight, to the R. of Weston Favell, Northamptonshire, on his own petition.
- Rev. C. Laing, late Curate of Chesham, Bucks, to be one of the Chaplains to the East India Company, in the Bombay Presidency.
- Rev. J. Leesom, of Trinity College, Dublin, to be Assistant C. to the parish of St. Giles, Durham.
- Rev. P. Le Maistre, to be C. of St. John's, Jersey.
- Rev. Mr. Lillingston, to the P. C. of St. John's Chapel, Southend.
- Rev. J. W. K. Lockwood, to the R. of Everingham, Norfolk; *pat.*, Mrs. Martin.
- Rev. W. Maskell, to the R. of Corscombe, Dorsetshire.
- Rev. M. H. Maxwell, to be one of the Domestic Chaplains to the Earl of Stair.
- Rev. C. J. Meredith, to the R. of Combe, Oxfordshire; *pat.*, Lincoln College, Oxford.
- Rev. J. Milligan, to be Chaplain to the Cathedral of Downpatrick.
- Rev. W. R. Molesworth, C. of Kilbrogan, to the V. of Ardfield, diocese of Ross.
- Rev. M. R. Morgan, of Pengwern, near Swansea, to the Incumbency of St. John's juxta Swansea.
- Rev. G. Morris, Master of the Grammar School, Penzance, to the V. of St. Allen, Cornwall.
- Rev. J. S. Newman, to the R. of Hockliffe, Bedfordshire; *pat.*, W. W. Prescott, Esq.
- Rev. C. Notley, P. C. of Redlingfield, and Head Master of the Grammar School, Eye, to be a Surrogate for the Diocese.
- Rev. H. Paddon, to the C. of High Wycombe, Bucks.
- Rev. J. Parker, to the V. of Ellerburne, Yorkshire.
- Rev. T. Philpotts, V. of Gweenan, to be one of the Chaplains to the Lord Bishop of Exeter.
- Rev. C. Porter, to the R. of Aughnacullen.
- Rev. J. Quinton, to be C. of St. Catherine's, Dublin.
- Ven. Archdeacon Raymond, to the R. of Morpeth; *pat.*, the Duke of Northumberland.
- Rev. G. R. Redwar, to be Minister of St. Thomas's Church, Chancery Lane.
- Rev. R. Remington, Minor Canon of the Collegiate Church of Manchester, to the Chapelry of Quernmore, Lancaster.
- Rev. E. D. Rhodes, to be Minister of Kensington Chapel, Bath.
- Rev. J. Richardson, Trinity College, Dublin, to be Assistant C. of Haslingden.
- Rev. E. Richardson, to the R. of Oxcomb, Lincolnshire; *pat.*, B. Grant, Esq., Scamblesby Grove.
- Rev. J. Slade, C. of Sutton Valence, Kent, to be Domestic Chaplain to the Earl of Macclesfield.

Rev. F. Smith, to the R. of Tarrant Rush-ton, Dorset.  
 Rev. J. Snowden, to the V. of Ilkley, Yorkshire.  
 Rev. C. Southey, to be Assistant Curate and Evening Lecturer at Cockermouth Church.  
 Rev. J. Stede, C. of Sutton Valence, to be Domestic Chaplain to the Earl of Macclesfield.  
 Rev. A. Stewart, to the church of Killarow, Scotland.  
 Rev. S. Sunderland, to the V. of Penistone, Yorkshire; pat., A. Bassville, Esq.  
 Rev. A. C. Tait, Fellow and Tutor of Balliol College, Oxford, to the Head Mastership of Rugby School.  
 Rev. T. K. Thomas, to the Curacy of Mid-somer Norton, Somerset.  
 Rev. A. Thompson, to the R. of Ashby-cum-Fenby, Lincolnshire; pat., the Lord Chancellor.  
 Rev. R. L. Tottenham, to the V. of Dono-moine.  
 Rev. G. F. Townsend, to the V. of Brant-ingham, with Ellerker Curacy, York-shire.  
 Rev. R. E. Tyrwhitt, late C. of Ryne, near Sherborne, to be Assistant Chap-lain on the Hon. East India Company's Establishment at Bombay.  
 Rev. W. Villiers, to the V. of Shenstone, Staffordshire.  
 Rev. C. J. Wade, of Jesus Coll., Camb., to the R. of Lower Gravenhurst, Bed-fordshire; pat., the Lord Chancellor.  
 Rev. J. W. Watson, to the P. C. of St. Mary, Preston, Lancashire.

## ERRATUM.

We erroneously stated in our last num-ber, that the Rev. Francis L. Lloyd had been preferred to the Curacy of Went-worth, Cambridge.

## CLERGYMEN DECEASED.

Rev. J. Androst, R. of West Haroldston and Lambston, Pembrokeshire, and C. of St. Paul's, Malmesbury.  
 Rev. Charles Baker, Incumbent of Til-mestone, Kent.  
 Rev. C. W. Blashfield, R. of Goitre, Mon-mouthshire.  
 Very Rev. Peter Brown, Dean of Ferus, and Incumbent of Gorey.

Rev. Edward Cave, Birmingham.  
 Rev. T. Commeline, V. of Claverdon, Warwickshire.  
 Rev. T. Corfield, V. of Much Wenlock, Salop.  
 Rev. J. Edgar, Incumbent of Kirton and Falkenham, Suffolk.  
 Rev. T. Fisher, formerly R. of Salicote, Warwickshire.  
 Rev. J. Gale, late R. of Angersleigh, and P. C. of Corfe, Somerset.  
 Rev. J. H. Gegg, formerly of Uphill, So-merset.  
 Rev. J. Goodenough, R. of Godmanstone, and P. C. of Nether Cerne.  
 Rev. J. Hughes, R. of Lanvallteg, Pem-brokehire, and of Lanwinio, Caermar-thenshire.  
 Rev. J. Jones, St. Owen's-street, Here-ford.  
 Rev. S. Jones, formerly Senior Chaplain of the Island of St. Helena, and Incum-bent of Birmingham, Norfolk.  
 Rev. R. H. Knight, R. of Weston Favell, and V. of Earl's Barton.  
 Rev. E. Linzee, R. of West Tilbury, Essex.  
 Rev. W. Hurdie Lushington, R. of East-ling, Kent.  
 Rev. Daniel Longmire, late C. of Earl Stoke, Wilts.  
 Rev. W. T. Marychurch, R. of Sudbourn, Suffolk.  
 Rev. W. Morgan, V. of Tollesbury, Essex; pat., — Lawson, Esq.  
 Rev. T. Parry, C. of Henfynyll and Llanddewi-aber-Arth, Cardiganshire.  
 Rev. H. Sharpe Pocklington, V. of Steb-bing, Essex.  
 Rev. E. Rodd, D.D., one of the Preben-daries of Exeter Cathedral.  
 Rev. T. Sutton, R. of Congell, diocese of Meath.  
 Rev. R. J. Tennant, Minister of the En-glish Church at Florence.  
 Rev. H. Trimmer, formerly of Exeter Col-lege, Oxford.  
 Rev. R. Watson, R. of Christchurch and St. Ewen, Bristol; pat., the Mayor and Corporation.  
 Rev. J. Wells, R. of Boxford, Suffolk.  
 Rev. Irwin Whitty, R. of Kilrush, and V. of the Union of Moyarta, Inniscat-tery, Kilbullyowen, and Kilfata, county Clare; pat., Lord Bishop of Killaloe.  
 Rev. E. Collins Wright, R. of Pilsford, Northamptonshire; pat., Col. H. Vyse.

## UNIVERSITY NEWS.

## OXFORD.

*August 6.*

AN Election will be held in this College on Friday, the 28th of Oct., to a Scholarship, open to natives of the county of Oxford. Candidates must be under nineteen years of age on the day of election, and must present themselves to the President at eleven o'clock on Saturday, the 22nd of Oct. next, with certificates of the marriage of their parents, and of their own baptism, competent evidence of the day and place of their birth, testimonials from their college or school, together with Latin Epistles to the Electors.

The Rev. John Antony Cramer, D.D., Principal of New Inn Hall, and Public Orator, has been appointed by her Majesty Regius Professor of Modern History, in the room of the Rev. T. Arnold, D.D., deceased.

## CAMBRIDGE.

*August 20.*

THE Rev. F. Pawsey, formerly of St. John's College, Vicar of Wilshampstead, near Bedford, has received royal licence and authority to bear the name of Passy, instead of that of Pawsey.

S. R. Carter, B.A., has been appointed Mathematical Lecturer of Emmanuel Col.

Mr. James, the senior king's scholar upon the foundation of Eton, at the election, 1842, has succeeded to a fellowship at King's Coll., which was rendered vacant by the resignation of the Rev. W. Elliott.

"TIMES" SCHOLARSHIPS.—At the distribution of prizes at the City of London School, the "Times" Scholarship, (first election,) value 30*l.* a-year, was adjudged to William Emery, who proceeds to this University. The English oration in praise of the founder, John Carpenter, was composed and delivered by Mr. Emery, who took occasion to refer to the establishment of the scholarship, of which he is the first to reap the advantage. After expatiating on the valuable results of the bequest of John Carpenter, he concluded his oration with the following remarks:—

"We rejoice to find that the spirit of active benevolence which lived and breathed in Carpenter is not extinct; we have lately seen it directing our press, and stimulating the conductors of our most important pub-

lic journal to make a great pecuniary sacrifice in order to protect the commercial interests from a deep-laid and base conspiracy. I may be pardoned, perhaps, if on this occasion I express my personal gratitude to the proprietors of the 'Times' newspaper for their disinterestedness in refusing pecuniary compensation, and to the gentlemen composing the 'Times' Testimonial Committee, for the munificent present which they have made to this school. Permit me, as the first 'Times' Scholar to the University of Cambridge, to express a hope that the pupils educated in the City of London School will reflect credit upon their benefactors, by their attainments, their industry, and their academical distinctions. This institution is in its infancy. We have no recollections to cherish, no history of the past to excite our emulation. But we are using the present time; and we dare to promise for the future, that the habits of study which are formed here will not have been formed in vain, that the principles which are taught here will produce their fruits, and that in the course of a few years we shall have attained an honourable place among the foundation schools of England."

At a court of the governors of Christ's Hospital, held on Tuesday, the result of the examination for the "Times" Scholarship attached to that institution was announced, and the successful competitor appeared to be William Romanis, the third in standing of the senior pupils, who will proceed to this University in October next, as the "First 'Times' Scholar." The examination was both classical and mathematical, (equal degrees of merit being assigned to proficiency in each study,) and continued three days, the examiners being the Rev. W. A. Osborne, of Trinity Coll., late Craven University Scholar, Senior Classical Medallist, &c., and now headmaster of Macclesfield School, and the Rev. B. W. Beatson, Fellow and Lecturer of Pembroke College.

*Select Preachers.*—The following persons have been elected, each for the month to which his name is affixed:—

1842. Oct....The Hulsean Lecturer.  
 Nov....Rev. T. E. Hankinson, Corp.  
 Dec....Rev. R. C. Trench, Trinity.  
 1843. Jan....Rev. C. Lawson, John's.  
 Feb....Rev. E. Steventon, Corpus.  
 Mar....Rev. Prof. Robinson, Trin.  
 April...The Hulsean Lecturer.  
 May....Rev. J. W. Blakesley, Trin.

## COMBINATION PAPER, 1842.

## PRIOR COMB.

- Aug. 7. Mr. Du Boulay, Clar.  
 14. Mr. Gwilt, jun., Cai.  
 21. Coll. Regal.  
 28. Coll. Trin.  
 Sept. 4. Coll. Joh.  
 11. Mr. Butler, Magd.  
 18. Mr. Tomkins, Cath.  
 25. Mr. H. T. C. Hine, Corp.  
 Oct. 2. Mr. Pratt, Cai.  
 9. CONCIO AD CLERUM  
 16. Coll. Regal.  
 23. Coll. Trin.  
 30. COMMEN. BENEFACT.  
 Nov. 6. Coll. Joh.  
 13. Mr. Shorting, Pet.  
 20. Mr. Smith, Pemb.  
 27. Mr. Cathrow, Corp.  
 Dec. 4. Mr. F. Jerrard, Cai.  
 11. Coll. Regal.  
 18. Coll. Trin.  
 25. Coll. Joh.

## POSTER. COMB.

- Aug. 7. Mr. Fowler, Trin.  
 14. Mr. Garden, Trin.  
 21. Mr. E. F. Hankinson, Trin.  
 24. FEST. S. BART. Mr. Otley,  
 Trin.  
 28. Mr. J. W. North, Trin.  
 Sept. 4. Mr. G. Wallace, Trin.  
 11. Mr. Ball, Joh.  
 18. Mr. Sculthorpe, Joh.  
 21. FEST. S. MATT. Mr. Howard,  
 Joh.  
 25. Mr. Tomlinson, Joh.  
 29. FEST. S. MICH. Mr. R. M.  
 Ward, Joh.  
 Oct. 2. Mr. W. G. Barker, Joh.  
 9. Mr. Bury, Joh.  
 16. Mr. Fellows, Joh.  
 18. FEST. S. LUC. Mr. T. Hall, Joh.  
 23. Mr. H. Snow, Joh.  
 28. FEST. SS. SIM. ET JUD. Mr.  
 C. Turner, Joh.  
 30. Mr. Clutterbuck, Pet.  
 Nov. 1. FEST. OM. SANCT. Mr. Peat,  
 Pet.  
 6. Mr. Wirgman, Pet.

- Nov. 13. Mr. Wix, Pet.  
 20. Mr. Daniel, Pet.  
 27. Mr. Garden, Pet.  
 30. FEST. S. AND. Mr. T. T.  
 Smith, Pet.  
 Dec. 4. Mr. Myers, Clar.  
 11. Mr. Bolton, Clar.  
 18. Mr. Du Boulay, Clar.  
 21. FEST. S. THOM. Mr. Begbie,  
 Pemb.  
 25. FEST. NATIV. Mr. Bourne, Cai.  
 28. FEST. S. STEPH. Mr. Pratt, Cai.  
 27. FEST. S. JOH. Mr. Daniel, Cai.  
 28. FEST. INNOC. Mr. Gwilt, jun.,  
 Cai.

*Resp. in Jur. Civ.*

- Mr. Babbage, Trin. { Mr. Bates, Jes.  
 { Mr. Fisher, Jes.

*Resp. in Medic.*

- Mr. Latham, Regal. { Mr. Potter, Regin.  
 { Mr. Thackeray, Cai.

*Resp. in Theolog.*

- Mr. Reeve, Clar.... { Mr. Cheere, Regin.  
 { Mr. Hall, Clar.  
 { Mr. Burnaby, Cai.  
 { Coll. Regal.  
 Mr. Ferrand, Trin. { Coll. Trin.  
 { Coll. Joh.  
 { Mr. Lowe, Chr.  
 Mr. Raymond, Trin. { Mr. Holland, Regin.  
 { Mr. Jonas, Clar.  
 { Mr. Kelly, jun., Cai.  
 Mr. Mason, Clar. { Coll. Regal.  
 { Coll. Trin.  
 { Coll. Joh.  
 Mr. Armstrong, Jo. { Mr. Staunton, Chr.  
 { Mr. Heselrige, Regin.

## L O N D O N.

The Council of University College, London, have filled up the vacancy in the Professorship of Latin, by appointing to that chair Mr. G. Long, M.A., of Trinity College, the gentleman who was Professor of Greek in the University of London at its opening.

## BIRTHS AND MARRIAGES.

## BIRTHS.

## OF SONS—the Lady of

- Beckett, Rev. Wm. Thomas, c. of Abenhall,  
 Gloucestershire.  
 Beckett, Rev. W. Mitcheldean.  
 Blackbourne, Rev. J., Duxford.

- Geneste, Rev. M., West Cowes, Isle of Wight.  
 Griffith, Rev. W. H., Chard.  
 Hiarn, Rev. H., Stokes Rivers R., Devon.  
 Holland, Rev. T. A., Greattham R., Hants.  
 Jackson, Rev. W., p. c. of St. John's, Work-  
 ington.  
 Johnson, Rev. W. R., West Wycombe, Bucks.

Jones, Rev. H., Principal of Codrington Coll., Barbadoes.  
 Lockhart, Rev. J. I., c. of Binstead.  
 Lyons, Rev. S., Rodmarton R., Gloucestersh.  
 M'Carthy, Rev. F. M., v. of Loders, Dorset.  
 Newton, Rev. W., v. of Old Cleaves, Somerset.  
 Nicolay, Rev. C. G., at Trecco, Scilly.  
 Oakley, Rev. G., c. of Goadby and Lowesby, Leicestershire.  
 Ottley, Rev. L., Acton, Suffolk.  
 Philpott, Rev. H. C., Severn Stoke.  
 Pys, Rev. W., r. of Stratton and Sapperton.  
 Roberts, Rev. C. C., St. Paul's School.  
 Shirley, Rev. A. G. S., v. of Shinsford, Dorset.  
 Storr, Rev. Francis, Otley Rectory.  
 Turner, Rev. Alfred, Bradwell V., Bucks.  
 Walpole, Rev. T., Limpsfield R., Surrey.  
 Warton, Rev. H. J., Winchester.  
 Wilson, Rev. R., Lower Mersey-view, Bootle.

## OF DAUGHTERS—the Lady of

Borton, Rev. C., v. of Wickham Crook, Suff.  
 Bramwell, Rev. H. R., Woolpit.  
 Collinson, Rev. M. A., St. Mary's Row, Birmingham.  
 Cornish, Rev. S. W., p. c. of Tipton, Devon.  
 Dawson, Rev. E. H., Otton Belchamp R., Essex.  
 Foye, Rev. M. W., Lecturer of St. Martin's, Birmingham.  
 Hawkins, Rev. G., v. of Pinhoe, Exeter.  
 Hodson, Rev. G., Henwick Hill, Worcester.  
 Holland, Rev. Edmund, formerly of Queens' College, Cambridge.  
 How, Rev. A. G., Bromley, St. Leonard's.  
 Irvine, Rev. A., v. of St. Margaret's, Leices.  
 Lund, Rev. T., Morton R., Derbyshire.  
 Ogilvie, Rev. C. A., Ross R., Herefordshire.  
 Patteson, Rev. T., the Vicarage, Hambledon.  
 Robinson, Rev. F., Stonesfield.  
 Robinson, Rev. W. S., r. of Dynham, Glouc.  
 Thompson, Rev. E., r. of Keyworth, Notts.  
 Whythead, Rev. R., p. c. of St. Peter's, Ipswich.  
 Wilkinson, Rev. C. A., Hartley Wespall R.

## MARRIAGES.

Adams, Rev. H. G., v. of Dunsford, to Eleanor, d. of B. Fulford, Esq., of Gt. Fulford, Devon.  
 Rand, Rev. C. Edw., r. of Combe Rawleigh, Devon, to Harriett Louisa, fourth d. of the late Rev. J. Bond, r. of Preston.  
 Bayning, Right Hon. and Rev. Lord, r. of Broome, Suffolk, to Emma, only d. of the late W. H. Fellowes, Esq.  
 Beckett, Rev. J. A., r. of Manningsford Bruce, Wilts, to Catherine Stringer, fifth d. of F. H. Falkner, Esq., of Lyncombe Vale.  
 Browne, Rev. J. T., c. of Brampton, Hunts, to Sarah Elizabeth, eldest d. of Major-Gen. Greenstreet, of the E. I. Company's service.  
 Clifton, Rev. G. H., r. of Ripple and Queenhill, Worcestershire, to Helen, d. of the late W. B. Wright, Esq., of Jamaica.  
 Cook, Rev. G., son of Dr. Cook, Professor of Moral Philosophy, St. Andrew's, to Jane, d. of R. Patullo, Esq., of St. Andrew's.

Courtenay, Rev. Reginald, of Magdalen Hall, to Georgiana, second d. of Admiral Sir. J. P. Beresford, Bart.  
 Drake, Rev. N. R., of Hadleigh, Suffolk, to Miss S. Fletcher, of Clapton.  
 Dunster, Rev. H. P., c. of Tottenham, to Louisa, fourth d. of T. King, Esq., of the former place.  
 Eliot, Rev. W., Assistant Master at Eton, to Elizabeth, second d. of C. Woodyer, Esq., of Guildford.  
 Ferris, Rev. T. Boys, Incumbent of St. Luke's, Leeds, to Hannah, only child of the late W. Barraclough, Esq., of New York.  
 Field, Rev. S. Hands, r. of Honeychurch, Devon, to Ann, second d. of the Rev. E. Chaplain, of St. Martin's Chapel.  
 Gurney, Rev. W. Walter, r. of Roborough, Devon, to Charlotte, only d. of the late J. Cooper, Esq., of Sonning, Berks.  
 Heathcote, Rev. G. Wall, r. of Ashe, Surrey, to Clara Rosalie, y. d. of the late Rev. T. Stenhouse Viger, of Clifton.  
 Hill, Rev. Rowland, B.A., of Worcester Coll., Oxford, to Harriet, eldest d. of J. Philippe, Esq., of Lower Eaton.  
 Hough, Rev. W., p. c. of Hambleton, Lancashire, to Anna Maria, y. d. of the late Capt. Elliott, R.N.  
 Hughes, Rev. J., c. of Aberystwith, to Jane, y. d. of the late J. H. Hawker, Esq., Deputy Lieutenant of the county of Hants.  
 Langford, Rev. E. H., of Hemyock, Devon, to Emma Elizabeth, eldest d. of the Rev. W. Burridge, v. of Bradford.  
 Le Breton, Rev. W. Corbett, Fellow of Exeter Coll., to Emilia Davis, y. d. of the late W. Martin, Esq.  
 Lister, Rev. John, p. c. of Stanley, Yorkshire, to Mary, widow of W. Drayson, Esq., of Floore.  
 Mackenzie, Rev. H., p. c. of St. James, Bermondsey, to Antoinette Margaret Campbell, eldest d. of Sir J. H. Turing, Bart., of Foveran, Aberdeenshire.  
 Moore, Rev. C., c. of Moulton, Lincolnshire, to Lucy, d. of the late Mr. F. Deakin, of Birmingham.  
 Neale, Rev. J. M., of Trin. Coll., Camb., to Sarah Norman, second d. of the late Rev. T. Webster, r. of St. Botolph's, and v. of Oakington.  
 Newall, Rev. F. J., p. c. of Bourton, to Catherine Elizabeth, only d. of the late W. Bell, Esq., of Gillingham.  
 North, Rev. W. S., to Rachel, second d. of the late Mr. John Spink, of Thorpe Bassett.  
 O'Connor, Rev. Dionysius P., to Anne, second d. of B. Wood, Esq.  
 Partridge, Rev. W. J., c. of Caston, Norfolk, to Maria Agnes, y. d. of Sir Chas. Mansfield Clarke, Bart., of Dunham Lodge.  
 Roe, Rev. C., of Newtown, Hants, to Catherine, d. of Sir Chas. Mansfield Clarke, Bart., of Dunham Lodge.  
 Rushton, Rev. J. R., p. c. of Hooknorton, to Anne, eldest d. of the late B. M. Kirby, Esq., of Bodicot, Warwickshire.

Rupini, Rev. W. O., M.A., Chaplain to the Hon. E. L. C.'s Bengal Establishment, to Frances Ann, second d. of T. Bramhall, Esq., of Tamworth.

Serocold, Rev. E. S. P., to Charlotte Eleanor, second d. of the late A. Vansittart, Esq., of Shottesbrook, Berks.

Sheldon, Rev. E. C., of St. Mary Hall, to Mary, sec. d. of J. Hall, Esq., of Castleton. Sheldon, Rev. J., c. of Rainford, Lancashire, to Mary Ann, only child of the late Rev. E. Tennant, of Beeston, near Leeds.

Skrimshire, Rev. H. F., r. of St. Andrew's, Hertford, to Anne, d. of J. B. Collings, Esq., late of Malta.

Smith, Rev. W. R., r. of Hallcott, Bucks, to Hannah, eldest d. of James Creswick, Esq., of Crookes Moor.

Smythies, Rev. H. R., of Herringwell, Suffolk to Emily, y. d. of the late Rev. Dr. Roberts, r. of Barnwell and Wadenhoe, Northamp.

Snooks, Rev. W. C., B.A., St. Peter's Coll., to Mary Ann, eldest d. of the late J. Ash, Esq., of 38, Grove-end-road, Regent's-park.

Southey, Rev. C. C., only son of the Post Laureate, of Greta Hall, Keswick, to Christina Anne, second d. of Capt. M'Lachlan, of Windsor, late of the 57th Regiment of Foot.

## EVENTS OF THE MONTH.

N.B. The Events are made up to the 22nd of each Month.

### TESTIMONIALS OF RESPECT

*Have been received by the following Clergymen :—*

Rev. J. Armstrong, late British Chaplain at Buenos Ayres.

Rev. R. Belaney, late Curate of Mel-dreth, a handsome silver inkstand.

Rev. T. Brombey, a set of robes, by the congregation of Christ Church, Wellington, Salop.

Rev. S. Carr, Vicar of St. Peter's, Colchester, has had a handsome suit of robes presented to him by the ladies of his congregation.

Rev. Woodthorpe Collett, M.A., of St. Catharine's Hall, a very elegant table chronometer, on his resignation of the head mastership of the Woodbridge Grammar School for the appointment of Principal of King's College School, at Nassau, New Providence, Bahamas (which, however, he was obliged to relinquish at the moment of embarkation), as a token of esteem for him as a minister and a tutor.

Rev. Matthew Davies, on his retiring from the curacy of Hinestock, Salop, an elegantly chased silver vase, by the parishioners.

Rev. F. P. G. Dinely, Perpetual Curate of Christ Church, Wellington, Salop, a set of robes, by the members of the congregation.

Rev. G. Evans, a complete set of robes, by the parishioners of Llandilofawr, on his leaving the curacy of that place.

Hon. and Rev. F. R. Grey, late Rector of Buxton, Derbyshire, two handsome silver salvers, by the parishioners, as a memorial of respect.

Rev. Francis Hessay, B.C.L., Principal of the Church of England Collegiate School, Huddersfield, Curate of Meltham Mills, by Mr. Charles Brook and nephews of that place, with a handsome pocket communion service.

Rev. Richard Haggitt, by the guardians of the Chertsey Union, of which he has resigned the chaplaincy, a handsome silver inkstand and candlestick.

Rev. J. C. Home, late Curate of St. James's, Clitheroe, a handsome communion service.

Rev. G. Hogge, a silver waiter, by the parishioners of Thornham, Norfolk, on his removing from the curacy of that place for the rectory of Beachamwell.

Rev. D'Arcey Irvine, of St. Mary Red-cliff, Bristol.

Rev. S. R. Mills, Curate of Great Waddingfield, Suffolk, a silver cream ewer and pocket communion service, by the parishioners.

Rev. P. C. Nicholson, of Trinity Coll., with a handsome bible and prayer-book, by the Sunday-school teachers of Ashton-under-Lyne.

Rev. T. Rogers, Curate of St. Matthew's, Holbeck, near Leeds, a surplice, with an occasional service book, by the ladies of his congregation.

Rev. F. A. Sterky, Incumbent of St. Osyth, Essex.

### BUCKINGHAMSHIRE.

GREAT MARLOW. — The church-rate contest at this place has terminated in favour of the Church by a large majority.

The chapel at Eton College is about to

be extensively improved; the ancient oak wainscoting is to be placed in a new position, together with the Grecian urns and pillars. The Gothic walls are also to be restored to their original state.

#### CHESHIRE.

The Bishop of Chester has requested the Principal of St. Bee's Clerical Institution to increase, if possible, the number of students to 100. About 60 are at present in training for the ministry in that college. The Bishop of Chester, as well as the bishops of the adjacent dioceses, have expressed their conviction of the great usefulness of this institution, which has sent forth so many able men into the ministry of the Established Church.

#### CORNWALL.

In the course of his visitation through this county, the Bishop has had the gratification of consecrating three chapels of ease—one at Portreath, in the parish of Illogan, on Saturday, the 23d July, the Rev. George Treweek, Rector, provided in a great measure by the liberality of the Right Hon. Lady Basset, and greatly needed there, for the inhabitants of that populous and romantic village and its neighbourhood, as well as for the crews of the numerous vessels that resort there, who were previously at least a mile and a half from the parish church. On the following Monday, the Bishop consecrated the new chapel at Camborne, towards the erection of which E. W. W. Pendarves, Esq., M.P., generously gave 500*l.*, while for its endowment as a perpetual curacy, the Rev. Hugh Rogers, Rector of the parish, generously devoted 100*l.* per ann. out of the proceeds of the living. The third chapel, which was consecrated on the Friday following, was St. Peter's, Flushing, in the parish of Mylor, a beautiful building, whose thoroughly ecclesiastical character, and chaste style of ornament, make it quite a model village church, and an enduring memorial of the taste as well as liberality of the vicar and his parishioners. The noble proprietor of the estate, Lord Clinton, proposes to endow it.—*Cornwall Royal Gazette.*

On Saturday, August 6th, the Lord Bishop of Exeter held his visitation at St. Mary's Chapel, Pensance. Before the delivery of the charge, the Bishop summoned the churchwardens of St. Ives before him, in consequence of the refusal of the vestry to have their new burial-ground consecrated, although under that condition they had previously obtained the Bishop's licence for its use. He administered a

severe reproof to them for thus attempting to refuse to their fellow-parishioners the privilege of Christian burial, conduct which he said had no parallel in England. The Bishop then revoked his licence, and ordered the Rev. John Havart, the perpetual curate of St. Ives, that he should no longer bury in the unconsecrated ground.

A vestry meeting was held at Lawhitton, near Launceston, on the 4th of August, when the parishioners, on the motion of G. W. Webber, Esq., seconded by Mr. J. Parsons, of Hexworthy, unanimously granted a rate of tence in the pound, to repay the expense of the repair and improvement of the parish church. The rate will produce about 100*l.*, in addition to which, the rector of the parish, the Rev. Mr. Debouty, gives 100*l.*; the three ladies of the manor of Lawhitton, 30*l.*; G. W. Webber, Esq., of Hexworthy, 10*l.*; and J. Brendon, Esq., of Trenife, 5*l.*

#### DERBYSHIRE.

The Duke of Devonshire has subscribed the sum of 600*l.* towards the erection of the proposed Sunday and Infant Schools at Staveley.—*Derbyshire Chronicle.*

On Sunday, August 14, a sermon was preached in St. John's Church, Buxton, by the Hon. and Rev. F. R. Grey, A.M., Incumbent, in behalf of the Buxton Bath Charity, when the sum of 36*l.* 16*s.* 6*d.* was collected for the benefit of that most benevolent institution.

#### DEVONSHIRE.

The Rev. J. J. Scott has offered the sum of 1500*l.* towards the endowment, and 500*l.* towards the fabric, of a new church at Barnstaple, provided that 2000*l.* be raised to meet his donation before next Michaelmas. The Bishop of Exeter has given 50*l.* in aid of the fund for endowing and suitably fitting up the interior.

The handsome church of St. Saviour's, Dartmouth, has lately undergone improvements.

#### ESSEX.

The joint anniversary meeting of the Societies for the promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, was held at the Shire Hall, Chelmsford, on Aug. 2, and was numerously and respectably attended. The Rev. C. A. St. John Mildmay presided. The reports, which were of a most gratifying character, were read by the Rev. T. D. Bernard and the Rev. A. Pearson, and eloquent appeals were made by the Revs. J. Chapman, —



Rhodes, T. Jackson, of St. Peter's, Mile-end, G. Bryan, and the Ven. Archdeacon Parry; after which, a liberal collection was made at the doors.

A meeting of the friends of the Society for promoting Christian Knowledge, and of the Society for propagating the Gospel in Foreign Parts, was held at Brentwood, on Aug. 16th, the Rev. F. W. Rhodes in the chair. Dr. Russell, Prebendary of Canterbury, who attended on behalf of the Society for propagating the Gospel, addressed the meeting at considerable length. The meeting was also addressed by the Revds. Hand, Stacey, Croft, and Pearson, and was adjourned to the evening, to enable many subscribers who were not present, as well as the inhabitants of Brentwood generally, to hear from Dr. Russell some interesting details of the proceedings of the societies.

#### GLOUCESTERSHIRE.

CHELTEMHAM.—A poll took place at the parish church, on Tuesday, July 26, to determine the adoption or rejection of a church-rate. The rate was carried, by 810 votes against 531; majority, 279.

At a general meeting of the inhabitants of the parish of Asbelworth, a rate of 6d. in the pound was unanimously granted, for the enlargement and improvement of the parish church.

The Lord Bishop of the Diocese has appointed the Right Worshipful Joseph Phillimore, D.C.L., to be chancellor (Official Principal and Vicar-General) in and throughout the whole of the city and ancient diocese of Bristol, on the resignation of the Ven. Archdeacon Thorp.

#### HAMPSHIRE.

WINCHESTER.—On Thursday, the 21st July, the new and elegant church of the united parishes of St. Maurice and St. Mary Calendar, in this city, was consecrated by the Lord Bishop of the diocese.

Fordingbridge Church, having been entirely re-pewed and restored, was opened for divine service at the beginning of August. The works are well and substantially done, and a proper taste, in accordance with the fine old building, is kept up.

RYDE, ISLE OF WIGHT.—On the 21st of August, at St. Thomas's Church, a sermon was preached by the Rev. Jas. S. M. Anderson, Perpetual Curate of St. George's, Brighton, when 86*l.* were collected in aid of the funds of the new church and burial ground in this place. Only two months ago, 64*l.* were collected in the same church for the same object, making a total of 150*l.*

#### HEREFORDSHIRE.

The consecration of the new St. Nicholas Church, Hereford, took place on Thursday, 11th Aug., when the Lord Bishop of the diocese preached an impressive sermon on the occasion. The interior of the church presents a chaste and beautiful specimen of the style of our early English ecclesiastical architecture, and the entire arrangements are admirably adapted for the performance of Divine worship. A great number of the gentry, clergy, and respectable inhabitants, were present on the occasion, and afterwards partook of the hospitality of the worthy and excellent diocesan at the palace.

#### HERTFORDSHIRE.

The Countess of Bridgewater has given the sum of 200*l.* for the liquidation of the expense of erecting the new national schools at Tring, by which from 300 to 400 children will be benefited.

#### KENT.

On the 3rd August, a *fête* was given by the Hon. and Rev. Henry Legge, Vicar of Lewisham (and brother to the Earl of Dartmouth), to the four schools of that parish, consisting of 200 boys and 150 girls. The entertainment was given in the pleasure-grounds of the noble earl, under a marquee.

We understand that the friends of the Rev. Mr. Seaton have purchased a site for the erection of a new church for him, adjoining St. Martin's church.—*Dover Chronicle*.

On Saturday, Aug. 13, the Lord Bishop of Rochester, attended by Dr. Robertson, who acted as chancellor of the diocese, and by the Rev. Dr. Shaw, who acted as chaplain to his Lordship, in the presence of a large number of his clergy and of the laity, consecrated the new church, called Christ Church, in the parish of Chatham. The Rev. W. Turner, M.A., of Trinity College, Cambridge, who has been appointed to the incumbency of the church, read the prayers; the Bishop, the Rev. R. Shaw, and the Rev. G. Harker, reading the several portions of the communion service. His Lordship afterwards preached a judicious sermon, from 1 Kings, ch. viii. ver. 18. The collection after the sermon amounted to 53*l.* 16*s.*, which sum was, by several donations, raised to 56*l.* 6*s.* The Bishop afterwards repaired to St. Nicholas Church, Rochester, to attend Divine service, and to consecrate a new piece of burial ground lately purchased by the parish. On Sunday, the new church was opened for Divine service, when the

Rev. W. T. Turner preached two very appropriate and interesting sermons to large and attentive congregations.

#### MIDDLESEX.

**BETHNAL GREEN CHURCHES.**—The Committee having closed their operations for this season, take the opportunity of stating the result of their labours up to the present time. The collection of this fund was commenced in April, 1839, under the sanction of the Bishop of the diocese, with the design of providing the inhabitants of this large and populous parish with the means of spiritual improvement for themselves, and of Christian education for their children, which a very small portion of them previously enjoyed, by building ten additional churches, parsonage-houses, and schools. Four of these churches have already been consecrated, two more are in progress, and will be completed about the end of the present year. Two other sites have been obtained, and a third promised; making nine in all, for which churches have been built or sites secured. The parish also now enjoys the advantage of six additional resident clergymen, and three others, who will shortly come into residence, have been recently nominated to districts where churches will be built. In two of the districts the school-houses have been completed, while, in others, temporary provision has been made for the education of children, until the intended buildings shall have been erected. The whole sum required for the completion of the design is 75,000*l.*, of which nearly 70,000*l.* has been already obtained, the deficiency being now little more than 5000*l.*, and the Committee earnestly hope that under His blessing who has hitherto prospered their undertaking, the remaining sum may be provided, and that this statement of the results of their labours may be an encouragement to Christian liberality, to come forward and assist in the completion of a work, in which so much progress has been already made.

On Monday, July 25 (St. James's day), the Lord Bishop of London consecrated the new church of St. James, on Muswell-hill, in the parish of Hornsey. His Lordship was attended by his chancellor, registrar, &c., and was met at the church by a numerous body of the neighbouring clergy and gentry; among others, the Rev. R. Harvey, the Rev. Messrs. Ainger, Causton, Elwin, Haygarth, Menos, Thompson, &c. The prayers were read by the Rev. J. Jackson, who has been appointed minister, after which the Bishop preached from John, iv. 24. The collec-

tion, which was made during the reading of the sentences at the offertory, amounted to 51*l.* The church is calculated to accommodate 400 persons; one-third of the sittings are free. The site was presented by Henry Warner, Esq., who also subscribed 200*l.* towards the erection.

The surveyor who has, by the direction of the churchwardens, examined the steeple of St. Martin-in-the-Fields, which was struck by lightning in the great storm, is of opinion that the greater part must be pulled down, and that the total cost of rebuilding it will exceed 2000*l.*

**METROPOLITAN EPISCOPAL WELSH CHURCH.**—A meeting of noblemen and gentlemen connected with the principality has been held, to receive the report of a committee appointed last year for the purpose of establishing in London a church or chapel, wherein two services should be performed in the Welsh language, according to the doctrines of the Church of England. Amongst those present were the Earl of Powis, the Bishop of Bangor, Lord Dynevor, Sir W. W. Wynn, Bart., M.P., Sir B. Hall, Bart., M.P., &c. The chair was filled by the Earl of Powis, who read the report of the committee. With the view of affording to the natives of the principality, resident in London, the benefits of divine worship, it had been originally proposed to erect a church for that desirable object; but the sum realized up to this time being only 2250*l.*, it was conceived more expedient to hire a suitable edifice, and a negotiation in this view had been entered into with the proprietors of the Episcopal Chapel, Ely-place, Holborn. The Bishop of London had given his sanction to this plan, only suggesting that it would be essential to guarantee to the clergyman who might be selected, an annual income of not less than 200*l.* for five years certain. To this condition the committee assented, and an appeal was consequently made to those interested in the principality, to enable the committee to carry out these objects. Earl Powis, Sir B. Hall, the Bishop of Bangor, Sir W. W. Wynn, and other gentlemen, spoke in favour of the proposition, and it was agreed that the capital already subscribed should be vested, for the payment of the rent, in some description of stock, in the names of the Earl of Powis, Lord Kenyon, and the Bishops of Bangor and St. David's, as trustees, and that a subscription should be at once opened to secure the clergyman's stipend for five years certain. The noble chairman (Earl Powis) Lord Dynevor, Sir W. W. Wynn, the Bishop of Bangor, and Sir B. Hall then severally put down their

names for 10*l.* annually, and several other gentlemen became subscribers in sums of smaller amount. More than a fourth of the sum required was guaranteed in the room, and it was confidently predicted that the residue will be speedily obtained.

The Court of Queen's Bench, on the 2nd of June last, decided that an unmarried female is not liable, under the Vagrant Act, 5 Geo. 4, c. 83, s. 4, to punishment for neglecting to maintain her bastard child, to which she is made subject under the Poor-Law Act, 4 and 5 Wm. 4, c. 76, s. 71. The impression certainly was that she was liable, and the orders of the Poor-Law Commissioners were to that effect; but the Court determined that the word "child" in the Vagrant Act applies to legitimate children only.

Her Majesty the Queen Dowager has presented 100*l.* to the St. Pancras Churches Building Fund.

Earl Howe has presented a donation of 50*l.* to the funds of the Society for Promoting the Employment of Additional Curates in Populous Districts, in addition to becoming an annual subscriber to the same amount.

**SCHOOL FOR SONS OF CLERGYMEN AND OTHERS.**—Arrangements having been satisfactorily concluded for establishing at Marlborough the school alluded to in the last number of the *Magazine*. The town of Marlborough is very conveniently accessible from all parts of England, by means of the Great Western Railway; the principal station on that line being near Swindon (twelve miles distant from Marlborough); and the legislature having sanctioned the formation of a branch from the Swindon station to Cheltenham and Gloucester, of which a portion is already formed and open, and whence a railway to Birmingham has been for some time in operation. From the south-western counties above enumerated, Marlborough is peculiarly easy of access. The plan of this school has already received the encouraging approval of the Archbishop of Canterbury, the Bishops of London, Durham, Salisbury, Exeter, Oxford, Ripon, Norwich, Hereford, Lichfield and Coventry, St. David's, Chichester, and Sodor and Man, some of whom have already agreed to qualify as life governors; several noblemen and influential laymen as well as clergymen have likewise declared their intention of supporting the school after a similar manner. It is very important that immediate and active exertions should be made to procure the requisite number of life governors, so as to open the school at Lady Day, 1843.

The first meeting of the members of a society called the "Tradesmen and Operatives' Church Aid Association," was held on Monday evening, August 8, in the George Hall, Aldermanbury. It was numerous and respectfully attended. The Rev. M. A. Gathercole, of Great Ilford, Essex, having taken the chair, and read a prayer for the success of the designs of the institution, the secretary read the rules which had been agreed upon for the management of the association. The objects were to obtain the union and promote the co-operation of the friends of the Church in defence of their religion; to shew the people of the country, and particularly the working classes, the true and real principles of the Established Church, by means of lectures, meetings, and the distribution of tracts and other useful information; to facilitate any demonstration of public opinion in favour of the Church, whenever circumstances might require such steps to be taken; to correspond with clergymen and others in the British colonies, and interest the Government on behalf of the Church therein; to invite information from all parts of the British empire on all subjects affecting the Church, and to form a library, consisting of good works of standard authority, in connexion with the association, to which the members of the association were eligible. Addresses having been delivered by several reverend gentlemen, and resolutions carried, the meeting broke up.

**CONSECRATION OF THE COLONIAL BISHOPS.**—The consecration of five newly-appointed Colonial Bishops took place this morning, Aug. 24, in Westminster Abbey. The doors of the church were opened for admission at ten o'clock; no one was allowed to pass after half-past ten o'clock. At eleven o'clock the Bishops of London, Winchester, Rochester, and Chichester, entered the choir at the west door, and proceeded to the altar. The Right Rev. Prelates were followed by Dr. Coleridge, late Bishop of Barbadoes, and the newly-appointed Bishops, viz., Archdeacon Parry, Bishop of Barbadoes; Archdeacon Austen, Bishop of Guiana; Dr. Davies, Bishop of Antigua; Dr. Tomlinson, Bishop of Malta and Gibraltar; and Dr. Nixon, Bishop of Van Diemen's Land. The Queen's Advocate (Sir John Dodson) was in attendance, in his robes of office. The learned gentleman took his seat on the left of the new Bishops. The Right Rev. Bishops and the other dignitaries of the Church having taken the respective seats appropriated to them, the morning service of the Church commenced. The prayers

were read by the Rev. Mr. Lupton, and the lessons of the day by the Rev. Mr. Waters; the communion service by the Bishop of London. The following is the order and programme of this interesting and important ceremony:—The Chapter of Westminster received the newly appointed Bishops in the Jerusalem Chamber. The Archbishop of Canterbury being indisposed, a commission empowering the Bishops of London, Winchester, and Rochester, to act for his Grace had been granted, and those Right Rev. Prelates, with the Bishop of Chichester and the late Bishop of Barbadoes (Dr. Coleridge), assembled shortly after ten o'clock in the Jerusalem Chamber, where they were joined by the newly appointed Colonial Bishops, and afterwards moved in procession from the chamber into the choir of the Abbey. The morning service then commenced; at its conclusion, the Sub-Dean and Canons proceeded to their respective places within the altar rail. The communion service then began, which was read by the Bishop of London and the assistant Bishop. The Nicene Creed having been sung, the preacher, Bishop Coleridge, was conducted to the pulpit, when the Right Rev. Prelate delivered an appropriate sermon from Isaiah, ch. xliii. verses 5 and 6:—"Fear not, for I am with thee. I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth." After the sermon was concluded, the five Colonial Bishops, who, until then, had been seated on the north side of the sacarium, opposite the assembled clergy in their robes, were conducted to St. Edward's Chapel, when they put on their robes, and on their return to the choir they placed themselves before the three Bishops, the commissioners of the Archbishop of Canterbury. The Queen's mandate having been read, and the accustomed forms administered, the Right Rev. Commissioners being seated in front by the altar. When this part of the service was concluded, the Colonial Bishops again retired to put on the rest of their robes, and on their return they knelt at the altar, when the Bishop of London began the "Veni Creator," which hymn the choir immediately took up and sung to the conclusion. The consecration service having been concluded, the five Colonial Bishops passed to their places among the other Bishops on the south, within the altar rail. That part of the congregation who did not partake of the

Lord's Supper, then left the Abbey, and the communion service was proceeded with in the usual form and ceremony. A collection was afterwards made, the amount of which the Dean and Chapter of Westminster intend to apply to the uses of the Colonial Fund. At the conclusion of the communion service, the Chapter of Westminster conducted the Bishops back to the Jerusalem Chamber in the usual forms of precedence. A great number of the clergy were in attendance, and several distinguished foreigners, amongst whom we noticed Chevalier Bunsen, the Prussian Ambassador, &c. &c.

The new church of All Saints, St. Pancras, the first stone of which was laid by Sir R. H. Inglis in November last, is situated in the neighbourhood of Gordon-square, and is now completed and ready for consecration. It is built in the Italian style of architecture, and bears an inscription on one of the foundation stones dedicating it to the Eternal Trinity. The parish in which it is situated contains, according to the recent census, 130,000 inhabitants, but with church accommodation, including proprietary chapels, for only 16,000 of that number. In order to meet this enormous deficiency, the church of All Saints has been erected at a considerable cost, under the immediate direction of the Bishop of London, in whom the patronage is vested, who has appointed the Rev. H. Hughes, late minister of Bedford Chapel, Bloomsbury, the incumbent. It is proposed to establish schools in the more destitute sections of the district, which in itself contains upwards of 7000 persons. The church is provided with 1200 sittings, one-third of which are entirely free. Among the donations may be enumerated 1500*l.* from the committee of the Metropolis Churches Fund, 500*l.* from his Grace the Duke of Bedford, 300*l.* from Mr. Waller, and a splendid Gothic communion service from Mr. J. Greaves, of Irlam Hall, Lancashire.

The Society for Promoting the Employment of Additional Curates in Populous Places have just issued a statement of their proceedings during the last year. Three hundred and sixty-three incumbents have applied for aid through their respective dioceses, and of these one hundred and seven are now enabled, by the help of the society's grants, to obtain additional curates, and establish additional services in their populous parishes and districts, comprising an aggregate population of more than a million and three quarters. The society has made grants in aid of endowments, and has contributed assist-

sance to the amount of 4850*l.* to sixteen parishes. These grants invariably promote or accelerate the erection of new churches by providing, in part at least, a settled endowment; they tend to secure the benefits of a resident parish clergyman to a poor population, and avert the evils which are always consequent upon his maintenance arising from precarious local resources.

**THE TEMPLE CHURCH.**—We are informed that this splendid edifice, which will be opened for Divine service the first Sunday in November, is to be provided with a choice and numerous choir, including six boys, who will assist in the performance of "cathedral service," the whole of the musical arrangements being under the control of Mr. Calvert, late of St. Paul's. The power and compass of the organ has been increased to that of St. Paul's, by Mr. Bishop, the builder, and we understand no expense will be spared to have the service performed in the grandest and most effective manner, avoiding, however, anything approaching to what is termed "display."

St. Paul's cathedral is now undergoing a thorough cleansing in the interior, and repair on the dome and cupola. It is expected that Divine service will be suspended at least for the next two months.

Thursday forenoon, August 11th, the ceremony of laying the first stone of a new infant and Sunday school at Stepney, took place in the presence of the Incumbent, the Rev. J. Heathcote Brooks, and several clergymen and the gentry of the neighbourhood. The Bishop of Chichester preached a sermon in St. Philip's Church, and strongly impressed upon his hearers the duty of affording spiritual instruction to the children of the poor in a district containing no fewer than 30,000 souls, and thus setting an example of Christian piety by which more than they themselves would profit. The school would contain about 800 scholars, but there was still a deficiency of 800*l.* to pay the expenses of its erection. A liberal collection having been made at the conclusion of the sermon, the congregation quitted the church for the ground where the ceremony was to commence. Seats were arranged in the most commodious manner for the parishioners to have a view, and in a short time the stone was laid, with the customary formalities, by Lord Ashley, M.P.

Athanasius, the Greek archbishop, who has been in London for a short time past, has, we are glad to hear, been most kindly received by the amiable and enlightened prelate at the head of the Anglican branch

of the Catholic Church, who has offered his apartments at the Archbishop's Palace at Lambeth, and introduced him to the other Members of the Bench of Bishops now in town.

In committee on the Ecclesiastical Corporations Leasing Bill, Sir James Graham declared that the public money could not be called upon for Church extension until the resources of the Church should be proved to be exhausted. And in answering some of Sir John Easthope's Leicester-inspired questions, the Premier did not say whether or not he should consider the subject of church-rates during the recess, but he refused to say that he would introduce any measure next session. Sir John asked him whether he was satisfied with the present state of the law? Sir Robert replied, that he did not know whether he was satisfied with the present state of any law! Here is a sign of the times.—*Spectator*.

The House of Lords has confirmed the decree of the Lord Chancellor in the matter of Lady Hewley's Charity, declaring that Unitarians have no right to interfere with, or partake of, that charity. We hope, now every legal means are exhausted, now the final Court of appeal has given its decision, that the funds of the charity will at once be applied in a proper course. The Unitarians have had three consecutive judgments against them—the Vice-Chancellor, the Lord Chancellor, and the House of Lords.

**THE NEW CHURCH IN GOSWELL STREET.**—This church, which is now completely finished, was consecrated on Saturday, Aug. 13th, by the Bishop of London, who preached a sermon on the occasion, and was assisted in the ceremony by the clergy of the four surrounding parishes, on the border of which this church is situated, viz. St. Luke's; St. Botolph's, Aldersgate; St. Sepulchre's, Middlesex; and St. James's, Clerkenwell. The church, which is a neat brick structure, of the old Norman style of architecture, is to be called "St. Thomas, Charterhouse," and is built by the commissioners of the Metropolitan Church Building Fund, on a piece of ground given for the purpose by the governors of the Charterhouse. The cost of the building is 5560*l.*, which will afford accommodation for from 1200 to 1500 persons. A portion of the church is set apart for the brethren of the Charterhouse, who were present at the consecration. The Rev. Mr. James is to be the incumbent.

## NORTHUMBERLAND.

The ceremony of laying the foundation stone of a new church at Matten, in the parish of Stamfordham, Northumberland, lately took place, in the presence of a large assemblage of the clergy, gentry, and inhabitants of the immediate neighbourhood, including the Rev. E. S. Thurlow, the venerable Vicar of the parish, Sir Edward and Lady Blackett, Sir Charles and Lady Monck and party.

## NOTTINGHAMSHIRE.

**NOTTINGHAMSHIRE CHURCH BUILDING SOCIETY.**—At the last meeting of the Nottingham District Committee, the following resolutions were unanimously passed:—"Resolved—That this committee, sensible of the disappointment which the public has experienced in many churches, built upon novel plans, earnestly recommend to all those who contemplate building a church, the adoption of some ancient approved model." "Resolved—That in recommending the ancient models, as possessing more beauty, and inspiring more veneration than the new, the Committee are satisfied that no additional expenses need necessarily be incurred; and consider that such churches will be more worthy of their support."

**RECANTATION OF THE ERRORS OF POPERY.**—In the presence of a large congregation, on Sunday, the 7th inst., at Christ Church, Newark, a person was, upon his public recantation of the errors of Pope Pius IV. and of the Council of Trent, received into communion with the United Church of England and Ireland, as a sound member of that true branch of the Holy Catholic and Apostolic Church of Christ, by the Rev. Henry Denson Jones, B.A., curate of Christ Church, Newark. The form used on the occasion was that of Archbishop Wake, which, it will be remembered, was lately used by the Bishop of London in admitting three Roman-catholic priests into our communion, upon their solemn renunciation of their former errors (see Rev. xviii. 4).—*Oxford Herald*.

## SUFFOLK.

The Governors of the Suffolk Society for the relief of widows and orphans of deceased clergymen, held their second general court at the church of St. Mary at the Tower, Ipswich, on Thursday, the 21st July, when an appropriate sermon, from Heb. xii. 15, was preached by the Rev. W. H. Potter, rector of Witnesham. A party, consisting of clergy and laity, members of this excellent institution, af-

terwards dined at the Great White Horse Tavern, the Venerable the Archdeacon Berners in the chair. The Rev. Stephen Croft, as one of the Treasurers, stated that he had much pleasure in announcing, that the funds of the society were in a prosperous condition. The charity had been incorporated *one hundred years*, and from the very seasonable aid it has administered to the distressed widows and children of those who have devoted their best energies in the cause of religion, is deserving the support of every well-wisher to the Established Church.

## WILTSHIRE.

**EBBESBORNE - WAKE CHURCH.**—The re-opening of this church was attended by a large concourse of people from the neighbourhood. The Ven. the Archdeacon of Sarum preached an appropriate sermon on the occasion. The morning prayers were read by the curate, the Rev. B. Lowther, and the offertory by the Rev. W. Dansey, B.D., during which the churchwardens collected the alms of the congregation, amounting to 18*l.* 3*s.*, in aid of the church fund.

**CHURCH UNION SOCIETY.**—At the annual meeting of the committee of this society, held at the Diocesan Rooms, in the Close, Sarum, the Ven. Archdeacon Macdonald in the chair, grants were made in furtherance of the objects of the Society, amounting to 301*l.* 10*s.*

**CALNE.**—The Marquis of Lansdowne and his son, the Earl of Shelburne, have very recently presented to the church of Calne a large and fine-toned organ. This organ consists of two rows of keys, the compass being from GG with GG sharp to F in alt., fifty-nine notes; and has twenty-two stops, the total number of pipes being 991. It is intended to place the organ which has stood in Calne Church upwards of a century (having been given by Lady Dupplin, daughter of John Kyrle Ernlé, Esq., of Whetham), in the new church at Derry Hill, in Calne parish.

## WORCESTERSHIRE.

On the 22nd of July, the Lord Bishop of Worcester laid the first stone of a new church in Kidderminster, dedicated to St. John the Baptist, in the presence of a large concourse of people, and a numerous body of the neighbouring clergy.

A new chapel is to be built and endowed at Barnard's Green, in the parish of Great Malvern, under circumstances of a very unusual character. The design has been originated by a few farmers and poor labourers, who form a population of 327 persons, resident from two to four miles

from their parish church. The sum of 81*l.* 1*s.* 6*d.* has been subscribed by these persons in amounts varying from 6*d.* to 10*l.* 10*s.* Mr. Foley, the lord of the manor has given them a site and a subscription of 50*l.* The Lord Bishop of Worcester, the patron of the living, and the vicar of Great Malvern, approve cordially of the design. The parishioners of Great Malvern have formed a committee to collect subscriptions. The total amount required is 1750*l.*

Arrangements are being made for opening an episcopal floating chapel near Worcester, for the instruction of the men employed on the river Severn and the Worcester and Birmingham Canal. The venerable Society for Promoting Christian Knowledge has made a grant of 50*l.* in aid of this benevolent design; and the Bishop of Worcester, with his accustomed liberality, has subscribed 25*l.* In addition to the three churches erected on the Weaver navigation in Cheshire, three places of public worship have been recently set apart for boatmen in Staffordshire.

#### YORKSHIRE.

The Consecration of the New Church at Mickley, near Ripon, took place recently, by the Lord Bishop of the Diocese. Among the clergy present we observed Rev. T. Riddell, vicar of the parish (Marham); Rev. R. L. Sykes, the new incumbent of the church; the Hon. and Rev. J. Monson, Bedale; Rev. R. Hartley, Staveley; Rev. W. Gray, Brafferton; Rev. J. Hall, Tanfield; Rev. E. Wood, Skelton; Rev. W. Heslop, East Witton; Rev. J. Charnock, Ripon; Rev. R. Sutton, York; Rev. E. Stillingfleet, Hotham; Rev. W. Harrison, Kirklington; Rev. R. Poole, Ripon; Rev. H. Armstrong, Boro-bridge; Rev. W. H. Hutchinson, Middlesmoor; Rev. J. B. Whites, South Stainby; Rev. J. Charnock, Fountains Hall; Rev. B. Hartley, Staveley; Rev. W. Mitton, Dacre; Rev. J. E. Robson, Harthwith; Rev. J. Wilson, Kirby Maizeard, &c., and the families of the gentry of the surrounding neighbourhoods of Bedale, Ripon, and Masham. We think it right to state that this church has been built at the cost of the members of the Dalton family, and the endowment raised by subscription among the neighbouring families, aided by a grant of 300*l.* from the Ripon Diocesan Church Building Society.

The foundation stone of a new church at Whitley Lower, in the parish of Thornhill, has been laid by Thomas Wheatley, Esq., of Cote Wall, Mirfield. The church

will be a handsome structure in the Norman style of architecture, and is to contain about 400 sittings, of which a considerable number will be free. The site is given by the Earl of Dartmouth, and the whole expense of the erection will be most generously defrayed by Mr. Wheatley. A mallet and silver trowel, used on the above occasion, were presented to Mr. Wheatley by the Dewsbury District Committee of the Ripon Diocesan Church Building Society.

The Church of St. Paul's, Buttershaw, was consecrated on the 2nd of August, by the Right Rev. the Lord Bishop of Ripon. The church has been erected at the sole expense of John Hardy, Esq., M.P., The bishop afterwards consecrated the adjoining ground as a place of sepulture.

St. Paul's Church, Shadwell, intended as a chapel of ease to the parish church of Thorner, was consecrated by the Right Rev. the Lord Bishop of Ripon, on the 21st of July. It is calculated to seat rather more than 200 persons.

A new church is forthwith to be erected at Dodworth, near Barnsley, from designs by Mr. B. Taylor, architect, of Sheffield.

The public days at Bishopthorpe will be on Tuesday, the 6th; Tuesday, the 13th; Tuesday, the 20th, and Tuesday, the 27th of September.

#### WALES.

The Rural Deans of this Diocese met the Bishop, by invitation, at the Palace at Abergwilly, when it was unanimously resolved to revive the Church Union Society, formerly established by Bishop Burgess. Various resolutions were adopted in furtherance of the object of the meeting, and all present seemed to be animated with one common spirit to do all that in them lay to promote the interests of the church. After the business of the day had been transacted, the Rural Deans dined with his lordship. Among those present were the Dean of St. David's, Archdeacons Davies and Venables, Dr. Oliphant, Dr. Humphreys, Dr. Hewson, the Rev. Messrs. De Winton, Bold, A. Brigstocke, W. Allen, J. Richardson, E. Morris, S. Philipps, W. Morgan, J. Davies, J. Evans, D. A. Williams, D. T. Thomas, T. Brigstocke, Rev. Commissary General Bowen, Rev. J. Jones, T. Lloyd, W. Jones, &c. &c. We anticipate much good from the society thus formed—it will form a bond of union between the clergy, and, through the medium of the Rural Deans, bring episcopal authority to bear on every part of this very extensive diocese. It will also be the means of ensuring greater uniformity and

discipline, and make the church a much more efficient engine for the moral amelioration and religious instruction of the people. Previous to entering on the business of the meeting, and at its close, the Rev. H. Melville, the Bishop's Chaplain, read prayers very impressively in the private chapel attached to the palace.—*Carmarthen Journal*.

It is in contemplation to erect a new organ in the Cathedral Church of St. David's, for which purpose our excellent Bishop has munificently subscribed the sum of one hundred pounds, and the Dean and Chapter one hundred guineas.—*Ibid*.

On the 28th of July, the new chapel in Cwmaman, with the surrounding cemetery, in the parish of Llandilo-fawr, and county of Carmarthen, was consecrated by the Right Rev. the Lord Bishop of St. David's, in the presence of a full congregation of the gentry and inhabitants of the neighbourhood.

Lord Dynevor has presented a rich service of communion plate, and the Hon. Messrs. Rice a Welsh Bible and Prayer-book.

At the recent meeting of members of the Glamorgan Clergy Charity, the receipts were stated to be 413*l.*, being 20*l.* larger than in any former year.

#### COLONIAL AND FOREIGN.

The friends of the Rev. Dr. Tomlinson, Bishop elect of Gibraltar, have determined to present him with a testimonial of personal regard. Subscriptions towards the fund for this purpose will be received by the Secretaries of the Society for Promoting Christian Knowledge, or by either of the following gentlemen, who will act as a committee for carrying this intention into effect—viz., Rev. Dr. D'Oyley, W. Cotton, Esq., the Dean of Chichester, Ven. Archdeacon Hale, Rev. A. M. Campbell, Rev. W. Parker, J. D. Bowles, Esq.

The House of Assembly of the Island of St. Christopher have rejected the Marriage Bill, remitted by the home government for amendment. Nine-tenths of the marriages in this island have been celebrated by dissenting ministers; and the object of the bill was to legalize these.

The following Address to the Bishop of Montreal has recently been presented:

"TO THE RIGHT REV. LORD BISHOP OF MONTREAL.

"May it please your Lordship,—We, the undersigned clergymen of the diocese of Quebec, have read with feelings of deep concern the attack made upon your Lordship in the Imperial Parliament and elsewhere, on account of the courses which you

have deemed it incumbent upon you to pursue, with respect to the erection of monuments within the churches of the diocese.

"We appreciate your Lordship's motives; we honour your zeal for the glory of God; and we tender the assurance of our dutiful support to any measure which you may see fit to adopt, towards preserving inviolate the sanctity which befits a Christian temple.

"Montreal, July 6, 1842."

(Signed by 48 clergymen.)

The Church, in New Zealand, is likely to become a very efficient institution, under the episcopal superintendence of the Right Rev. Dr. Selwyn, of St. John's College. Sums of 2000*l.*, 500*l.*, and 500*l.*, have been granted by the New Zealand Company, for the use of the Church at Wellington, New Plymouth, and Nelson, respectively, to be expended under the direction of the Bishop, on condition that he shall raise an equal sum for the same purpose, or, until he is able to do so, shall make annual payments at the rate of five per cent. on those sums. The venerable Society for the Propagation of the Gospel is also assisting most generously in providing for the religious wants of the colonists; so that there appears a reasonable hope that the Bishop will be enabled, in a few years, to make a permanent endowment for the church in his diocese.

The Archbishop of Canterbury has empowered the Bishop of Jerusalem to ordain "young divines, candidates for the pastoral office in the German Church," at Palestine, on condition of their subscribing to the Apostles', Nicene, and Athanasian creeds.

NOBLE BEQUEST.—The entire property of the late Mr. Moore, of Liverpool, New South Wales, amounting to above 20,000*l.*, has been bequeathed for the promotion of education and the advancement of religion in the colony, in connexion with the Church of England. The building and endowing of a college is the principal object; and the Lord Bishop of Australia is one of the trustees appointed by the will to see the truly Christian designs of the testator carried into effect.

THE NEW WEST-INDIA SEES.—The diocese of Barbadoes comprises the Islands of Barbadoes, Trinidad, St. Vincent, Grenada, Carriacou, Tobago, and St. Lucia. The new diocese of Antigua includes, besides that island, Monserrat, Barbuda, St. Christopher, Nevis, St. Kitt's, Anguilla, Virgin Isles, and Dominica. The new



diocese of British Guiana extends over Demerara, Essequibo, and Berbice.

**DIOCESE OF QUEBEC.**—A new and commodious chapel, of respectable appearance, and capable of containing 900 persons, built of stone, at the sole expense of J. Molson, Esq., has been opened, under the name of St. Thomas's Chapel, in the Quebec suburbs, at Montreal, and the Rev. W. Thompson, under an arrangement made with the rector, and sanctioned by the bishop, has been appointed to the charge. The Rev. J. Johnson, by an arrangement between the bishops of the respective dioceses, has moved from March, in the Ottawa District of Canada West, to the rising village of Aylmer, in the township of Hull, in the district of Sydenham, Canada East. A church is immediately about to be erected at Aylmer. Many other churches are now in progress towards their completion, or immediately about to be undertaken in the same diocese.

It is stated in the "Quebec Mercury," that on the 24th of April, the Lord Bishop

of Montreal attended evening service in the cathedral at Quebec, being the first time his lordship had appeared abroad for many months, during which he has laboured under severe and constant suffering. His lordship pronounced the benediction.

A Correspondent of the "Banner of the Cross" writes thus:—In Maryland "all we want is funds, and the church could be established in every corner of it. On this eastern shore, the inhabitants are every where turning their attention to the church. This for a long time has been a stronghold of Methodism. But that is now on the wane. Confirmations are being held, almost weekly, by the American bishops in every part of the United States; and the truth, set forth in the Prayer Book, that 'from the Apostles' time there have been three orders of ministers in Christ's church, bishops, priests, and deacons,' sinks deeper and deeper into the American mind, to the happy diminution of the evils of seismism."—*The Church.*

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#### NOTICES TO CORRESPONDENTS.

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THESE notices are very incomplete this month, for which the Editor begs to apologize.

Received:—"Veles;" and communications from Bristol, Leicester, and Exeter, which shall be privately answered.

Thanks to a "Surrey Formalist;" but the Seventy hardly require a second notice.

The question asked by "A. B. C." involves the construction of an act of Parliament, on which no decision has yet been given. To some parts of it the reply is easily made, but the friend who promised the Editor to consider it has not yet found time to do so.

"Antitheorist" cannot be inserted.

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The following Acts of Parliament are in type, but their insertion is reluctantly postponed for want of room:—"An Act to Amend the Acts for the Commutation of Tithes in England and Wales, and to continue the Officers appointed under the said Acts for a Time to be limited."—"An Act to enable Her Majesty to grant Furlough Allowances to the Bishops of Calcutta, Madras, and Bombay, who shall return to Europe for a limited Period after residing in India a sufficient Time to entitle them to the highest scale of Pension."—"An Act for enabling Ecclesiastical Corporations, aggregate and sole, to grant Leases for long Terms of Years."

THE  
BRITISH MAGAZINE.

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OCTOBER 1, 1842.

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ORIGINAL PAPERS.

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ON THE DRIFT OF CARLOVINGIAN ROMANCE.

AGES of an early civilization are always poetical in taste, and consequently fabulous in their narrations. But it does not follow that the play of fancy and love of amusement has been (in all instances) the sole or main spring of their mental efforts. Thoughts very deep and gloomy, fierce and fanatical, have been involved in the wildest fictions, as we too clearly see in the awful and astonishing history of ancient paganism, where the romances of mythology are inseparably identified with the religion of the nations. They were not originally formed in idleness to amuse the hours of leisure; but having a deeper origin, they contain a deeper meaning than appears on their surface, and than men of these days can unriddle.

Some reasons exist for forming the like opinion of a romantic cyclus which appears at first sight, and as presented to the lovers of poetry in the luxuriant effusions of the Italian muse, peculiarly playful and void of system or fixed idea. That is the Carlovingian epos, or legend of Orlando and Ganelone. In its progress it ministered amusement to the people by recounting strange and sad adventures; but it owed its existence to a certain scheme of thoughts and feelings upon matters of church and state, and not to external facts—what it embraced of fact being only a convenient vehicle for those ideas. To approve which, there are two principal ways, a negative and a positive. The first is, that being historical in its basis, it nevertheless is false in its basis, and has no such foundation in history as will serve to account for it, that in every one of its essentials it is deficient in literal truth, and possesses no more of such than will barely serve it for a pretext. And the second is, that in its analysis it will display strong symptoms of a meaning ulterior to its words, and those not only in the superadded embroideries, but even in its web as first taken from the loom.

The original sources of this great romance are uncertain; but the

earliest extant works belonging to it are the Latin Turpin, and the French Chanson de Roncevaux, by a certain Turol<sup>d</sup>.\*

The author and consequently the precise date† of the “De Vitâ Caroli Magni et Rolandi Historia,” ascribed to Turpin, Archbishop of Rheims in the days of Charlemagne, is an unascertained point. It was composed subsequently to the days of Lothaire, grandson of the Emperor Louis le Debonnaire, because it mentions the province of Lotharingia or Lorraine, which was called after that prince. But all arguments applicable to times thus early are superfluous, in respect of a production so extravagant and remote from history. The Abbé Lebeuff‡ observed in it words borrowed from Odo of Clugni, who wrote circa A.D. 930, and an allusion to the musical notation which Guy Aretine introduced in the eleventh century. Arnould Oihenart of Mauleon,§ in his Notitia Utriusque Vasconie, makes the following statement:—“A preface to that history, by Geoffrey Prior|| of Vigeois, who wrote a little before A.D. 1200, contained in a manuscript copy which John¶ de Cordes, canon of Limoges, lent to me, plainly persuades me that this work was recently published in the days of Geoffrey, and the abortion of some Spaniard living in the twelfth century; for Geoffrey speaks of it as of a thing previously unknown to himself. “*Geoffrey, Prior of Vigeois, to the holy convent of St. Martial, and all the clergy of the Limousin, wishes eternal happiness. I have received with pleasure the glorious triumphs of the unconquered King Charles and the memorable contests of the illustrious Count Rotholandus atchieved in Hispania, and lately brought to me out of Esperia; and, after correcting them with great care, have had them transcribed. I have done so chiefly, because among us those things have been hitherto unknown, except so much as the jongleurs put forth in their songs; but because the writing itself was depraved by the fault of the scribes, and almost obliterated, I decorated and corrected it with great care, not taking away things superfluous, but adding things necessary which were ABSENT [aderant, but read aberant,] lest any one should think I was reprehending Turpin of glorious memory, who confesses that he wrote the things which follow. I hope that pardon will be given me by the righteous Judge through the*

\* The line subjoined to it by way of colophon, is,

“Ci falt la geste que Turol<sup>d</sup>us declinet.”

“Here ends the legend which Turol<sup>d</sup>us composed.”

Several French metrical romances, extracts whereof Monsieur Michel, the editor, has prefixed to Turol<sup>d</sup>, (pp. xix., xlv., and liii.) appear to be framed upon the same type as his. That they are of subsequent date is assumed on the authority of the editor's opinion.

† This work was printed by Reuber, with other historians, Frankfort, 1584; and a separate edition was given by Sebastiano Ciampi, Florence, 1822.

‡ Mem. Acad. Inscript. xxi. pp. 144, 152. But he is scarcely justified in saying that Guy Aretine introduced his notation towards the end of the eleventh century. Was it not before 1083? See Tiraboschi Storia della Lett. iii., p. 386.

§ Pages 397, 8, Paris, 1638.

|| Vigeois, or Vosie, seems to have been originally a villa belonging to the monastery of Solemniacum or Solignac, in the Pagus Lemovicensis or Limousin. See the Diploma Caroli Calvi in Bouquet, viii. 658.

¶ A learned man of the sixteenth century, and possessor of a celebrated library.

*prayers of so great a bishop.*" The Abbé Lebeuf confirms\* this statement, both as to date and otherwise, on the authority of a MS. which is probably the same Monsieur de Cordes had possessed; but so far from agreeing with him and with Oihenart that the ambiguous phrase "*Hesperia*" means Spain, the context leads us to conclude that Italy is signified. No one can read this prevaricating letter of the Prior, without suspecting that he is, more or less, personally concerned in the forgery he professes to correct and decorate. But if so, it is indubitable that for "before 1200," we must read some earlier date, probably "before 1100." The earliest author† who, from his allusions, is supposed to have read‡ Turpin, is the Benedictine Rodolphus Tortarius; whose date is assigned by Dom Mabillon§ *sub initium sæculi xii.* But the question is settled by the Carthusian Werner Rollwinck,|| who says that Pope Calixtus II. solemnly pronounced the authenticity of this work in the year 1122. Calixtus II., *statuit etiam hystoriam Sancti Karoli descriptam a beato Tulpino archiepiscopo Remensi.* That circumstance alone makes it worth the while of any body to peruse the contents of that portentous volume; in order to see how far the uncritical and believing temper of the age could (occasionally) be presumed upon by its teachers. An authentication of this forgery, coming so near to the probable epoch of its fabrication, is certainly calculated to favour the suspicions of Vossius and Oudin, that Calixtus was no stranger to that misdeed. Other circumstances point in the same direction. We are informed by Turpin himself, in his dedication to Luitprand, Dean of Aix-la-Chapelle, in what place he composed his narrative. It was not in any place that conjecture could have anticipated. Not in Paris, as capital of the kingdom; nor in Aix, the capital of the empire; nor in Rome, its apostolic seat; nor in Rheims, his own cathedral. He wrote it at Vienne, in Dauphiné, while detained by a fit of illness, (*cicatricibus vulnerum aliquantulum ægrotans,*) in that city, which stands south of Lyons, upon the Rhone. But Guy of Burgundy, a man of great nobility, and son to the sovereign count of the Burgundian county, became Archbishop of Vienne in the year 1088, and continued to be so until 1119, when he was raised to the chair of St. Peter by the name of Calixtus, and filled that see till his death in 1124. So the work, which seems to have originated in his days, professes to have originated in his city. But Alberic,¶ the monk of Trois Fontaines, in 1241, was acquainted with the precious document of Pope Calixtus, and gives us this curious memorandum of it:—"De Turpino archiepiscopo colligimus ex dictis Calixti Papæ, quod apud Viennam remansit, et sibi successorem fecit in statu." The history itself represents Turpin

\* Mem. Acad. Inscript. tom. xxi. p. 142, Codex Regius, 5452, cit. ibid.

† Lebeuf Examen de Trois Histoires ap. Mem. Acad. xxi. p. 141.

‡ But the lines adduced from him are not conclusive of that fact. They use the name "*Rutlandus*," whereas Turpin hath it "*Rolandus*."

§ Mabillon Annal. Benedict. tom. vi. p. 344. Monsieur Francoisque Michel, in his "*Charlemagne, an Anglo-Norman Poem*," &c., p. 126, says that he flourished between 1096 and 1141.

|| Fasciculus Temporum apud Pistorii Scr. Hist. Germ. 1584.

¶ Albericus de III. Font. ap. Leibnitz Accessiones, vol. ii. p. 149.

as taking leave of Charlemagne at Vienne, where his wounds detained him, and remaining there till after the death of that monarch in 814; but it says nothing of any successor. After Turpin died, it is uncertain how long the see was vacant, and in what year Wulfar succeeded him. But here it is asserted that he resigned, and was succeeded in 778,\* and lived over 814; a statement devoid of all credit. It is, in all appearance, a fable made to harmonize with the other fable, of his wounds received at Roncevalles, and his consequent illness at Vienne. And it is no small point in this case to find Calixtus thus far involved in the deception. The motives of it will appear upon a moment's reflection. The work was composed at Vienne, while Calixtus filled that see; all the copies of it emanated from Vienne, and consequently were liable to be traced back to Vienne. But how came it that this work, unknown at Paris, unknown at Rheims, unknown to all the world beside, should emerge from a place the most unlikely that could be named? That question was liable to be asked, and is answered by anticipation in the forgery itself. But the ex-archbishop Guy was ready with a further answer—viz., that Turpin ended his days in retirement at Vienna on the Rhone, in which humble retreat his aged lucubrations had never attracted general notice. There was probably, no need to resort to this explanation, for the matter never was traced home by such critics as then lived. But an umbrella is a safe thing, even in good weather. We see enough to judge pretty shrewdly† at whose door this mis-shapen bantling should be laid. If we correct the date of Prior Geoffrey, from "a little before 1200,"

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\* If we could suppose that Calixtus believed what Turpin represents—viz., that the affair of Roncevaux occurred in the last months of Charles's life, that would not mend his case. For it is known from Flodoard of Rheims, and from the Appendix to Flodoard ascribed to Hincmar, and from Eginhart, that Turpin died Archbishop of Rheims, that Charlemagne kept the see vacant for some time, and that Wulfar succeeded in Charles's reign, and was an attesting witness of his will. Carloman died December 4th, 771, and made a grant of land ante obitum suum, but in his last illness. In the twenty-third year after that grant, which was to the church of Rheims, Archbishop Turpin died. Therefore it is certain that he died in A.D. 794. Vide Flodoard. et Hincmar. ap. Recueil des Hist. v. p. 361, 2. His real name was Tilpin, rather than Turpin.

† The writers of the fifteenth century became so ashamed of the pretended history of Turpin, and so unwilling to be thought real believers in it, that when working upon his foundations they amused themselves with deriding him. The most usual form of so doing was by citing from him all manner of extravagances, of which that writer had never dreamt. The whole mass of fictions concerning the Paladins was, hypothetically, so much Turpin. Even the solemn Count of Scandiano indulges himself in this banter; and, indeed, as thousands of more vulgar minds were still deceived, it was necessary for the credit of their understandings so to do. Whether they betrayed any suspicion of the sources of Turpin, and pointed any sly darts at Calixtus, is a question on which I cannot pronounce. There is a dignified paladin, who rarely does anything at all,

"Il qual si stava con Re Carlo in Corte," Boi. ii. 23, 31,

and is called *Guy of Burgundy*. At the close of his tale, and in that part which really has a reference to Turpin—viz., the battle of Roncevaux, Pulci for the first time introduces the character of Guottibuoffi,

"Ch 'era famoso vecchio *Borgognone*,"

a warrior and prudent counsellor of Orlando, who disregards his warnings. The name is evidently one of gross burlesque, and seems to mean *swollen with the goat*,

into "a little before 1100," (as on all accounts we needs must\*), we shall discern some glimpse of an artifice which all the prayers of the good Turpin will scarcely sanctify. While the historiographers of Vienne in Dauphiné were sending out this work fresh from their brains, Prior Geoffrey of Limousin was receiving it from Italy as a complete novelty to himself and his neighbours, (*quod apud nos ista latuerant hactenus*), but so far decayed and worm-eaten by remote antiquity, "*ac pene deleta*," that he could scarcely decipher it. Here also we have another umbrella, against another shower. If anachronisms and absurdities should be detected in these pages by some of the more learned and judicious men of those days, calculated to upset the whole concern, the answer was ready made to hand. "Honest Geoffrey had frankly told us that he could not make out the entire document, which was originally transcribed with gross inaccuracy, and was then so nearly worn out that it was finally destroyed in the course of his labours upon it; and he had a world of trouble *in decorating and correcting it*. If you meet with any blunders or inconsistencies, those are only his decorations." If we compare the peculiar contents of this prosaic romance, (in all those points which distinguish it from Carolingian romances of different date and of un-ecclesiastical origin,) with the great movement of the church and the world in the lifetime of Calixtus, we cannot for a moment doubt that it was a trumpet sounding to the holy war. It shews that crusades against the Saracens were neither a novelty nor of human invention, but had been undertaken with success by Charlemagne, and at the bidding of God. The preaching of the first crusade by Peter the Hermit, and the Council of Clermont in 1095, may be regarded as the epoch of this production. Such is the opinion of those who have ascribed it to Robertus Monachus,† Abbot of St. Remigius, of Rheims, who attended the Council of Clermont, shared the fatigues and dangers of the holy war, and wrote its history in nine books. However injurious to the literary character of an esteemed historian, and critically untenable, that surmise was founded on correct political and chronological views. Guy Allard concludes his book on the "Worthies of Dauphiné" with this paragraph:‡ "I will add that the romance of Archbishop Turpin of the year 1092, and that of

boufi de goute. The French prose romance *Guerin de Montglave*, published thirty-seven years after Pulci, has transformed this name into Goudrebeuf, fol. 51. b. The fictitious Oliver, styled Marquis and Lord of *Burgundy*, is also styled Marquis of *Vienne*, and his father is Raynier of *Rheims*. (Vide Boi. ii. 24, 14.) Bishop Guy, or Pope Calixtus, committed himself too deeply to be likely to escape all allusion; and it is possible that some of the above particularities are complimentary to him as an enricher of modern history.

\* It is impossible that a work should be announced in France as an unknown and unique novelty in 1200, which a French pope had publicly recommended to the Christian world in 1122.

† Gaillard Hist. Charlem., 3, p. 344, cit. Ciampi in Turpin. p. xxxii.

‡ Bibliothèque de Dauphiné, page ult. Grenoble, 1680. Ciampi, in his *Dies* on Turpin, pp. v., vi., xxxii., has made unaccountable confusion. He twice cites Oihenart as Monsieur Pihenart, and copies, as out of his *Notitia*, the words "Gaufrédus Prior *Viennensis*, which are not in it. He appeals to Bayle for the same; but Bayle is, as usual, exact. And lastly, he cites Guy Allard for the name Gofredo, whereas he gives no name at all. All this appears to have been printed from imperfect and confused memoranda.

Girard de Vienne in 1130, were composed at Vienne. The former by a monk of Saint Andrews, and the other by I know not whom." It is extraordinary that Monsieur Allard should thus confidently name the year of the composition and the convent of the author, without furnishing the slightest hint how he knew facts unknown to all the world besides. His date comes near the mark, but is a trifle too early; inasmuch as Peter the Hermit is only said\* to have visited Jerusalem in 1093. But an assertion supported by no authority at the time, or since, can have no weight with us.

Since the pseudo-Turpin is known to have existed before 1122, it may with confidence be pronounced anterior to the *Chanson de Turol*. In the one hundred and twenty-third stanza† of that poem we read:—

Munjoie esorient. Od els est Carlemagne.  
Gefrei d' Anjou portet l' oriflamme.  
Saint Piere fut, si aveit num Romaine,  
Mais de Munjoie iloes ont pris exchange.

The purport of which obscure and harsh phraseology may be given thus. "They cry Monjoie! Charlemagne is with them. Geoffrey of Anjou bore the oriflamme. It had formerly belonged to Saint Peter, and been called the Romana. But there (viz., among the Franks,) the name of it had been changed into Monjoie." The oriflamme was the banner‡ of the Abbey of Saint Denys, *Vexillum Sancti Dionysii*, of which the Earls of Vexin and Pontoise, in their capacity of hereditary advocates of that abbey, were the bearers. In the reign of Philip the First, or of Louis le Gros, but probably in that of the former§ and anterior to the year 1087, the territories of the Earls of Vexin became re-united to the French crown; and consequently the king himself became of right the Advocate and Porte-Oriflamme of Saint Denys. From the time of Louis le Gros, it became not unusual for the kings of France to take up the oriflamme from the altar of the Abbey of Saint Denys, and have it carried before them to battle, with an honour eclipsing that of the royal standard of France. But the first instance, of which the historical traces can be found, of a king of France taking up the oriflamme|| is that of Louis VI., called Le Gros, in the year 1124. No earlier traces, if indeed any so early,¶ are produced of the Cry of Arms, "Monjoie Saint Denys!" and it is impossible\*\* to doubt that it was the Cry of Arms of the Earls of Vexin, and afterwards of the kings of France, as their successors. From these considerations, it becomes incredible that the *Chanson de Turol* should have been composed so early as the pontificate of Calixtus. For although it be within possibility that Philip or Louis might have taken up the oriflamme on some unrecorded occasion

\* See *Mailly Esprit des Croisades*, 3, p. 63.

† And the like allusions in many others.

‡ See *Daniel Hist. de la Milice François*, i. p. 200, 494.

§ See *Ducange Dissert. xviii.*, sur l' *Histoire de Saint Louis*, p. 246.

|| *Daniel Hist. Milice Franç.* i. 496. *Henault Abr. Chronol.* i. p. 179. *Ferrario Storia degli Romanzi*, 2. p. 59.

¶ Father Daniel has not quoted it anterior to Philippe Auguste.

\*\* Turol himself indetifies the Cry of Arms with the oriflamme;

*Li amiranz Preciuse! ad criëe,*

*Carles, Munjoie l'enseigne rénumès!* St. 260.

prior to 1122, the words of Louis VI. have all the appearance of being explanatory of a newly-asserted right:—"In the presence of Suger, the venerable abbot, etc., and in presence of the lords of our kingdom, we have taken the standard from off the altar of the blessed\* martyrs, to whom belongs the earldom of Vexin, which we hold of them in fealty, observing and following the ancient custom of our predecessors; and we have so done in right of standard-bearer, as the Earls of Vexin were accustomed to do." Moreover, in this instance, proof of subsequency amounts to a proof of being long subsequent; for Turolus is detected in a serious anachronism, which arose from his ascribing to a distant age and another dynasty those customs which he saw fully established in his own day, and of which he had never heard, much less witnessed, the origin. The adoption of a new royal and religious ensign (when it first occurred,) must have formed the talk of every baronial hall, lady's bower, and conventual refectory, both in France and in the bordering countries that warred against her. It is evident enough that when Turol wrote no man was living who had seen the first unfurling of the oriflamme of France, and heard the first national shout of *Saint Dennis my joy!* For, otherwise, it could never have been reputed immemorial, and ascribed to the earliest Carolingian princes. Another material point of chronology against Turol may be found in his mention of the twelve peers of France. That illustrious body was composed of the six greatest ecclesiastical and the six greatest lay feudatories of the crown—that is to say, of the Archbishop of Rheims, and the Bishops of Laon, Langres, Beauvais, Chalons, and Noyon; of the Dukes of Normandy, Burgundy, and Aquitaine, and the Earls of Flanders, Champagne, and Thoulouse. Antiquarians have not shewn the existence of this body of twelve (whose functions, though sometimes judicial, were chiefly honorific, and to represent the kingdom at coronations) anterior to the reign of Louis VII., surnamed the Young; who appears to have instituted it in the year 1179, on occasion of the coronation of his son,† afterwards the great Philip Augustus. We may, therefore, safely pronounce that no vernacular romance of Roncevaux, so old as Turpin, has been produced, until one shall be found in which the douziperes are not alluded to. Turpin, on the other hand, is pure of any such allusion; and enumerates the principal comrades and champions of Charlemagne, to the number of thirty-three.‡ Turol has placed himself in a relation to Turpin, or to his followers, which perhaps we may term *differential imitation*. So far from quoting the Rhemish primate as an historian of Ronce-

\* *Beatorum martyrum Dionysii, Rustici, et Eleutherii.* Vide "de Consecratione Pipine," ad calceum Gregorii Turonensis.

† Vide Dutillet, *Recueil des Rois, &c.*, 1. 262. See also Saint Lazare *Hist. des Dignités*, p. 205. Velly *Hist. de France*, tom. i. p. 439, ii. p. 98. The latter seems to doubt if the number was clearly defined even thus early.

‡ This enumeration in Turpin, though perhaps nowhere expressly noticed, must have been in Pulci's mind when he wrote (*Rinaldo speaking*) these lines,—

*Che trentatrè già fummo, e tu lo sai,*

*Quand'io vi penso, io piango sempremai.*—xvi. 42.

Accordingly, he regards the twelve paladins as a mere residue of thirty-three, one of whom had been killed off.



vaux, he kills him in that valley and buries him in marble. But he sets up another fictitious, but cotemporary and ocular, witness in lieu of Turpin, whom he cites by the name of *Ægidius*, or *Gilie*—i.e.,\* *Gille*.

So says the history, and he who was on the field,  
The noble Giles, for whom God works miracles,  
And who made the cloister and monastery of Laon.—St. 153.

King Pepin, father of Charles and Carloman, is said to have married the daughter† of Charibert, Earl of Laon, by whom he had a third son, barely known to us by his name, which was *Gille*; and this person, Charlemagne's brother, (the total absence of whose name‡ from all the civil and military affairs of that day renders it probable, he was a religious recluse in his maternal city,) may perhaps be the man whom Turolde, tired or ashamed of Turpin, has substituted in his place. This obscure figment indicates a date subsequent§ to the great Turpin forgery; for it is observable that the above lines, quoting *Giles*, are in the same stanza wherein Turpin of Rheims receives his death-wounds, and consequently Turpin's history of the battle, its virtual rejection. A MS., said to be of the thirteenth century, contains a poem entitled "*Karolinus Ægidii, Scriptus ad Instructionem Illustris pueri Ludovici Francorum regis.*" An extract from it is annexed to Turolde, in which we find the same statements as are contained in that poet's stanza 269. Since Turolde tells us he was an ocular witness, Prince Louis, for whom it was written, must have been *Le Debonnaire*. Why Monsieur Michel should say (page viii.) he can discover nothing about this *Giles*, when he has actually printed part of a work bearing his name, and has access to the entire MS., is hard to say. Could he, for the moment, have forgotten that *Ægidius* is Latin for *Giles*?

\* So *Millie* for *Mille*, *passim*.

† This fact, which some writers dispute, is asserted in the *Annales Bertiniani*, ann. 749. *Heribert* is the same name with *Charibert*; as *Chlovis* is with *Hlouis*, *Chlothaire* with *Hlothaire*, &c. &c. And the statement seems to me to be disputed on no valid grounds.

‡ Monsieur le President Henault donne à Pepin un troisieme fils nomme *Gilles*, que nous n'avons rencontré dans aucun ancien monument.—*Art de Verifier les Dates*, tom. 5, p. 437, 8vo edit. It remains to be ascertained where Henault discovered this son of Pepin, whether in documents purely historical, or in such as were tinged with romance. Turolde speaks of Aix and Laon as Charlemagne's two favourite residences.

§ But if Turolde was considerably later than the commencement of the twelfth century, and even than 1179, it remains impossible to pronounce how much later he may have flourished. The name of Geoffrey of Anjou as the royal standard-bearer is in itself no indication; for we meet with a certain Geoffrey of Anjou as Seneschal of France, in A.D. 987. But Turolde, in speaking of the judicial combat between Geoffrey's brother *Thierry*,

"*Frère Gefrei a un duc Angevin,*"

and *Pinabel*, says,

"*Mult par est proz Pinabel de Sorence,  
Si fiert Tierri sur l'elme de Provence;*"

and, provided this did not signify an helmet manufactured in Provence for exportation, but the helmet of a man who came from Provence, we might conjecture this poem to have been composed after 1245, when Provence passed into the hands of the house of Anjou, in the person of Charles, brother to Louis IX. See *Bouche*, *Hist. Provence*, i. 313.

From these considerations it is apparent that Turpin is the earliest work of which we are now possessed, in which the affair of Roncesvalles is fabulously handled.

But at the same time we learn from its editor, Geoffrey Prior of Vigeois, that the subject had previously been in the mouths of the jongleurs, or itinerant minstrels. That is of moment, as tending to shew that the first crusade was not the source and motive from which the Carolingian Romance originated. For although the first preaching in favour of the Holy Land, and its Christian inhabitants and pilgrims, falls in with the date of Guy of Burgundy and Geoffrey of Vigeois, and may be admitted to have influenced the forger of that book, (in which Charlemagne's pretended conquest of Spain is, in effect, a crusade against the Saracens, undertaken by divine command, and achieved by miracle,) it fits too closely to that date to have had an anterior existence in the minds of those vernacular minstrels to whom Prior Geoffrey refers. The primary essence of that romance is a doleful tragedy, a tale of deep treason and sad disaster, to which the new sentiments of red-cross zeal were superadded at the Turpin epoch, and in the famous pontificate of Urban II.

(*To be continued.*)

## TIMES OF THE REFORMATION FROM THE CONTEMPORARY PULPIT.

NO. V. — THE POSITION OF THE PAPISTS.

(*Continued from vol. xxi. p. 370.*)

THERE is something so apparently trite in the poet's line, which pronounces an honest man the noblest work of God, that the wisdom and philosophy of the aphorism is lost in its familiarity. Mere honesty is regarded as a sort of plebeian virtue, a refraining of the hands from picking and stealing, and not as it is, the response of the outward man to the voice of his conscience, embodying all that is majestic in virtue, and all that gives subjective reality to religion. However erroneously a man may think, while he evidently acts upon what he believes to be the right, his motives claim respect; and if he continues to do so in the face of dangers appalling to his nature, and agonies of bodily pain, he excites involuntary admiration. Conscience, as the guide of human action, never wears a form divested of all its original brightness, nor looks less than archangel ruined.

This should be remembered when we read the record of those men who, under false impressions, have acted fairly up to their principles in times of trial. The sword never bites sharper than when drawn in religious warfare; and man's constancy (a quality he can exhibit on occasion in very extraordinary modes) never appears so splendid as when it is exerted under the influence of faith in things invisible. No page in history is more suited to seize on the imagination than that which records the struggles of the Cameronians. The sere heath, where cruel and intolerant rebels assembled to worship the God of mercy, is ground which their devotion and valour have consecrated,

and among the saints of poetry the cause does not constitute the martyr. There was, indeed, another class of men, fully as self-abandoning and devotionally-minded as the covenanters, but the heroes of a lost battle are soon forgotten; the acts and monuments which record them will never be popular; yet they were tortured, not accepting deliverance for deeds done—if not without a mixture of secular motive—mainly in the hope of an incorruptible crown. Much in the state of religion, under Edward and Elizabeth, must have been unsatisfactory to any conscientious man. If, then, feeling disgust at his own, he saw the bright side of the Romish church, which, like every other, always looks best under persecution, he became, or resolved to continue, a papist. Resolving in such circumstances, he would be almost sure to surrender himself wholly to the papacy, and, estranged from all feelings of patriotism, save those which were connected with religion, he would be prepared to act as a missionary, devoutly believing that the greatest blessing he could bring upon his country would be the overthrow of its civil government.

No apology may be needed for the principle of laws by which such men were hanged, however disgraceful may have been their details; and yet is it possible not to admire them, wandering about the country in storm and darkness, to minister the consolations of religion to those who were morally unable to efface the sacred impressions of their youth? Now concealed in the thatch of a peasant's cottage—then in some secret chamber in the thickness of a castle wall; now rejoicing over a congregation of numbers, whom no penalties could daunt from beholding their sacramental rite—then confirming the wavering, or reconciling the lapsed with apostolic zeal, until seized by the officers of justice, dragged to prison, to torture, and to death, and, under the legal fiction of felony, denied, as far as possible, the joy they would have felt were it acknowledged that they died for their religion. A skilful hand might shed a halo round their history, and incline to popery, by their memorials, many a mind which would not be dazzled by pomp and processions, nor convinced by lying wonders. Yet Campian and Cameron were alike heroes in the cause of schism, both as desirous to inflict as they were willing to suffer—both advocates of principles dangerous in themselves and mischievous in their results—both enemies of their country. And as protestant Englishmen have sympathized abundantly with confessors of the latter class, it may be well to advert to the trials of such men as the former under Edward and Elizabeth, not to blacken the characters of those reigns, but to read a lesson of humility and charity.

Indeed, before any one records a severe judgment on those sovereigns, he should determine the perplexed question, how far the civil magistrate has a right to interfere in religious matters. The father of a nation is certainly bound to foster the church, (whatever he conceives that name to designate,) and to make her the instructor of his children. If in doing so he is forced to use any severity to preserve her from interruption, the character of a persecutor will assuredly be affixed to him by the offending party, perhaps most undeservedly. If a pagan prince send a Christian missionary into exile, he incurs the guilt of turning a deaf ear to the truth of God, and advocating error

and corruption, however honestly he may act in so doing. But he does not necessarily incur guilt by preventing the original ingress of such a person, nor in executing any known law which will punish his return. The prince attempts not to convert him by violence, nor to make him tell a lie, but to silence him. He replies in the language of the apostles—"We cannot but speak." Then he must be prepared for the consequences, to drink of the cup they drank of; and whether he is engaged in planting Christianity or cleansing it from corruption, if he can produce no evidence of a mission ordinary nor extraordinary, he may very easily overrate the guilt of those who treat him as a disturber of the peace. The indulging of bigot doubts as to a man's sincerity in such circumstances, and treating him as a hypocrite—the extorting from him a denial of his convictions by terror or torture—the murdering him for his religion—these are crimes of the darkest dye, and the blood of saints and fanatics cry from the earth for vengeance against them; but if Christian men are to regard the king as supreme, the moral positions of the persecutor and martyr are very different, when the law is, to forbear the exercise of a public office—and the offence, an exercise of that office. In such a case, it is easy to see that there may be something wrong in the conduct of both parties; but according to the light of each, it is not easy to see how either could have acted otherwise, and yet employed all the talents God gave him in his service; nor, to carry out the same principle, how a reform in religion can take place without violating Christian principles, until the state sanctions a movement in the bosom of the church, or Heaven attests by miracles the special vocation which enthusiasts so often claim. But popery taught, and protestantism (notwithstanding its disavowals) practised, another lesson;—that it was lawful for one man to break open the doors of another's conscience, to force him to avow his convictions, or compel him to speak the language that his heart abhorred; or, stranger folly, that it was possible, by enforcing the arguments of polemics with imprisonment, fine, and torture, to root out the deep persuasions of the understanding, or the stronger prejudices of education; that the man who was proof to all this moral and physical artillery, however stainless and sincere his conversation, was necessarily a hypocrite, who would not embrace the truth from sheer hatred of all truth; that as such he was a branch cut off by his own hand from the vine of the church,—separated as a maniac from intelligent men, rejected as a criminal from all human society, and only fit for temporal and everlasting burning. The reign of Henry had consigned to the gallows and the fire several protestant and popish martyrs, and had sanctioned the use of that mutually inflammatory language in the pulpit which was sure to produce many more. The weakness of Edward's, and the cruelty of Mary's government, ensured a continuation of the same system under Elizabeth, and rendered a famous exclamation at the proceedings of their father too descriptive of his daughters' policy—"Hic suspenduntur papistæ hic comburuntur antipapistæ."

During the reign of Edward, the Romanists were rather in an antagonist than a persecuted state. Submitting to most of the government orders, they never disguised the fact that their compliance was a present yielding to circumstances, and how to attack this "heart malig-

nity" often puzzled their opponents. It was most unprincipled conduct; but how to get rid of the men without enormous and palpable injustice was a problem not easy of solution. The preachers urged on their ejection at all hazards: "I require it in God's behalf; make them quondams, all the pack of them," said Latimer. (Second Sermon before Edward.) Hooper is of the same opinion:—

"The bishops and priests disquiet the ship of this realm two ways. One by the neglecting of their true duty, the other by a defence of a false and damnable superstition. In the primitive and apostolical church, the office of a bishop and priest was to teach in the congregation of the faithful the doctrine of the prophets and apostles, according to the commandment of Christ. (Matt. xxviii.; Mark, xvi.; Eph. ii.) Now is this integrity turned into false idolatry and devilish superstition—to sing and say mass in the congregation of God. Thus, like thieves and murderers, they do the abominations commanded by man, with massing, conjuring the holy water bucket, and such like; and leave the preaching of God's word as God commandeth, and as the prophets and apostles have left us examples. And when godly kings and magistrates require and command a reformation of these evils, the ministry of the church is contemned with such false slanders, that the ignorant people will do more for the bishops and priests of Baal than for God, for God's word."\* (Hooper's Second Sermon on Jonah.)

"Then reform your colleges in the universities, and see that honest men have the leading and oversight of the youth. Such as will amend, let them tarry still in their offices; such as will not, your majesty must remove, if ever you would bring the ship to quietness. Unto the clerks, from henceforth, as you will answer for it, give no benefice or spiritual promotion; but to such as can and will preach true doctrine, or else teach unto the youth the catechism, and help the people with some good counsel; or else cast them all into the sea—that is, put them out of their office, and put better in their places. And beware of the ungodly pity wherewith all men for the most part are very much, now-a-days, cumbered, who will for pity rather let a fool or an evil man enjoy his benefice, than care that a thousand souls be brought to knowledge: this is no pity, but rather cruelty and destroying of the soul." (Hooper's Third Sermon on Jonah.)

In the truth of this last maxim both parties fully concurred, differing only in its application. No one stated it more clearly than Bishop Boner, in his homily *Of Christian Love and Charity*.†

"The one office of charity is to cherish good and innocent men; not to oppress them with false accusations, but to encourage them with rewards to do well, and persevere in well doing, defending them with the sword from their adversaries; and the office of bishops and pastors is to laud good men for well doing, that they may persevere therein, and to rebuke and correct, by the word of God, the offences and crimes of all evil-disposed persons.

"The other office is to rebuke, correct, and punish vice without exception of persons; and this is to be used against them only that be evil men and malefactors. And it is as well the office of charity to

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\* A passage in a contemporary sermon remonstrating against the eagerness with which all who were about to take orders resorted to Boner and other Romish bishops, when the accession of Elizabeth promised a change of policy, has been unfortunately mislaid.

† This homily is evidently claimed as his own by Bishop Boner. All the other in the volume he set forth have the signature of Pendleton or Harpesfield. This alone has the initials E. B.

rebuke, punish, and correct them that be evil, as it is to cherish and reward them that be good and innocent. St. Paul so declareth writing to the Romans, and saying, the high powers are ordained of God, not to be dreadful to them that do well, but unto malefactors, to draw the sword to take vengeance of him that committeth the sin. And St. Paul biddeth Timothy constantly and vehemently to rebuke the sin by the word of God; so that both offices should be diligently executed to impugn the kingdom of the devil,—the preacher with the word, and the governor with the sword. Else they love neither God nor them whom they govern, if for lack of correction they wilfully suffer God to be offended, and them whom they govern to perish; for as every loving father correcteth his natural son when he doth amiss, or else he loveth him not, so all governors of realms, countries, towns, and houses, should lovingly correct them who be offenders under their governance. . . . And such rebukes and punishments must be done in time . . . . And such evil persons that be great offenders of God and the commonwealth, charity requireth to be cut off from the body of the commonweal, lest they corrupt other good and honest persons, like as a good surgeon cutteth away a putrefied and festered member for the love he hath to the whole body adjoining it. Thus is declared unto you what true charity or Christian love is, so plainly that no man need to be deceived."

Exasperated by unheard-of cruelties, but restrained by the political caution of the government, the protestants regained their ascendancy, under circumstances which prevented them from staining their righteous victory with bloodshed; and it is mere justice to attribute it to the intriguing spirit of the Roman see, that a course so exemplary was at last forsaken. The moderate measures of Elizabeth were rewarded with a surprising degree of compliance; and had the protestant clergy entered into the spirit of them, it is possible that no machinations abroad might have broken up the unity at home.\* Pius V., however, by two bulls, one for the confounding of heretics, issued in 1566; another excommunicating the queen, issued 1569, and set up on the bishop of London's palace gates in 1570, put an end to the complaisance of the stricter papists, and drew down upon their heads a persecution. The queen, who, as Secretary Walsingham writes, had no "liking to make windows in men's hearts and secret thoughts, except the abundance of them did overflow into overt and expresse acts," delayed severity until "the seminaries began to blossom, and to send forth daily priests and professed men; . . . that by the poison which they spread the humours of most papists were altered, and that they were no more papists in conscience...but papists in faction; then were there new laws made for the punishment of such as should submit themselves to such reconcilements or renunciation of obedience."†

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\* This it must be allowed is doubtful, for the popular feeling was deeply exasperated at an earlier period.—See page 362.

† Collier, ii. 607. It is but fair to add, that the penal laws were executed with increased severity by Elizabeth's successor. "A gentlewoman was hanged only for relieving and harbouring a papist. A citizen was hanged only for being reconciled to the church of Rome; besides, the penal laws were such, and so executed, that they could not subsist."—Goodman's Court of King James, p. 100.

All this is clear and statesman-like ; but the pulpit told a different tale, both in principle and spirit. The preachers do not seem to have gained any hold upon the truths on which the secretary and Lord Burleigh, in his "Execution for Justice," founded their defence of the penal laws. The theoretical position of the papists may be learned from the latter ; their actual state is vividly depicted by the former. Exhortations to the government not to spare the shaven and greased idolaters, and offensive pictures of the Roman missionary and schoolmaster, are sufficiently frequent in the sermons of the sixteenth century ; and it is utterly incomprehensible how they can have been drawn as they were by men who had felt the power of conscience, and stood the test of adversity. The following is extracted from a sermon of Archbishop Sandys', preached at York on the anniversary of the queen's accession. His text was, "Take us the little foxes which destroy the vines." (Cant. ii. 15.) These he assumes to be "monks, friars, and massing priests :"—

"The pope hath sent his proctors abroad to pardon whatsoever is already past, so that men will now forsake the church of Christ, and join themselves unto the harlot inseparably henceforward, which to do they must take a solemn oath, and in token thereof wear some mark of the beast, as a cross, an *Agnus Dei*, a medal, or some such badge of recognizance. These popish proctors have poisoned many ; and the observing of this most wicked oath hath made many silly souls, especially women, break their faith to Christ, their loyalty to their prince, and their promised obedience to their husbands.

"Death, exile, confiscation, incarceration, these lawful means are wisely to be used of Christian magistrates, as traps to take these little foxes.

"The first is death. It is the Lord's commandment, 'Let the false prophet die ;' 'Let the adulterer and the adulteress be put to death ;' 'Let the blasphemer be stoned.' Moses observed this in destroying idolaters, and hanging up them that committed whoredom. The magistrate beareth not the sword in vain. Asa, the good King of Judah, gave commandment, that 'If any would not seek the Lord God of Israel he should die, from the least to the greatest, from the man to the woman.' Thus zealous magistrates have endeavoured to take rebellious foxes.

"The third trap to take withal is confiscation of goods ; which way is the easiest and not the worst, for most men love mammon better than God,—their riches more than their religion. When the rich man heard that he and his wealth must part, he went away very sorrowful. If he from Christ, it is to be hoped these will from Antichrist ; there can be no sharper punishment to a worldly-minded man than to be taken in this trap ; God therefore commanded the Egyptians to be spoiled, than which there could be no plague more grievous unto them, being so greedily set upon their gain. . . . It is no evil nor unlawful policy to weaken these enemies which are so ready to use the strength of their wealth to overthrow the church if occasion did serve. Touch them by the purse, it is the most ready way to take and tame these foxes.

"The last way set down by wise Artaxerxes is incarceration. When Joseph did cast his brethren into prison, then they remembered their fault and repented ; then they thought, we suffer these things deservedly, for the hardness of our hearts against our brother. Manasses was never reclaimed until he was enclosed in prison ; he was miserable in his kingdom, and blessed in his captivity. Thus it is the duty as well of the magistrate as of the minister to obey the commandment of the Almighty, and by all means to prevent wicked enterprises ; to root out evil, and to seek the safety of God's vineyard, his

beloved church. Which, God grant them once effectually to do for their own discharge and benefit of the people so dearly redeemed by the blood of Christ. To whom" &c.—Page 74.

The next illustrations shall be drawn from the Sermons of Bishop Jewel, and are curious, as acknowledging the absence of secular motive and the fervour of piety in those to whom he was so strongly and conscientiously opposed, and whom he charged with wilful ignorance and resolute rejection of what they knew to be the truth.

"Alas! I speak not now of the ignorant and unlearned sort of people, that offend of simplicity, and have a zeal for God, although it be not according to knowledge, but I speak of them that be learned, and know well that we teach you nothing this day but that Christ and his apostles taught before us, and was evermore frequented throughout the church until all things grew to corruption; and of the contrary part they do know, and their consciences do testify unto them, that their doctrine for the most part is contrary to the primitive church, contrary to the apostles, contrary to Christ himself. Yet will these men sooner leave their living than be present at the hearing of an English prayer, or communicate with the people under both kinds. They call it a schism to have the Common Prayer in a tongue the people can understand; to communicate under both kinds they call it a schism; for the ministers to be married they call it a schism; and other like things that it were tedious to rehearse at length."—Jewel.

A Romanist hearer might be tempted to exclaim, in words elsewhere used by this eloquent preacher and holy man, "O Christ! where is now thy new commandment? where is now thy badge, thy cognisance, whereby thy servants are known? where is that peace which thou leftest to thy disciples?" But the fact is that Jewel, when not under the immediate pressure of controversy, could sympathize with the aspirations of misguided piety, and do as much justice to the class of men whose sufferings are at present under consideration as perhaps any one bishop on the bench would have ventured to render.

"There are to this day many to all appearance godly men, of good life, of righteous dealing, of great zeal and conscience, but yet have not eyes to see these things. I protest in their behalf, as did Paul: they have a great zeal for God's glory. Would God it were according to knowledge! We may say with the prophet, 'Oh Lord, thy judgments are like a great deep; who hath known the mind of the Lord? or who is of his counsel? God knoweth his time. He hath the key of David. He openeth and no man shutteth; he is the father of lights; we are in his hand, both we and all our counsels. God grant that we may put off all fleshly affections and put on Jesus Christ, and that all the earth may see his glory.'—Rom. xiii. 12."

It never occurred to the preachers of the day, however, fairly to separate between overt acts and inward thoughts, leaving the one to the civil authorities and the other to God. Attempting to "bring men to the truth" by moral force alone, and "compel them to abstain from holding openly doctrines contrary thereto," by pains and penalties.

"Appertain therefore to the see and bishop of Rome this care or no, to politic magistrates questionless it appertaineth, and therefore ought they, and much more may they, reform religion in their commonwealths according to their calling, that is, by external and outward discipline. Whereof seeing bodily pains and fear of the same is a part, by corporal punishment and severity of laws may they attempt it. And this with judgment and upon very good advice was St. Augustine fully resolved upon, for that princes by



power of the sword may *bring men to the truth*, and compel them to abstain from holding openly doctrines contrary thereto, he not slightly defendeth, and by the way, as it were, but even of set purpose."—Westphaling. Sermons. Fol. 22.

It may be necessary in these days to excuse these Elizabethan bishops for using such language in the discharge of their public duties. In theirs, however, it not only needed no apology, but, if habitually wanting, became an imputation on their characters. Bishop Alley, it seems, (or Bishop Bradbridge, for I cannot ascertain which with absolute certainty,) was habitually silent on such subjects, and defended that course, as will be hereafter stated. Both of them had suffered persecution, and it had so little power in changing their own opinions that it would be no discredit to either if they did not try it upon others. William Kethe, however, preaching in the diocese of the bishop he accused (in 1570) launched out, in a manner worthy the associate of Whittingham and Goodman, against the diocesan.

"There was of late a papistical prelate in this shire (Dorset) who, in the pulpit, cast out these or such like words in effect, that where men marvelled he spake no more against the pope, he did them to understand that he knew no hurt by the pope. If he were a good man, he prayed God to continue him in his goodness; and if he were an ill man, he prayed God to amend him.

"What words were these of a preacher! What subject is there so simple which knoweth not that that vile Italian of Rome is a traitor to this realm, who hath of late, by his beastly bulls, stirred the subjects of this realm to rebel against their lawful magistrates, and hath sought what he might, and yet doth what he can, to pull the crown from the queen's majesty's head. And is it fit that a papist which shall speak such words of the pope as I have recited, or the like in effect, shall yet continue not only an ordinary over a great multitude, but also a common preacher, such as he is, in this shire? Such are the subtle shifts of crafty papists, and such a form or countenance of honesty they can make with a multitude that shall cleave unto them to speak in their cause, that they are able to cast a mist before the eyes of such as are to be revered, both for their wisdom, learning, godliness, and virtue."

If one bishop, however, could enunciate anything so at variance with his times, there were multitudes of plebeian preachers who supplied his lack of zeal in admonishing the civil magistrate not to let his sword rust in the scabbard. Nothing can exceed the virulence with which it was customary to deal with these misled people. In a sermon preached at court, by Thomas Drant, B.D., on the text, (Gen. ii.) "They were both naked, the man and his wife Eve, and blushed not," he proceeds, when animadverting on lenity towards papists, to say—

"But it is well enough considered, I think, of those that have most cause to consider it, that nodding will not serve, nor becking will not serve, nor checking will not serve, therefore it must be a club, or it must be a hatchet, or it must be an halter, or something it must be, or else of a surety some of these heads will never be quiet. . . .

"The worst traitors to God and most rebels to the prince are those papists. Upon them, therefore, first and principally let her draw out the sword. It is the office and duty of the magistrates to keep a diligent watch for these corner creepers, amongst the which none do more hurt than popish priests, which, dispersed in divers houses of the country, some of them are so impudent that

they shame not to be seen with their Balaam, his mark, and other attire of papists; which priests, I do marvel why they are suffered to be in the house with papists, for there is no manner of likelihood in the world of [their] teaching any other but popery, unless any man be so fond as to think that two wolves being together the one will persuade the other from ravening. There is also another sort of popish night-owl, who, albeit they be neither shaven nor greased, yet do they as much harm as the others; and these are popish schoolmasters, who, under pretence of teaching gentlemen's children the Latin tongue, do secretly and privily nuzzle them in the principles of papistry, to the breeding of a further inconvenience if it be not wisely prevented in time. These corner creepers also must be diligently looked unto, which I humbly beseech those unto whose office it doth appertain, especially to provide that they may be."—Stockwood, on Matt. ix. 35.

"If I hastened not to other matter, I might in this place discover the Romish clergy, and shew both how the holy ordinance and institution of the ministry is by them profaned, and how miserably they have seduced the Lord his people, whenas all their priests are horrible idolaters, and in most of them is found neither ability nor will either to instruct and feed their flocks or to explain and open their own idolatrous service, or to make any reckoning of a right faith, and therefore I may justly wipe that greased generation out of the number of God his true ministers."—John Walsall, 1578.

And here it may be observed that this was not a hasty nor a singular opinion. Although the church of England always allowed the Roman orders, numbers of our clergy publicly denied their validity, and regarded their admission as a disgrace which they shared.

Such a style of oratory was objectionable enough when the preacher stood at Paul's Cross and the papists were at liberty, but it became still more so when the preacher stood in the chapel of the Tower, and belaboured the fettered prisoners there; men who had at least sufficient evidence, from their very position, that they were sincere, to preserve their self-respect, and exasperate their hatred of everything protestant; Laud, when similarly situated, records a sermon he heard preached in that chapel by a soldier in a buff coat. The seminarists probably profited by their teacher as much as the primate by his while listening to some passages in a "Sermon of John Keltridge, preacher of the word of God in London, preached before the Jesuits in the Tower, 1581; in which were confuted to their faces the most principal and chief points of their Romish and whoreish religion, and all such articles as they defend contrary to the word of God were laid open, and ripped up unto them." Thus he held forth:—

"Convince me, then, and condemn me. Is it because your religion cometh of sin? Then be ashamed; profess God's word. Is it because all your trumpery proceedeth of the pope? Revolt, return, amend, and deny him; stay upon the Lord God. Is it because the inventors of your mass have been such as was also your service invented? Filthy, ungodly, wicked, devilish, evil-disposed, naughty persons, and idolaters? Why you may forsake them when you will. But is it because that I open you the truth, because I tell you of the sins of your fathers and your own? because I tell you of your manifold lyings, great untruths, slanderous reproaches, filthy demeanour, ungodly life, evil deeds, erroneous opinions, foolish ceremonies, devilish heresies, hypocritical devices, human institutions, popish decrees, and whorish fables, which you have brought in and would confirm in England? I exhort you then in the name of the Lord to eschew and abhor them all; you shall never be told of them any more; we will forget them. If not, then heaven and earth shall be

witness that I have told you all your sins, and of all your abominations this day, and yet you cease not to persevere still in the same. You that be here, coming from the pope, how can you stand so boldly, and face it out so gazingly, and hear us so repiningly, and spurn so irksomely as you do, without horror of conscience? We cannot suffer you, we may not suffer you, to defend so horrible and erroneous constitutions as your forefathers, the wicked popes invented. What sin was not committed by them? what abominations were not done by them? what stinking and slavish constitutions were not decreed by them? . . . Wherefore as your popes have corrupted all things, so will we, and so ought we, to flee from them in all things.”—p. 23.

The same strain is continued in a second sermon to the same audience, p. 28.

“You! you walk according to the ways of them of Gomorrah! You! you trust in Pharaoh and in his mighty power; you repose on the pope’s shoulders, and not on God; you are comforted in Herod; his pleasant notion and sweet style hath bewitched you. You! you are protected under the shadow of the great beast in the revelation, to whom the most of the kings of the earth do fall down and give worship. You! you are angry with Cain; you! you are hardened as was Sehon; you! you are the sons of the fathers that have cast stones at the prophets; you! you are boldened with Zedechias; you! you are still, and you will be sacrificers still to the queen of heaven; you! you have practised and taken counsel against the Lord, against Christ, against his anointed; but Achitophel with you and you with him, you with Absalom, Absalom with you, shall be overthrown both alike, and have one end.”—page 60.

Enough has been adduced illustrating a position well laid down by Anthony Anderson—“the duty of true conversion is *first* to cast out of the chair and church Baalim and Ashtaroth, and *then* to direct our hearts unto the Lord.” A passage from Crowley’s Sermon at the Election of the Lord Mayor, in 1574, with the latter clause of which the writer can for once entirely coincide, shall conclude these extracts.

“Of all sectaries the papist is most contrary to Christ. . . . You, therefore, to whom it belongeth to give voices in this election, look well to the religion of him whom you choose, and if any be a papist, so hate him as God hated Esau and David’s elder brethren, that you refuse him, and choose him not to rule you because he is not a brother.”

Such conduct Englishmen might have pursued without thinking, like Latimer, that “all those that be massmongers, be deniers of Christ;” or with Drant, “that all those of the papistry have their consciences seared with that hot iron whereof St. Paul speaketh, ‘they have corrupt adust consciences.’”

## ANTIQUITIES, ETC.

### SACRAMENTAL ALMS.

THERE are passages in Archdeacon Manning’s Charge, in which some new sources of revenue are sought for, applicable to the great works which the church has on hand—the endowment of churches the spread of education, and the expansion of missionary labour. He

attempts to prove that the prejudice which considers sacramental offerings as exclusively destined for eleemosynary purposes, is unfounded, and that nothing more than the agreement of the clergy and laity is needed to make them applicable to any undertaking which concerns the religious welfare of the community. As this is not the view that has recently obtained, precedents acquire a certain value; and a rather disgusting transaction in the beginning of the last century may be worth reciting. It has been sent by a correspondent.

In the year 1717 there occurred a dispute between some of the inhabitants of Kew and the curate of their then recently-erected chapel,\* Mr. Fogg. The Bishop of Winchester (Sir Jonathan Trelawney, one of the "seven," but who took the oaths to William and Mary) appointed a day for hearing the case. The complaints brought against the curate were (1) his non-residence; (2) his unfrequent catechizing; (3) his appropriation of the sacramental alms to his own private use. In support of this third charge, the inhabitants by their spokesman urged as follows:—

"The inhabitants take it, that all the offerings given at the sacrament ought to be applied to pious and charitable uses. If this is not so understood and publicly known, it will greatly diminish, if not totally spoil, the charity.

"It being left to the pious intention of every person to give what he pleases: and if I know what I give is not to be applied for charity, and my design in giving is that it shall be applied to no other purpose, my design, and so my charity, is plainly frustrated.

"And, my lord, I doubt not the consequence is plain, that either the communicants will not give, or, if anything, but very little; and look upon themselves [as] sufficient to distribute their own charity as they please.

"If we were in the case of a poor, indigent curate, with a numerous family, and only ten or fifteen pounds a-year to support them; we would most readily concur with your lordship that to relieve such a poor gentleman would be an act of very great charity; and, doubtless, we should be well warranted by several texts of the scripture for so doing, and *particularly by several of those which are usually read at the offertory.*

"But pray, my lord, be pleased to consider is this our case? Our revenues, we insist upon it, are very near one hundred pounds a year; and if it were not half so much, is not that even far beyond what many curates in England have to maintain large families? Can it therefore be called a charity in our case to add four or five pounds a year out of the sacrament money, by way of augmentation, to what our minister already has? No, surely it is not; and I should think he might be very well satisfied with what this cure brings him in, without insisting on any proportion of the sacrament money for his own private use.

"We readily submit that he shall have a third part to distribute to

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\* The chapel was consecrated May 12, 1714.

pious and charitable uses, so as he renders an account to the inhabitants to whom and in what manner he has applied it. The chapelwarden, on his part, doing the like as to another third; and for the other third, we hope your lordship will be of opinion that it ought to be laid up for the benefit of the fabric of the chapel, to be laid out in the repairs and ornaments of it, or to bind out poor children apprentices.

"But the inhabitants, as well as Mr. Fogg, entirely submit the whole matter relating to the sacrament money to your lordship's direction.

"The other matters which Mr. Fogg has agreed to are: That he will not begin the service until a quarter after eleven on prayer-days; and that the bell shall ring a full quarter before, and toll a full quarter after eleven; and that he will read prayers Wednesdays, Fridays, and all holydays in the year; *as also the most excellent exhortation to the communion the Sunday before the celebration of the holy sacrament.* And that for the future he will endeavour so to raise his voice as that he may be distinctly heard all over the chapel."

On a former occasion, in 1715, it appears that Mr. Fogg had applied to his diocesan for directions respecting the sacramental alms, "who was pleased to command that the moneys collected at the holy sacrament should be disposed of in the manner following—viz., The collection on Easter day was to be entirely the minister's; the other collections to be disposed of at the direction of him and chapelwarden." After having had the case argued before him as above stated, the bishop issued the following directions to Mr. Fogg, *explanatory*, as he says, of his former decision:—

"Sir,—As to the money collected at the sacrament in Kew Green before the date of my late decree of admonition, I order that you shall retain one-third part thereof,\* to dispose as you think fit; and that you immediately pay over the other two thirds to the chapelwarden, to be distributed as the inhabitants of Kew Green shall agree among themselves. But as to all collections to be made from the date of my decree (1715), it was my intent, and I do hereby order, that you and the chapelwarden shall for the future, according to the rubric, give and distribute it all amongst the poor inhabitants of Kew, without retaining any part of it yourselves. And I expect that an account be kept of the persons' names to whom it is distributed.

JONAT. WINTON."

"23rd March, 1717."

#### BONER'S HOMILIES.

STRYPE, in the "Ecclesiastical Memorials," has quoted a few of the introductory words of Boner's "Preface to the Book of Homelies," set forth by him in 1555. The whole is sufficiently curious, however,

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\* This seems to be giving up the view of the rubric taken in the next sentence. If the bishop could legalize the past, he might provide for the future.

and illustrative of the tone of restored Romanism, to be not unsuitable in this place.

THE PREFACE OF THE BYSHOPPE OF LONDON TO THE READER.

WHEREAS, in the tyme of the late outragious & pestiferous scieme, byng here in this church, & realme of Englande, all godliness & goodnes, was dyspyssed, & in manner banyshed, & the catholyque trade, & doctryne, of the church (wyth a newe, envyouse, & odious terme) called, & named papystry, like also as devoute religion, & honest behauiour of men, was accounted, & taken for superstition, & hipocrisy. And thereupon (by sondry wayes & wiles) pernicious, & euyl doctrine, was sowne, planted & set forth, sometymes by the proceeding Preacher's sermons, sometymes by theyre prynted treatise, sugred all over with lose lybertye, (a thing indeede most delectable & pleasaunt unto the fleashe & unto all unruly persons) sometymes by reading, playnge, singynge, & other like meanes, & newe deuises, by reason whereof, gret insolency, disordre, contention, & much inconvenience dayly more & more did ensue, to the greate dyshonor of God, the lamentable hurte, & destructyon of the subjectes, & the notable reproch, rebuke & slaunder of the hole realme. The people whereof by sondry wycked persons were borne in hande that they had gotten God by the fote, & that they were brought out of tiranny darkness & ignorance, into liberty lyght, & perfytt knowledge, where in verry dede they were brought from the good to the badde. And fro' God's blessinge (as the prouerbe is) into a warme sonne: infected with all error & naughtines, drowned in sensualitie & malyce, & armed with unshamefast boldnes, presumption, and arrogancie, taking upon them to be guydes, instructours, & teachers of other, where they themselves were in verry dede utterly blind, ignoraunt, & voide of knowledge, onely bent to destroye all good rule & order. I have for these causes, & other honeste consideratyon, thought (consideryng the cure and charge I have of all suche as are of my Dyocessee of London) it to be mete conuenient, & necessary for my part, earnestlye to trauallye & labour, with my chapleynes & frende, both that errorrs, heresies, & noughtye opinions may cleane be weeded, purged, & expelled out of my diocese (a great helpe whereunto is given by diuerse provisions made by the kinges & queenes mooste excellent majestyes, & especyallye by that godlye proclamation, whyche of late was sente forthe by theyr graces, concernynge the brynyng in of certayn heretycall & naughtye boke) & also that a verry pure syncere, & true doctrine of the faith and religion of Chryst, in al necessary poyntes of the same faythefullye, playnelye, and profitablye, be set furthe within my saide dyocessee to the good erudition, and instruction of all the people within the same. And therefore have at this present, for myne owne diocessee caused this present boke with homelyes thereunto adjoined, to be set fourth: that the sayd people (accordyng to the wyl & commandement of the great king & prophet David) may declyne from euyll, & do that thing whiche is good. And the order of this boke is this. Fyrste, because without faith it is impossible to please God, there shall be in the begynnynge something spoken of fayth, to know what it is, & howe it is to be taken here in this boke. Secondly, because the summe & pithe of our chrysten fayth is brefely collected, and cōprysed in effecte, in our common crede, therefore the sayd crede, to teach us what, and howe to believe, shall be playnely and truly set fourth, and also declared. Thyrdly, because there are vii sacramentes of Chrystes catholyque church, wherein God doth ordinarily worke, & participate unto us his speciale giftes, & graces, here in this life, therefore in the thirde place, the saide vii sacramentes shall be set fourth, & expounded. Fourthlye, because the ten commaundments are the highwaye ordeined by God, in which every one in this lyfe muste walke, yf he wyl come unto the blysee of heaven: therefore the said x commaundmentes, shall orderly be set furth & have also their declaration. Fyftely, because we our selves, as of our selves, are unable to doo good & therefore nede

always the assistance, grace, aide & helpe of Almyghty God, without which we nether can continue in this life, nether yet do anything acceptable in the sighte of God, whereby to attayne the lyfe to come: therefore in the fyfte place there is a rowme for prayer, as whereby to obtayne grace & helpe at God's handes. And that prayer is there set forth, which Chrysta hymselfe, beyinge here in this worlde, did make & give to hys discyples, that is to saye, the Pater noster, whiche conteyneth in it all things necessary for a chrysten man here in this life & this Pater noster hath also his exposition.

Sixtelye, because the Ave Maria is a prayer taken out of scripture, & containeth in it a blessed matter, & a joyfull rehersale & magnifenge of God, in the worke of Chrystes incarnation, wroughte in the wombe of the blessed Virgin Mary, & she therby worthelye to be honored & worshypped, therefore the said Ave Maria, with the declaration therof, is in order followynge the said Pater noster.

Seventhly, because personnes, vicars, & curates, are commaunded by the lawe, to reade & declar unto theyr parishioners the vii deadly synnes, the viii beatitudes, & certayne other thinges, therefore in the vii & viii places, there are set forth at length the sayd thinges, with exposition & declaration of the same. And albeit these thinges soo sete forth, beying red & declared unto the people, delyberately, & playnely, may seme suffisiente, & the people thereby bounde of reason to be contente there withall, as having all those thinges, whiche manye wise are requisit & necessary for theyr soule heilthe yet to the intent they shall have no cause to murmure or grudge, for lache of certayne boke in the englishe tongue for their instruction, or yet for lache of preachyng unto them, they shall in the ix place of thys boke, though they can not rede, have certayne homelies, to be on the sondayes & holydayes by theyr persons, vicars, or curates, redde unto them in the Englishe toungue, trustyng that the people thus ordered & taught, wyl take this my doynge in good parte, & studye as well to profyt themselves therby, as I & my chapleynes have bene studious & carefull herein to doo them good. And the Kyng of Kinges, & Lord of Lordes, geue us al so plentifully of his grace, that everye one of us, in all partes, maye doo our dueties, & that we all maye lyve in reste & quietnes, specialye in the unyite of Chrystes catholique church, & his religion, lovyng & serving God, with all oure harte & holynes & ryghteousnes, all the dayes of this our lyfe, so y<sup>t</sup> finally we may attayne to the life that never shal fayle but continue for ever, which graunt unto us the father, the sonne, & the holye ghost preserving our good kinge & quene in al joye & felicitie, longe to continue, to theyr glory & our comforts. Amen.

#### APPREHENSION OF A PRIEST ABOUT TO SAY MASS, A.D. 1562.

"IN the year of our Lord 1562, the eighth day of September, was a priest (whose name was Sir — Havarde) taken (by certain promoters and my Lord of Ely's men) for saying of Mass in Fetter lane, at my lady Care's house, which Priest was violently taken & led (as ten times worse than a traitor) through Holborn Newgate market & Cheapside, to the Compter at the Stocks called the Poultry, with all his ornaments on him as he was ravist to mass, with his mass-book & his porthoys borne before him, & the chalice with the Pax & all other things as much as might make rude people to wonder upon him, & the number of people was exceeding great that followed him, mocking deriding cursing & wishing evil to him as some to have him set on the pillory, some to have him hanged, some hanged & quartered, some to have him burned, some to have him torn in pieces and all his favourers with as much violence as the Devil could invent & much more than I can write. But well was he or she that could get a pluck at him or give him a thump with their fist or spit in his face, and to scorn him with saying ora pro nobis S. Maria because it was our Lady day of her nativity (but not kept holy) & also they sang Dominus vobiscum & such like."

The writer is indebted for this graphic description of a striking scene, to a friend

who pointed it out to him in a MS. of Stow's in the Lambeth Library, as well as a fragment of a sermon by Cole, Archdeacon of Essex, preached Jan. 26th, 1564, at Paul's Cross, on occasion of the cessation of the plague, in which he told his audience "that the cause thereof was the superstitious religion of Rome, which was, he said, so much favoured of the citizens. He gave us warning to beware thereof, calling it a false religion, worse than either *the Turk's* religion, or the *devil's* religion. Moreover he said it stood upon four pillars which were rotten posts, that is to say images, purgatory, the sacrifice of the mass, and transubstantiation, against the which he did inveigh, and said that if we did not beware of false religion, although God had clean taken away that plague, he would send a worse upon us, that is to say, fire and sword, which should slay the children at their mothers' breasts, and wives should be slain from their husbands, &c."

## SACRED POETRY.

### MAY DAY IN OXFORD.

N.B.—A Latin hymn is sung yearly on this day at Oxford, on the top of Magdalen College tower at sunrise.)

FAIR Oxford! to whose honoured throne  
 Each season as it flies  
 Still brings a lustre of its own,  
 The grace of changing skies;  
 Embower'd haunt for musing, meet  
 The long year's varied day,  
 Each smile of thine, how doubly sweet,  
 That ushers in the May!

It comes, that chant, through ether clear  
 Soft clouds of music go,  
 Then sink, like morning dews, to cheer  
 The listening world below.  
 It falls so sweet, that wondrous art  
 To Egypt's image given,  
 Finds here its holier counterpart,  
 Strains waked again by heaven.

Sure on our fathers' spirits lay  
 The strong hand of the Spring,  
 Who framed that service, gentle May,  
 To hymn thy welcoming;  
 The faith of universal birth,  
 The common sympathy,  
 That ever links the things of earth  
 With things beyond the sky;

Which bade the early Persian make  
 The cope of Heaven his shrine,  
 For sacrificial altar take  
 The mountain peaks divine;  
 The faith, with which the Moslem filled,  
 'Mid Nature's brightest bloom,  
 In fairest landscape, joys to build  
 His cypress-shadow'd tomb.



Scorn not that faith ! Has Earth no spells  
 Of might in fancy's view,  
 To change dark waves to inland dells,  
 Dry wastes to waters blue ?  
 Revere the charm that so would fain  
 Transfigure earth to heaven ;  
 Nor let the more than golden chain,  
 That joins them both be riven !

W. H. S.

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions  
 of his Correspondents.

ON THE GENUINENESS OF MASON'S VALIDITY OF THE ORDERS  
 OF THE MINISTERS OF THE REFORMED CHURCHES BEYOND  
 THE SEAS.

SIR,—In a paper in your last number, entitled "Remarks upon some of the Quotations in the Bishop of London's Sermons," your correspondent "W. A. H." writes as follows:—

"The next quotation in the sermon which I would notice is that from Mason, whom the bishop calls 'the learned defender of our ordinations, and of those of the foreign reformed churches.' And the quotation is made from a work professing to be Mason's, entitled, 'The Validity of the Orders of the Ministers of the Reformed Churches beyond the Seas, maintained against the Romanists,' printed in a collection of tracts at Oxford, in 1641. It ought, however, to be mentioned, that there can be little doubt of this being a spurious work. The reasons for forming this judgment of it are stated by Lindsay, in the preface of his translation of Mason's genuine work, (p. iv.,) and may be summed up as follows:—1. Its first appearance was not," &c.

With this summary I need not trouble you; as your readers who may be desirous of considering it, will naturally refer to "W. A. H.'s" own letter. I need only mention, that the summary closes with the following conclusion from Lindsay:—

"From whence I make no scruple to pass this censure upon it, that it is none of his (Mason's), but published in his name by a timeserver, to serve the turn of a faction (after his death) by Mason's well-established reputation." (p. 290.)

As I not long ago referred to this tract as the genuine production of Mason, (Christian Institutes, vol. iii. p. 258,) perhaps you will permit me to state, that I did not do this without having examined the question *generally*, and without having considered in *particular*, Lindsay's arguments in his preface. I will not, however, trouble you with any argument in detail for regarding the work as really Mason's, and for thinking Lindsay's reasons not satisfactory. But perhaps you will kindly indulge me with room to invite "W. A. H.'s" attention, and that of your readers, to an extract from "A Letter from Mr. Samuel

\* The calenture and the mirage.

Ward to Mr. James Usher, afterwards Archbishop of Armagh, then in London." It appears in Parr's *Life and Letters of the Archbishop*, fol. 1686, p. 34, and is dated "Sidney College," (of which Ward was then Master,) "April 14, 1615," (qy. 1613.) The first edition of Mason's great work we referred to came out in fol. in 1613.

"I am sorry I had not an opportunity to see you before my departure out of the city. I pray you inform me what the specialties are which are omitted in Mr. Mason's book. I would only know the heads." Immediately before the end of the letter he returns to Mason's book thus:—

"I had no leisure when I was with you to inquire how Mr. Mason doth warrant the vocation and ordination of the ministers of the reformed churches in foreign parts. Thus, with my best wishes, I remain, &c."

After a consideration of these two passages, I apprehend, Mr. Editor, that there will remain little doubt that the tract in question did indeed constitute, originally, a portion of Mason's grand work; that it formed one of the main "specialties omitted," and enquired after by Ward; being left out at the press, possibly from some prudential considerations; and that it continued in MS. till 1641, when it appeared in a collection, of which there is good reason to believe that Usher, then archbishop, was cognizant.

I remain, Sir, your very obedient humble servant,

CHR. WORDSWORTH.

*Buxted Parsonage, Uckfield.*

#### VAUGHAN'S LIFE OF WYCLIFFE.

DEAR SIR,—It seems hardly worth while to continue such a controversy as that to which Dr. Vaughan's letter in your last number would give rise.

But it may be well, with your permission, briefly to call the attention of your readers to one or two points.

First, Dr. Vaughan entirely drops the cause of complaint, which occasioned the original mention of my name in his defence of "Congregationalism"—viz., that my chief motive in attacking him was because he was a dissenter who had presumed to write a book without having "touched college walls," to use his own rather odd mode of describing an university education.

This accusation, therefore, is now, I presume, abandoned, or reserved more probably for the ears of "Congregationalists" alone. It is evidently a matter which is not expected to tell upon the readers of the *British Magazine*.

Secondly, I had shewn that Dr. Vaughan's boast of having included in his catalogue "forty MSS. preserved in the Library of Trinity College, Dublin, the existence of which had been hitherto unknown to the reformer's biographers," must be reduced at least one half, even after allowing what he tells us "every ingenuous man might have seen at a glance," that the word "unknown" in the above-quoted

announcement meant only "not particularly mentioned by," and that "the reformer's biographers," meant specially Mr. Lewis.

To this, however, Dr. Vaughan now replies that by the term "MSS." he intended not separate volumes, but tracts or pieces, of which several are generally to be found in the same volume; and in this way, including some tracts, which, although separately enumerated, are, in reality, only chapters or sections of one and the same treatise, Dr. Vaughan has succeeded in shewing that he had mentioned about thirty-two MSS., a number which he thinks may be taken as "nearly forty," though other people might imagine it nearer to thirty, MSS.

I certainly had originally understood Dr. Vaughan as having announced the discovery of forty of Wickliffe's *works* which were previously unknown to the world; and I still think his words will be so understood by nine out of ten of his readers. I am willing, however, notwithstanding, to admit his new explanation of his meaning; although I think "an ingenuous man" would have expressed himself differently.

Thirdly, Dr. Vaughan now admits that he was and is, except from my statement, ignorant of the existence of the "Catalogus Librorum Manuscriptorum Angliæ et Hiberniæ," published at Oxford in 1697; and because he and two gentlemen whom he consulted (neither of whom have ever been known to have turned their attention to the subject) were ignorant of the existence of this book, he concludes that Mr. Lewis must have been ignorant of it too!

Surely this is a little too bad. But if Dr. Vaughan now, after having published a life of Wycliffe, admits publicly his ignorance of the existence of so well-known a book, to which one would have thought he should have had recourse in the first instance, in order to ascertain what MSS. of his author were in existence, he cannot complain if doubts are expressed of his qualifications for the task which he was bold enough to undertake.

Lastly, to my accusation against Dr. Vaughan, for having omitted, without any notice, portions of two documents reprinted by him from "Lewis's Appendix," he fully admits the fact, and answers it thus: "Suffice it to say, Dr. Todd must have known that no motive of the kind imputed *could* have influenced me in omitting these passages."

How I could have known so much of Dr. Vaughan's motives, I am unable to conjecture. But the fact is, I imputed to him no motive whatsoever. I observed merely that he had published documents from "Lewis," with omissions, of which omissions he had given no notice whatsoever to his readers. When a writer of history does this, I suppose every one who knows what history is, will agree with me in thinking that such a writer can have no very clear perception of the sacredness of historical truth, and that his references and statements will require to be well looked after.\*

I remain, dear Sir, faithfully yours,

J. H. TODD.

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\* The inquiry what his motives for so doing were, or whether he had any motive at all, is nothing to the purpose. In the present case I am quite willing to

## ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ.

SIR,—Having been entrusted with the review of Mr. Brogden's Illustrations of the Ritual, I alluded to the controversy relative to Icon Basilike. The lapse of twelve years since I read it, must be my apology for calling Dr. Wordsworth's two letters a pamphlet; and the indecision which the answers of his opponents left on my mind, made me unwilling to see the question referred to as completely settled.

My impression was, and is, that either Mr. Todd, or Archdeacon Broughton, had the last word in the discussion, which I think lasted four years; or at all events, that they so far invalidated the claims of the royal author, as to make it fair to say the controversy was not settled in 1825. I am sorry, however, that I was betrayed into doing obliquely, and perhaps not very politely, what I attempted to avoid—pronouncing an opinion on a matter which I never carefully studied, and on which I really had none. I assure you, however, that no one can feel more respect for Dr. Wordsworth's scholarship and character than—

## THE REVIEWER OF MR. BROGDEN'S ILLUSTRATIONS.

## PAPAL EXACTIONS IN BRITAIN CONSEQUENT ON PAPAL DOMINION.

## "Indulgences, Pardons, and Jubilees."

(Continued from p. 161.)

SIR,—Bellarmine tells us that the *sale of indulgences* was never practised by the church of Rome as a church, but that, though the people gave money when the pope gave indulgences, it was given by way of alms, and not by way of purchase. Boniface IX., A.D. 1395, is, however, more honest. Being much dissatisfied at the smallness of the oblations at Rome, he sent his "jubilees" to Colen, Magdeburg, and other cities, but invariably sent his collectors to take his share of the money that was gathered, and always inserted in the "jubilees" this clause, "*Porrigentibus manus adjutrices*," which, as Gibson says, in plain English, means, "to those who would pay;" and Gobelinus Persona\* says, "that without money no indulgence could be granted." Henry de Knighton,† A.D. 1390, says, "*Nam aliter non absolvebantur, nisi darent secundum posse suum, et facultatem suam*;" and the "*Taxa Cameræ Apostolicæ*"‡ declares plainly, "*Nota diligenter, quod*

admit that Dr. Vaughan had no motive for the omissions in question, and that he did not know he was doing wrong. This seems the sum and substance of his defence of himself, and how far it may re-establish his character as a trustworthy historian may safely be left to the judgment of the reader.

\* Gobelinus Persona, born in Westphalia, A.D. 1358.

† Henry de Knighton, one of the canons of Leicester, who wrote "*De Eventibus Angliæ*."

‡ "*The Tax of the Apostolical Chamber*," a treatise published by the pope's authority, fixed the rates of payment for all kinds of sins. The following is from the pen of Bishop Taylor:—"And now at last, for a cover to this dish, we have thought fit to mind the world, and to give caution to all that mean to live godly in

hujusmodi gratiæ non conceduntur pauperibus; quia non habent, ergo non possunt consolari.\* Alexander VI., A.D., 1475, exceeded

Christ Jesus, to what an infinite scandal and impiety this affair hath risen in the church of Rome, we mean in the instance of their 'taxa camera, seu cancellaria apostolica,' 'the tax of the apostolical chamber, or chancery,' a book publicly printed and exposed to common sale, of which their own Espensæus, A.D. 1560, gives this account, (Digres. 2, ad c. 1, Epist. ad Titum,) 'that it is a book in which a man may learn more wickedness, than in all the summaries of vices published in the world; and yet to them that will pay for it, there is to many given a licence, to all an absolution, for the greatest and most horrid sins. There is a price set down for his absolution that hath killed his father, or his mother, brother, sister, or wife, or ———, we desire all good Christians to excuse us from naming such horrid things.' 'Nomina sunt, ipso pæne tremenda sono.' But the licences are printed in Paris in the year 1500, by Tossan Denis. Pope Innocent VIII. either was author or enlarger of these rules of this chancery-tax; and there are glosses upon them in which the scholiast himself who made them affirms that he must for that time conceal some things to avoid scandal. But how far this impiety proceeded, and how little regard there is in it to piety, or the good of souls, is visible by that which Augustinus de Ancona teaches, (De Potest. Papæ, q. 3, ad. 3,) 'That the pope ought not to give indulgences equally to them who have a desire to give money but cannot, as to them who actually give;' and whereas it may be objected that then poor men's souls are in a worse condition than the rich, he answers, 'That as to the remission of the punishment acquired by the indulgence, in such case it is not inconvenient that the rich should be in a better condition than the poor.'—Dissuasive, p. 207. The passage of Claudius Espensæus to which Bishop Taylor refers, is the following: 'There is a book publicly set to every man's view, which sells as well now as ever, entitled 'Taxa Cancellaria Apostolica,' which is . . . and set out for gain, like . . . whence more wickedness is learned than from all the summists and summaries of all the vices combined. There is licence granted for many of them, and absolution for all, but only to such as would buy them. I forbear the names, for they are very fearful, even the sound of them. It is strange that in these times, that index and inventory of so many unclean and abominable villanies, (so infamous that I am confident there is not a more scandalous book in all Germany, Switzerland, or any other place which hath separated from the church of Rome,) was not suppressed; yea, it is so far from being suppressed by the church of Rome or her treasurers, that the licences and impurities for those many and horrible crimes are renewed, and for the most part confirmed by the faculties of the legates, which come from thence into these quarters, with power to restore into its former estate everything that was utterly lost, to legitimate . . . , to allow people marriage with such as they had formerly committed adultery with, to absolve such as were perjured, simoniacal, falsifiers, robbers, usurers, schismaticks, hereticks, recanting, yea, and even to admit them to orders, honours, dignities, and all sorts of benefices; to dispense with casual, not wilful, murderers; howbeit, the forecited tax doth not except wilful parricides, killers of father, mother, brother, sister, children, or wife, sorcerers, enchanters, . . . , &c., and that Rome would henceforth have some shame, and cease to set out such a shameless catalogue of all manner of abominations." Claudius Espensæus, be it remembered, the writer of the above, was a papist, and lived A.D. 1560.

\* Sleidan, who wrote about A.D., 1550, a dispassionate and judicious historian, speaking of a later period, says "That Leo X., making use of the usurped power of his predecessors, sent abroad into all kingdoms his letters and bulls, with ample promises of the full pardon of sins, and of eternal salvation, to such as would purchase the same with money." (See the bull of this pope, inf.) "If any man," says Bishop Taylor, in his "Dissertation," "by reason of poverty, could not give the prescribed alms, he could not receive the indulgence; a clause was generally inserted in the indulgence specifying that something was to be given to the church, to the altar, or to a religious house. Indulgences were thus made for the rich, and the treasures of the church were dispensed to those who had treasures of their own. 'Habenti Dabitur,' was the motto of the Romish church." (Vol. x. p. 205.) See also some curious extracts from the "Taxa Cancellariæ Apostolicæ," in Ranchin, page 79, lib. 2.

all his predecessors in the sale of these "jubilees." He extended these graces to all who, unable or unwilling to go to Rome to fetch them, were willing to pay a suitable sum for them at home, and sent those who should discharge the office of agents, whose duty it was to transmit the proceeds of such sales to Rome.\* As regards our own country, the commissioner sent to England at that period by Alexander VI., A.D. 1500, for the sale of these "jubilees," was one Jasper Powe, or Pons, D.D., a Spaniard, "a man of excellent learning and most civil behaviour," in the reign of Henry VII.; and the rates and sums paid may be learnt from the following extract from an old roll in "Weever's Funeral Monuments," p. 165: the roll contains "The Articles of the Bull of the 'holy jubilee of full remission and great joy, granted to the realm of England, Wales, Ireland, Jersey, and Guernsey, and other places under the subjection of King Henry VII., to be distributed according to the true meaning of our Holy Father, unto the king's subjects." The bull states that "whereas his holiness provides for all such perils and jeopardies as may fall to the king's subjects, by granting great indulgence and remission of sins, and trespasses; and whereas his holiness considers the infinite number of people, both spiritual and temporal, who were desirous to have had the said remission in the holy year of grace just passed—that is to say, the year of remission of all sins, and who would have visited the court of Rome, but were let, either by sickness, poverty, feebleness, long distance, and great jeopardy, or business, and charges of spiritual or temporal occupation, or who, being then not desirous, now feel anxious to obtain and purchase the said remission of all sins; and whereas his holiness is unwilling that any should be excluded from this great grace and indulgence, it is granted that those above-mentioned shall have for them and all their household, the said indulgence, remission, and grace, as if they had visited the said churches; first compounding effectually with the commissioner or his deputy for the same, and thereby putting into the chest such gold or silver as may be ordered by the Right Rev. Father in God, Jasper Powe." For the purpose of this composition there were chests placed in the several churches of every city and diocese in England, where, according to the order of Jasper Pons, the commissioner, those who desired grace and indulgence were to pay in their "tax," upon each of which was inscribed the following: "The tax that every man shall put into this chest that will receive the great grace of this jubilee: 1st. Every man and woman, of whatever condition, degree, or state soever, whether archbishop, duke, or any other dignity, spiritual or temporal, having lands to the yearly value of 2000*l.* or above, if he or she will receive

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\* In the "*Antiquitates Britannicæ*," page 302, we read, "A papa undique nuntiatum est si Romam jubilatum veniant, accepturos singulos peccatorum veniam, at his qui aut valetudine, aut negotiis impediti, ire non poterant, fecit potestatem vota pecunia redimendi." We can form some idea of the vast sums raised by indulgences, and sent to Rome, from the fact that from Switzerland alone there was a sum obtained from this source at one time, under the management of Friar Samson, of Milan, amounting to one hundred and twenty thousand crowns. Justly, though profanely, did one of the popes boast, "*Quantas nobis divitias comparavit hac fabula Christi.*"

the great grace of indulgence of this jubilee for themselves, their wives, and their children, not married, shall, without deceit, effectually put into the chest ordained for that intent, of true and lawful money, 3*l.* 7*s.* 8*d.*; and 2*ndly*, having 1000*l.*, to pay 2*l.*; 400*l.* to pay 1*l.* 6*s.* 8*d.*, and so on; all of which were clearly specified. Those whose property was under 200*l.* and above 20*l.* were to pay 1*s.*, and those whose goods were under 20*l.*, were to pay according to their generosity and devotion." We may here remark that home indulgences were not esteemed so powerful and effectual as those which were "far-fetched and dearly bought;" and the profit accruing to the popes and court of Rome by virtue of these was excessive, and always esteemed one of the cardinal supports of the revenues of that see. And hence Franciscus Soderinus, Cardinal of Præneste, called Cardinal Volterra, told Pope Adrian VI., A.D., 1522, that "no reformation could be made that would not notably diminish the rents of the church, which, having four fountains, one temporal, viz., the rents of the ecclesiastical estate, the other three spiritual, viz., indulgences, dispensations, and collation of benefices, none of them could be stopped, without one quarter of the church revenue being lost." Bede says, "*Romam adire magnæ virtutis æstimabatur*;" and there was at all times observed a greater proportion of *English* to flock thither, upon those accounts, than of any other nation; distance always increasing such kind of devotion. Stavely tells us that "as the occasions of going to Rome were infinite, so many that went there never came back again, resolving to lay their bones in that holy ground; and many others, under the influence of superstitious zeal, would leave England to reside at Rome, as at the fountain of grace; and their revenues were, of course, sent to them to be spent in the papal dominions." The *English women* also were induced to make pilgrimage, and with what intent may be learnt from the famous letter of advice from Boniface, Archbishop of Mentz, to Cuthbert, Archbishop of Canterbury, A.D. 750, in which he tells the archbishop to keep the English women at home, for the following reason: "*Perpaucæ enim sunt civitates in Longobardia, vel in Francia, aut in Gallia, in quibus non sit adultera, vel meretrix, generis Anglorum; quod scandalum est magnum, et turpitudine, totius ecclesiæ vestræ.*" In an old and very curious book, called "*The Customes of London*," which Weever tells us "crept into the world in the minority of printing," we have a list of "indulgences and pardons," as formerly were granted to certain churches at Rome; it is titled "*The Hoole Pardon of Rome, granted by divers Popes.*" The subjoined brief extracts, to which I would beg attention, will shew its purport, and develope the character of the imposition.\* Thus, with the proposal and belief of

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\* The examples are taken from "Onuphrius Panvinus, born at Verona, A.D. 1529, de Septem Sanctioribus Ecclesiis Romæ." "In the city of Rome be four churches, in which is mass daily done; but there are six of the same privileged above all others, with great holiness and pardon, as is hereafter declared. The first is called *St. Peter's Church*, the Apostle, and is set upon the foot of an hill, and men go upward thereto a stair of twenty-nine steps high, and as often as a man goeth up and down that stair, he is released from a seventh part of penance, enjoined and granted by Pope Alexander.—Item, As ye come up before the church,

these heavenly advantages, men and women and children, of all qualities, flocked to Rome, at great charge and expense, to partake of these transcendant graces; and whereas "jubilees" were celebrated at some stated times, "pilgrimages" were undertaken and performed daily, upon great variety of grounds; "And when," says Stavelay, "the poor pilgrim had performed all that was required, not forgetting suitable offerings, he returns without one penny in his pocket, with a meagre and fanatic look, a threadbare coat, some scores to pay, and generally a disease into the bargain, it being a common proverb at Rome, 'E curia tria reportari, malam conscientiam, stomachum languidum, and marsupium inane;' and which is said to have caused Bede to make a voluntary misinterpretation of those well-known letters, S.P.Q.R., to import this, 'Stultus populus quærit Romam.' I would add one word as to the sale of indulgences at the period just prior to the Reformation. Leo X.,\* A.D. 1520, after he had presided five years, having reduced himself to straits by his prodigal expenses of various kinds, and being desirous of completing the erection of St. Peter's church, commenced at Rome by Julius II., A.D. 1512, after his example, had recourse to the sale of "indulgences." These he published throughout the Christian world, granting freely to all who would pay money for the building of St. Peter's, among other advantages, the "licence to eat eggs and cheese in the time of Lent." The

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ye may see above the door an image of our Lord, and between his feet standeth one of the pence that God was sold for, and as often as ye look on that penny ye have fourteen hundred years of pardons.—Item, Upon our Lady Day, in Lent, is hung before the choir, a cloth, which the Virgin Mary made; and it hangeth, till the Assumption; and as many times as one sees it he has four hundred years of pardons.—Item, Pope Pelagius granted to every one that visiteth the church of St. Lawrence at the four feasts of the year, at each feast seven hundred years of pardons; and he that goes there every Wednesday delivers a soul from purgatory, and himself quit of all sins.—Item, At the high altar of the church of St. Sebastian, is granted two thousand eight hundred years of pardons; and there is a cellar or vault, wherein lyeth forty-nine popes, all martyrs, and whoso cometh first into that place, delivers eight souls out of purgatory, of such as he most desires, and as much pardon that all the world cannot number nor reckon. And in that vault stands a pit, where St. Peter and St. Paul were hid 250 years, and no man knew what had become of them. *Whoso puts his head into this pit, and takes it out again, is clean from all sin.*" Weever, p. 161, gives us sixty-one examples of the same sort; the above, however, are more than sufficient.

\* Dupin has given the following version of Leo's object in the publication of these indulgences:—"Leo X., who succeeded Julius II., in March, 1513, being of a rich and powerful family, and naturally proud and lofty, entertained the design of building the sumptuous church of St. Peter's, which was begun by Julius II., and required very large sums to finish. The treasure of the apostolical chamber was very empty, and the pope was so far from being enriched upon the account of his family, that he had contracted many debts before his pontificate: wherefore, finding himself not in a condition to bear the excessive expense of so great an edifice, he was forced to have recourse to some extraordinary means to gather so large a sum of money; for which he could pitch upon no way so ready and effectual as the publication of indulgences, as the court of Rome had formerly upon several occasions experienced to her advantage in raising troops and money against the Turks. Leo X. "therefore, in the year 1517, published general indulgences throughout all Europe in favour of those who would contribute any sum to the building of St. Peter's, and set several persons in divers countries to preach up these indulgences, and to receive money for them." Such is the language of a Romish writer.—Cent. 16, p. 32.



promulgation of these indulgences in Germany was committed to a prelate, the brother of the elector of Brandenburg, whose name was Albert; a man who, at that time, held two archbishoprics—viz., Mentz and Magdeburg, and was soon after made a cardinal, and who himself received immense profits from the sale of indulgences. Albert delegated the office to John Tetzel, a Dominican inquisitor, who was a bold and enterprising monk, of uncommon impudence.\* “This frontless monk,” says Mosheim, “executed his iniquitous commission, not only with matchless insolence, indecency, and fraud, but even carried his impiety so far as to derogate from the all-sufficient power and influence of the merits of Christ. He asserted ‘that he had saved more souls from hell by the sale of indulgences than St. Peter had converted from paganism by his preaching.’ In his ‘Theses,’ containing propositions directly opposed to those of Luther, Tetzel says ‘That a soul may go to heaven in the very moment in which the money is cast into the chest;’ ‘That the man who buys off his own sins by ‘indulgences’ merits more than he who gives alms to the poor;’ ‘That the ministers of the church do not barely declare men’s sins forgiven, but do really pardon them by virtue of the sacraments, and the power of the keys;’ ‘That they may impose a punishment to be suffered after death; and that it is better to send a penitent with a small penance into purgatory, than by refusing him absolution, to send him into hell.” (Dupin, Cent. 16, p. 35.) Myconius assures us “that from the public declaration of Tetzel, which he himself heard, concerning the unlimited power of the pope, and the efficacy of indulgences, the people were led to believe that the moment any person had paid the money for the indulgence, he became certain of his salvation, and that the souls for whom the indulgences were bought were instantly released out of purgatory.”†

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\* “Anno circiter 1515, Tetzelium monachum Dominicanum in Germaniam, alios alibi, amandavit, immensam pecuniarum, ex indulgentiarum venditione, corrasturos. Factum id impietate atque impudentia summa, dum effrontes Indulgentiarum propositæ (teste episcopo comæ ac pontifice) passim prædicarent, tum vivos tum mortuos per plenarias indulgentias passim absque omni delectu ab universis poenis pariter ac culpa solvi, statim salvari!”—Wharton’s Appendix to Cave’s *Historia Literaria*, page 205.

† “Lo,” says Tetzel, “the heavens are open; if you enter not now, when will you enter? *For twelvence you may redeem the soul of your father from purgatory*; and are you so ungrateful that you will not rescue your parent from torment? If you had but one coat, you ought to strip yourself instantly and sell, in order to purchase such benefits.” Chemnitius,‡ who published Tetzel’s harangue, shews that the language used by him at that time was neither singular nor exaggerated; and the following anecdote, recorded by the cautious Seckendorf§ will shew the almost incredible lengths to which the popish agents proceeded in the detestable traffic so clearly practised and sanctioned at that day. When Tetzel was at Leipsic, and had scraped together a great deal of money from all ranks of people, a nobleman who suspected the imposture put this question to him, “Can you grant absolution for a sin which a man shall *intend to commit in futuro*?” “Yes,” replied the frontless commissioner, “but on condition that the *proper sum of money be actually paid down*.” The nobleman instantly paid the sum demanded, and in return received a diploma sealed and signed by Tetzel, *absolving him from the unexplained crime*, which he secretly

‡ Martin Chemnitius, a disciple of Melancthon, born at Britzen, A.D. 1522.

§ Seckendorf, a Lutheran, born at Aurack, A.D. 1626,

So Maimbourg\* allows; and if the people really believed the current doctrine of the times, and looked on the preachers of indulgences as men worthy of credit, they must have held that dangerous doctrine. We have seen that pope† themselves adopted language respecting indulgences equally confident with that of Tetzel; and to insure a ready sale, we find Tetzel assuring the purchasers that their crimes, however enormous, would be forgiven; ‡ whence it became almost needless for him to bid them dismiss all fears concerning their salvation; for remission of sins being fully obtained, what doubt could there be of salvation? In the usual form of absolution, written by his own hand, he said, (Seckendorf, p. 14,) "May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion! And I, by his authority, that of his apostles, Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first, from all ecclesiastical censures, in whatever manner they have been incurred; and then, *from all the sins, transgressions, and excesses, how enormous soever they may be*, even from such as are reserved for the cognizance of the holy see; and, as far as the keys of

intended to commit. Not long after, when Tetzel was about to leave Leipsic, the nobleman made inquiry respecting the road he would probably travel, waited for him in ambush at a convenient place, attacked and robbed him; then beat him soundly with a stick, sent him back again to Leipsic with his chest empty, and at parting said, "*This is the fault I intended to commit, and for which I have your absolution in my pocket.*" See also Ranchin's Review of the Council of Trent, page 250, lib. 5, cap. 1.

\* Louis Maimbourg, a celebrated jesuit, born at Nance, A.D. 1620.

† Take, for instance, the following fact, recorded by Dupin, which I will give in his own words:—"Pope Leo X., thinking to put an end to the disputes about indulgences by his own decision, published a *breve*, Nov. 9, 1518, directed to Cardinal Cajetan, in which he declared that the pope, the successor of St. Peter, and vicar of Jesus Christ upon earth, hath *power to pardon*, by virtue of the keys, *the guilt and punishment of sin*—that is to say, the guilt by the sacrament of penance, and the temporal punishments due for actual sins according to divine justice, *by indulgences*, which may be granted to the faithful, who are members of Jesus Christ, by charity, that unites them, *whether in this life or purgatory*. That these indulgences are taken from the overplus of the merits of Jesus Christ and his saints, *a treasure at the pope's disposal*, as well by way of absolution as suffrage. *That the dead and the living who truly obtain these indulgences, are immediately freed from the punishment due to their actual sins* according to divine justice, which allows these indulgences to be granted and obtained. It ordains, that all the world shall hold and preach this doctrine, under pain of excommunication reserved to the pope, and enjoins Cardinal Cajetan to send this *breve* to all the archbishops and bishops of Germany, and cause it to be put in Execution." (Dupin, Cent. xvi. p. 42.) Such was the language of Pope Leo X. at the beginning of the 16th century.

‡ In addition to the few extracts given above, we may quote the following from Tetzel's Theses:—"That the pope, by granting plenary indulgences, does not only intend to remit the punishment he has inflicted, but all punishments in general. That it is an *error* to say that the pope releases the souls in purgatory of *no other punishment* than what they should have suffered in this life *according to the canons*. That though the pope hath not the power of the keys over the souls in purgatory, he may apply a *jubilee* by way of *suffrage*, and that there is no reason to doubt that a *soul may go to heaven the very moment that the alms is cast into the chest*. That it is not to be doubted but that all the souls in purgatory wish to come out; that they may be morally certain that indulgences are gotten, and that several had gotten them effectually. That although the buying of indulgences be not commanded, yet it is advised; and of this the people ought to be put in mind."—Dupin, Cent. xvi. p. 35.

the holy church extend, I remit to thee all the punishment which thou deservest in purgatory on their account; and I restore thee to the holy sacraments of the church, to the unity of the faithful, and to that innocence and purity which thou possessedst at baptism; so that, when thou diest, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if thou shalt not die at present, this grace shall remain in full force when thou art at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost."

Such was the style in which these formulas were written; and it may not be inappropriate to add the following remarks of Dr. J. Milner, in his "History of the Church," with reference to the church of Rome being involved in these acts of her agents:—"It is," says Milner, "quite foreign to blame the abuses committed by the officials; it is not to be supposed that these formulas were without papal\* authority; neither has anything of that kind ever been asserted. In regard to the effect of indulgences in delivering persons from the supposed torments of purgatory, the gross declarations of Tetzels in public are well known: 'The moment the money tinkles in the chest, your

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\* The following extract from Ranchin's Review of the Council of Trent, in addition to the above extract from Dupin, will tend to shew how far the popes were involved in sanctioning the practice and the traffic of indulgences at the period of the Reformation:—"We will here set down some passages out of a bull which came to our hands, containing the summary of many others, granted by Pope Paul the Third, (who called the Council of Trent in the year 1539,) to the brethren of the Fraternity of the Sacrament of the Altar, printed at Chartres by Philip Hotot, in the year 1550, at the request of the protectors, proctor, and brethren of that fraternity. The words are as follow:—'Giving and granting furthermore to the said faithful Christians, which shall enter into the said fraternity of the blessed sacrament of the body of Jesus Christ, upon the day of their entrance, full pardon of all their sins, they being first confessed, and the said sacrament of the altar devoutly received. Besides, three times in their life a like plenary pardon in manner and form of a jubilee. Furthermore, unto the said brethren, such as shall accompany the said blessed sacrament when it is administered to sick folk, or to such as by reason of their impediments cannot do it, and shall cause it to be so accompanied as is before expressed, and shall assist in processions and divine service, such as shall be done and solemnized by the said brethren, as above said, an hundred years of true pardon for every time they shall so assist. And those who shall visit the said church every Friday in the year, ten years of true pardon, and as many *quarantains*,† saying a 'Paternoster' and an 'Ave-Mary' every Friday.' Behold yet another article, which goes further, as we shall understand by the commentary:—'As also, power to use and enjoy all and every the privileges, indulgences, exemptions, liberties, immunities, plenary pardon of sins, and other spiritual graces given and granted to the brotherhood of the image of 'S. Saviour ad Sancta Sanctorum,' of the charity and great hospital of St. James in Augusta, of St. John Baptist, St. Cosmus and Damianus;—of the Florentine nation, of the Hospital of the Holy Ghost in Saxia,—of the order of St. Austin and St. Champ—of the fraternities of the said city—of the churches of our Lady de Populo et de verbo, together with all the gifts, graces, pardons, and indulgences granted by our predecessors to those who visit the said churches, or to be granted by our successors, to have and enjoy for ever.' In the sequel of that bull are given the indulgences granted to the churches, brotherhoods, and hospitals, mentioned in the former article, with the names of the popes that granted them; amongst whom are mentioned, Sixtus, Gregory, Innocent, Celestine, Clement the Fifth, Boniface the Eighth, Innocent and Sixtus the Fourth." The indulgences are given at large in Ranchin, but are too long to allow of being extracted.—Lib. v. c. i. p. 250.

† Papal Indulgence, multiplying the remission of penance by *forties*.

father's soul mounts up out of purgatory.' Yet it does not appear that the rulers of the hierarchy ever found the least fault with Tetzel as exceeding his commission, till an opposition was openly made to the practice of indulgences. Whence it is evident that the protestants have not unjustly censured the corruptions of the court of Rome in this respect. Leo is declared to have granted, immediately and without hesitation, (Maimbourg, p. 11,) the profits of the indulgences collected in Saxony, and the neighbouring countries as far as the Baltic, to his sister Maddalene, the wife of Prince Cibus, by way of gratitude for personal favours which he had received from the family of the Cibi. The indulgences were farmed to the best bidders; and the undertakers employed such deputies to carry on their traffic as they thought most likely to promote their lucrative views. The inferior officers concerned in this commerce were daily seen in public-houses, enjoying themselves in riot and voluptuousness; in fine, whatever the greatest enemy of popery could have wished, was at that time exhibited with the most undisguised impudence and temerity, as if on purpose to render that wicked ecclesiastical system infamous before all mankind." (Vol. iii. p. 422.) And Guicciardini, who wrote about the middle of the 15th century, tells us, that the collectors in Germany (Hist. lib. xiii. p. 629) who sold the indulgences, under the immediate sanction of the pope, parted with them in great numbers at a very small price—staked them at cards or dice, in taverns and gaming-houses—and played at various games, *betting pardons and indulgences against money.*"

E. C. HARINGTON.

St. David's, Exeter, 1842.

(Subject of this paper to be continued.)

#### TE DEUM.

SIR,—You have many correspondents who appear intimately conversant with the primitive Fathers of the catholic church. To any one of these I should feel much obligation who would give me some information with respect to the beautiful hymn, the "Te Deum &c." Do the MSS. or copies vary?

I suspect the versicles—11, "The Father: of an infinite majesty;" 12, "Thine honourable, true: and only Son;" 13, "Also the Holy Ghost: the Comforter"—to be an *interpolation*, occasioned by the fraud or injudicious zeal of some firm believer in the doctrine of the Trinity. They appear out of place. The hymn is addressed to our Lord Christ, not, as our English translation would at first mislead us to suppose, to God the Father. The first versicle in the Latin is, "Te Deum (not Deus) laudamus: te Dominum confitemur;" which should have been translated, "We praise Thee as God; we acknowledge Thee to be Lord." (Phil. ii. 11.) 2. "Te æternum Patrem omnis terra veneratur." "The Father everlasting" is applied to Christ, Isa. ix. 6, אֵלֶּיךָ יָבֹאוּ. The "Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth," is addressed to Christ. (See Isa.

vi. 3, compared with John, xii. 41.) All the versicles from 1—10, and from 14, *ad fin.*, are applicable to our Lord, and the tenour of the hymn appears to me to be broken and disjointed by the interposition of versicles 11—13.

Again, the hymn, according to the venerable testimony of antiquity, is *amæbæan*: St. Ambrose (or, with us, the minister) led the first verse; St. Augustin (or, with us, the congregation) made the response. Now, it will be found that, if these three versicles be retained, no response will be given to the last; if they are omitted, the alternation will be regular. There was no need, *on this occasion*, for the *profession* of faith in the Holy Trinity; it was already declared in the form of baptism by St. Ambrose, (Matt. xxviii. 19;) and avowed by St. Augustin at his immersion in the “laver of regeneration.” (See Tertul. *adv. Prax.* and *De Corona.*) It is with much diffidence that I submit these remarks, which, I hope, one or other of your correspondents will condescend to notice.

I am, Sir, yours faithfully,

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#### MORAL RESPONSIBILITY.

SIR,—Seeing the signature “Veles,” to a paper headed “Moral Responsibility,” I presume that the writer challenges a reply; and that you, by admitting his paper, will, of your courtesy, give his antagonist a fair field.

In the June number of the *British Magazine* I find this passage: “For despising this—viz., the power to act obediently, we shall be punished, but not for running a *predestined* course of madness, of extravagance;” which means, I think, that for the use, grace, or “power to act obediently,” we are responsible, but not for the course of life we pursue, be it what it may. “Veles” supposes man “a vessel,” not responsible for its course or its consequences, but for “what takes place within.”

This his position I am disposed to controvert. On the supposition that man, as a vessel, is predestined to pursue a certain course, I maintain that he is *not* responsible for what takes place within.

First, let us ask, what is the principle which guides a man's actions? Is the outward life or course of action independent of anything inward? or is it not, rather, matter of experience that he is himself the regulator of his actions, and that this regulation proceeds from inward determination? It must be allowed that this is the case. We find, in fact, that the body does not exert itself without or against the concurrence of the inward faculty, but is so far under its controul, that absolutely it is the inward faculty which acts, using the body as its instrument. The external frame is a machine, set in motion by an active principle within, to which it is in complete subjection. It is the impulse of the inward principle which determines our own motions, actions, course of life, and those of other men or bodies of men who are in complete subjection to us; for being so they stand in the same relation as our own bodies to the guiding principle. The inward prin-

ciple which immediately guides our actions is the will, which in its turn is influenced by the bent of the mind, however that be produced. If, then, a man cannot act without the consent of the will, and he be constrained to act in a certain way, there must be some inward, guiding, irresistible power constraining him so to will; therefore, if he be not responsible for his actions, he is not responsible for the bent of his will, his will being necessarily impelled so to determine. Then it follows, that he cannot be responsible for not following any counter-acting influence, could he perceive it; and consequently he is not responsible for what "takes place within," for being *predestined* to act, he is *predestined* to will.

If we suppose it possible, on the other hand, that a man's outward course of life is controlled, and his mind left free, we are driven to strange contradictions. Suppose a man predestined to evil, and yet to have some counteracting power within suggesting opposite motions,—i.e., good; the first he *must* obey, and the second he *may* comply with or not. Suppose him to comply with all his heart to the power or grace within him, still he acts contrary to it, being compelled to do mischief. How, then, is his mischievous course directed? We find that a mischievous course requires thought and deliberation, as well as one which tends to promote good. But the mind wholly devoted to good (case supposed) cannot devise evil; if therefore the agent must necessarily do, it must be against his will that he acts, and therefore every individual action must be guided by some supernatural power. Then the Supreme Being shews a man in this case what is right, even makes him devoted to it in his heart, but nevertheless compels him to lead a life wholly opposed to what he has led him to approve. A strange conclusion. "Veles," however, calls the grace within a "*power to act obediently*;" but in the case supposed, the man has no power to act according to his inward motions. On the supposition of *predestination*, a man, then, cannot be responsible for not acting according to his judgment, however responsible he may be for the conclusions of his judgment; his conclusions being necessarily opposed to his actions. On the supposition of *predestination*, a man might pursue a career of, what we call, crime, and yet be in the most religious frame of mind possible. Will "Veles" explain the agreement we observe between a man's mind and his actions?

"Veles" asserts that for certain of his actions a man is not responsible; of course assuming that in certain points he acts as a man predestined; and in others, according to his own unbiassed judgment. Now, it appears to me that moral responsibility is determined in its extent by the moral government under which we are. By moral government, I mean the recompence we receive from our actions according to their nature—beneficial results from those which tend to do good, and the contrary from those of an opposite tendency. It is matter of experience that such results occur. These results must be for our warning or encouragement; and from the consistency which we must ascribe to the Supreme Being, we cannot but conclude that such results will continue, perhaps be more clear in a more perfect state. But if we are predestined to actions which bring bad results to

ourselves, we cannot but think that we are unjustly treated in being made to suffer as we find we do suffer. We certainly do suffer; what, then, must we conclude, supposing ourselves treated justly? but that from knowing beforehand, the consequences of actions, we ought to have proceeded accordingly; or, in other words, that we are responsible for our actions, and if responsible here, responsible hereafter. And if we find, as we do, that all our actions have such consequences attached, we must conclude that for all of them we are responsible. Take the case of Napoleon. "Veles" supposes him to have convulsed Europe "in blind obedience to the gale which sent him." Then, what was his imprisonment at St. Helena? it looks very like the punishment of his crimes, or at any rate, the consequence of them. "Veles" might say, Destiny; Napoleon might say, also, when soliloquizing on the rocks at St. Helena, Destiny sent me here; but I think he would not have allowed that he had been sent, *nolens volens*, like a cannon shot against the walls of Moscow. Then he must be allowed to have had his own decision; and also that his position at St. Helena was the consequence of some former decision; and the consequences must have told him that he was responsible for it. We, in the same way, observing that the laws of cause and effect are uniform and universal, and knowing that certain consequences will follow actions which we feel we have the power to do or forbear, we cannot but conclude that this power of choice necessarily makes us responsible.

I am afraid of trespassing on your valuable space, or I should pursue the subject, and endeavour to trace it out in its other bearings. I cannot but admire the ingenuous manner in which "Veles" avows his sentiments; and I trust he will not have to complain of any unfairness on my part. I can assure him that I only wish to join him in the pursuit of truth, and would wish to emulate him in his honesty and candour. If, Mr. Editor, you would allow the insertion of this letter, I should be much indebted to you for your kindness.

I have the honour to be, Sir, your obedient servant, VINDEX.\*

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#### JUPITER, JUNO, AND MINERVA.

SIR.—Lactantius remarks, "*Jupiter sine contubernio conjugis filiaque coli non solet; unde quid sit apparet: nec fas est id nomen eo transferri, ubi nec Minerva est ulla, nec Juno*" (*Divin. Institut. I. 11.*); and so much importance did the Tuscans attach to the combined worship of these three deities, that by one of their laws the public neglect of it was followed by loss of privileges: *Quoniam prudentes Etruscae disciplinae aiunt, apud conditores Etruscarum urbium non putatas justas*

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\* The Editor must be allowed to observe, that the letter in question was the post-script to another. For the opinions on either side he is of course not responsible; but he must dissuade even his most valued correspondents from entering on these deep questions where the space that can be assigned them must prevent their fair discussion, and involve other serious inconveniences.

urbes fuisse, in quibus non tres portæ essent dedicatæ et votivæ, et tot templa, Jovis, Junonis, Minervæ, (Serv. ad *Æn.* I. 422.)

These were the usual names, but the three deities had other Italian titles for different occasions : *Nostri majores auguste sancteque Liberum cum Cerere et Liberâ consecraverunt* ; quod quale sit, ex mysteriis intelligi potest (Cicero, *N.D.* II. 24). Tacitus mentions a temple in Rome dedicated *Libero Liberæque et Cereri* (*Annal.* II. 49). Lanzi gives from Meurs. lib. V., the following inscription, *Sacrata deo Libero et Cereri et Coræ* : which are the Demeter, Dionysus, and Core, in Dionys. Hal. VI. 17. Ceres, Pales, Fortuna, were the Tuscan Penates, where Pales is a god, and not a goddess (Muller, II. p. 88) : the sungod, as I conceive, whether he be related or not to Bel, Bai, for Virgil invokes the sun and moon under the names of "*Liber et alma Ceres.*" From Macrobius it appears that the Jupiter, Juno, and Minerva, of the Capitoline temple erected by the Tuscan Tarquin, were the great gods of Samothrace, (*Sat.* III. 4.)

Certainly, the union of these three deities was not confined to Italy. Plutarch, in his life of Theseus, mentions Aidoneus, king of the Molossians, with his wife Proserpina and his daughter Core. Phœbus, Artemis, and Athena, are called by Sophocles *τρισσοὶ ἀλεξιμόροι* (*Œdip. Tyrann.* 160). And in the temple of Jupiter Belus, at Babylon, Jupiter, Juno, and Rhea, were contemplar deities (Diodor. Sic. II. 9) ; of which the Chaldee names were probably Bel, Cybele, or Cabul, and Meni. "The funereal triad, composed of Osiris, Isis, and Nephthys, occurs in all the tombs throughout the country." (Wilkinson's *Ancient Egyptians*, I. p. 232. 2nd series.) "In a temple at Dakkeh (in Nubia), the Ethiopian king Ergamun is styled on one side of the door, 'Son of Neph, born of Sate, nursed by Anouke;' and on the other, 'Son of Osiris, born of Isis, nursed by Nephthys.' (*Id.* p. 267.) In Roman history, Romulus is described as 'Son of Mars, born of Rhea, nursed by Acca.' Schlegel compares Acca with the Sanskrit *acca*, mother ; but I would connect it with the *Ægypto-Tuscan vac-una*, victory, which was a title of Nephthys : see above "*Cabul*," according to Plutarch, Sylla inscribed on his trophies "*Mars, Victory, Venus*," i.e. Mars, Acca, Athara, or Rhea.

Like Etruria, Egypt was divided into three provinces, Upper, Lower, and the Delta ; which, according to Strabo and Diodorus, contained collectively thirty-six Nomes. Strabo, indeed, distributes the Nomes unequally among the three provinces, and states that others reckoned them at twenty-seven, (lib. xvii. sub init.) Of course, the sum of the Nomes varied at different times, but it is evident that there were originally twelve in each province, as in Etruria ; for three and twelve were ruling numbers in both countries : for example, the Egyptian twelvemonth was divided equally into three seasons, and subsequently to Tirhakah, Egypt was governed by a dodecarchy, i.e., by twelve dukes or Lucumones. Each nome, with its capital, was named after the deity to which it was consecrated : thus the Papremite nome, with its city Papremis, was under the particular protection of Papremis, the Egyptian Mars, &c. "If in every town or district of Egypt the principal temple had been preserved, we



might discover the nature of the triad worshipped there, as well as the name of the chief deity who presided in it." (Wilkinson, I. p. 230.) But even if only the native name of each city had been preserved to us, we should have had much clearer ideas of the Egyptian mythology; but, unfortunately, the ancients have generally given us no more than mere translations: as Heracleopolis, Hermopolis, Heliopolis, &c. (vid. Jablonskii Opusc. vol. I. v. Nomus.)

The Etruscan Ritual prescribed among many other things the ceremonial for founding a city, and taught what were the essentials for constituting an "*urbs justa*," and giving it a claim to full privileges:—*Rituales nominantur Etruscorum libri in quibus perscriptum est, quo ritu condantur urbes: aræ ædes sacrentur: quâ sanctitate muri, quo jure portæ, &c.* (Festus v. Rit.) The books themselves are now lost, but probably the following were three of the required conditions:—

(1.) A temple with three cells or chapels for the contemplar deities, Jupiter, Juno, and Minerva, in the citadel or safest part of the city.

(2.) The tutelary patronage of one of these three deities under some one of their numerous attributes. *Constat omnes urbes in aliqujus dei esse tutela*, Macrob. Sat. III. 9. "According to the number of thy cities are thy gods, O Judah."—Jer. ii. 28.

(3.) A name expressive of the particular attribute of that deity to which it was dedicated.

We know the names of hardly a moiety of the Tuscan cities, and have, therefore, so far lost even this simple method of shewing the identity of the Tuscan and Oriental mythologies; but as far as they have been preserved, they are of essential service in this way, and I have already explained the names of several from their patron deities. Thus Atria is derived from the Phenician Athara or Egyptian Hathor: Cupra from the Tuscan Juno, Cupra: Fidenæ from Medius Fidius, as Adida in Canaan from Adad: Mutina (Modena) from Mutinus, the Phenician Mot: Puteoli from Pot, Bout, Outis: Mantua from Mantus, the Tuscan Pluto connected with Amenti the Egyptian Hades.

From the story of Camillus, (Liv. v. 21,) we know that Juno Regina was the tutelar deity of Veii. As this city has an interesting history, and the name can be traced in Eastern countries, I propose from it to illustrate the principle here laid down, and to shew the Oriental derivation of the name in explaining Veii by Juno Regina.

W. B. WINNING.

Bedford.

#### ON THE HEALTH OF LARGE TOWNS.

REV. SIR,—A report of the committee appointed "to consider the expediency of forming some legislative enactment (due respect being paid to the rights of the clergy) to remedy the evils arising from the interments of bodies in large towns, or of places densely peopled," appeared in the British Magazine for August; and from the highly

important principle involved in it, and in the resolutions of the committee, I hoped that some of your usual correspondents would, in your last number, have alluded to the subject. As, however, no one has done so, I venture to send you a few remarks.

The 7th resolution of the committee recommends "that within the dates which may be specified, *the parochial authorities* in such towns or places be empowered and required to *impose a rate* for the purpose of forming cemeteries at a certain distance from the same." The 10th, "That the parochial authorities be responsible for the due and decent administration of each burial within the new cemeteries, in the same manner as they now are within the present churchyards; and that, on the other hand, they be entitled to the same amount of fees on each burial as they at present receive." The 12th, "That due space be reserved *without consecration, and within the limits of the intended cemeteries*, for the separate burials of such persons, or classes of persons, as may be desirous of such separation." The 13th, "That no fees from any such burials in unconsecrated ground be payable to any ministers of the Church of England." The 14th, "That subject to the conditions expressed in the 10th and 13th resolutions, arrangements be made to equalize, as far as possible, the total amount of fees payable on burials within the same cemetery, whether in the consecrated or unconsecrated ground."

If these recommendations be carried out, *the parish will be obliged to provide religious accommodation for dissenters*. That such a proposition will be regarded with the greatest satisfaction by sectarians is to be expected. It will, in fact, be the recognition of the principle, not only that the legislature is to provide for the schismatical worship of dissenters, but that the parish rates are to be applied for that purpose. The reasons which would prove the sinfulness of the legislature doing this apply more strongly to the parish—the latter being an *ecclesiastical* division; and I apprehend the sin of sacrilege would also be incurred, as a rate for providing a churchyard would be a *church-rate*, and therefore *church property*, which we dare not apply to secular, much less schismatical uses. It would be needlessly trespassing on your time to prove, what has been so often proven, that the government is bound to provide for the *true* worship of God; and, in order to do so, to promote, by every means, the welfare and efficiency of the church, and not to *encourage* dissent, though it may be *tolerated*. I will not, therefore, attempt this work of supererogation, but will confine myself to the report under consideration.

"The difficulty arising from the occasional necessity of burying persons of all religious persuasions in the same enclosed ground," no matter how provided, was, it seems, "suggested" to the committee, and appears to have been considered by them of some weight. The application of not merely public but church funds to dissenting purposes, appears to me a far greater "difficulty," inasmuch as it involves an actual and present sin, which the other "difficulty," though undoubtedly great, does not. It was thus met by a prelate of the church. The following questions and answers appear in the report:—"2067. Assuming that a piece of land for a cemetery was

purchased by a parish, or by a parochial union of parishes," (not by a company, remark,) "for the purpose of interment, and assuming that this piece of ground was purchased by a penny rate, or a rate to a certain amount raised from the parish at large, would there be any objection to a portion of this ground being set apart for dissenters, or for people of any other religious denomination, with this money so raised?—I do not see any objection to having a part unconsecrated, if any person should prefer being buried in such ground. Of course, it would not be for members of our church; the clergy would not be desirous that such persons should be buried in a different part. It would be impossible, unless you set apart one for one, and another for another. You must have a part consecrated, and a part unconsecrated, in the cemetery, for the interment of those not in the communion of the Church of England." This answer, certainly, is by no means clear; and there is some difficulty in discovering what it means. The next question is—"2968. Your lordship sees no objection to the principle, supposing the money to be obtained by a rate levied upon the parish, to its being applied in that manner?—I should say not; I see no objection in principle. I do not suffer my objections to interfere with public measures." I will not comment on these answers. It would ill become me, as a layman, to do so. I will refer only to the questions. It is obvious that the committee entertained considerable doubt whether the proposed plan was one which could with propriety be adopted. They seem to have feared that, in the former question, they might not sufficiently have brought under his lordship's notice that a compulsory rate was to be made on the parish; they appear to have doubted whether it might not be supposed that a voluntary rate was to be "raised;" they therefore, in the next question, set the matter at rest, and bring the point on which they hesitated fully forwards, by asking whether there was no objection to such an appropriation, if the money were obtained by a rate "levied" upon the parish? Could language more clearly shew that it was no slight doubt they felt on the subject? If there be no objection, in principle, to providing out of the church, or even the public funds, a burying ground for dissenters, where they may exercise their religious rites, there can be none to applying the same funds for the repair or erection of their meeting houses. The principle of supporting and providing for dissent is the same in both cases.

But what need of the objectionable resolutions? It is clear that each parish is bound to provide a sufficient and proper burying-ground. If, then, an act were passed prohibiting burials within a certain distance of towns, and fixing a maximum distance, each parish must provide a burying-ground within the limits fixed, and dissenters would have to do the same for themselves if they desired it. It has not hitherto been usual to provide new burying-places for dissenters where they may have been required, and no reason has been given for doing so now. The obvious tendency of an enactment in accordance with the resolutions above mentioned would be, to make people think less of the sin of schism, (seeing, as they would, the parochial rates, the property of the church, applied equally for the advantage of dissent and of the church,) and God knows this is unnecessary. But would

not the proposed scheme do more? A cemetery is formed with the funds of the parish—the line of demarcation is slight between the hallowed and the unhallowed resting-place—all is comprised under the term “the cemetery;” and if we are told that a person is buried at “the cemetery,” we know not whether he lies in consecrated or unconsecrated ground. If, then, it should happen to be *cheaper* to bury in the latter, perchance some may be found, who, though they would not like to inter a departed relative at “*the Independent*,” “*the Socinian*,” or “*the Baptist*” meeting, might do so in unconsecrated ground at “*the cemetery*.” At all events, it is not right to hold out the temptation. It may be replied that the 14th resolution provides against this, by equalizing the fees. How can it? Its own language is, “*as far as possible*;” and supposing that in the consecrated ground the fee to the *authorized* clergyman is fixed at a certain sum, and the fee to the officiator in the unconsecrated ground is also fixed, may we not fear that the latter will forego his fee for the purpose of proselyting? And there appears in the leading radical paper of the neighbourhood, a long paragraph on “the great liberality of the *Rev. Mr. —*, the Baptist minister, who has, with a truly Christian feeling, declined receiving any fee for burying the departed members of his flock.” Of course, the Socinian and Independent ministers have declared similar intentions. And, on the other hand, “the clergyman of the ‘*Establishment*,’ not content with all the nice pickings he gets from the church, (they may happen to be 50*l.* a year,) has relentlessly insisted on being paid his fees.” This is by no means unlikely to be done. We know to what length dissenters will resort. I think, sir, it behoves the dutiful children of the church to see that no insidious blow is struck at our holy religion in the proposed public improvement—that no principle is conceded for the sake of appearing “liberal,” and, surely, we should not fear to raise objections to public measures, if those measures recognise an irreligious, schismatical, and unconstitutional principle, which the resolutions under consideration appear to do, and, indeed, one which may be a soul-destructive one, by making people not only think less of the heinous sin of schism, but even inducing them to become schismatics. Oh! let not the hallowed and unhallowed abodes of the dead be brought too near together, lest in time we forget the important difference between those who are buried in each—that in the one repose the remains of those who have been regenerated and born anew of water, and of the Holy Ghost, and been grafted into the body of Christ’s church by the holy sacrament of baptism, (though they may have lost their privileges, which, however, we are bound to hope they have not,) and who have, therefore, been “committed to the earth, in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ;” while of those buried in the other we can only hope that they lived not in *wilful* error, and that the all-merciful God may therefore punish them with few stripes.

I am, Sir, your faithful servant,

A LAYMAN.

## ANMERKUNGEN ZU SEINER UEBERSETZUNG.

DEAR SIR,—I should be glad to be allowed to call the attention of those readers of the *British Magazine* who are German scholars, to the remarks made by the late Bishop Middleton on Michaelis's "*Annotations for the Unlearned*." If there is no English translation of that work already in print, might not some one who has leisure and ability confer a benefit on the church, by giving us who cannot read German the means of becoming acquainted with it. The bishop's remarks are at page 431 of his work on the Greek Article, edition of 1828:—"The misfortune is, that the plan of Michaelis's work perpetually restrains him from adducing quotations and authorities, which only men of some erudition could require or understand. It is true that he meditated a similar work for the learned; but this, unhappily, he lived not to execute. Notwithstanding this inconvenience, '*The Annotations for the Unlearned*' is a work by which the most learned may profit; it contains much which is original and profound; it was the last labour of its author, and may, therefore, be regarded as the depository of his settled convictions; and the arguments which it affords, in behalf of some important doctrines, are the more valuable, because they are the arguments of an advocate whose occasional concessions attest his regard to truth. A translation of this work, or rather a selection from it, (for to German prolixity it sometimes adds German indelicacy,) would doubtless be acceptable to English readers; and a knowledge of the German language, which so many have acquired for no very commendable purpose, might thus be employed in promoting the best interests of man."

Bishop Middleton's authority, I dare say, has great weight with most of your numerous readers. I am in hopes, therefore, that this may induce some one to undertake the task above recommended, unless some publication since the bishop's time has rendered it unnecessary.

I remain, dear Sir, very truly yours, W. M. N.

## ON THE REBUILDING OF ST. MARTIN'S STEEPLE.

SIR,—In your *Magazine* for September, 1842, there is a paper on the rebuilding of St. Martin's steeple, in which "J. U. L." very properly calls the attention of the public to the malformation of its tower. This deformity is not the result of a Romish novelty, but, be it said, to our disgrace, a Protestant one. In this arrangement we have a most bare-faced conceit, proclaiming to a Christian community a thorough contempt for those true principles of ecclesiastical design which our pious forefathers have handed down to us, and which this unecclesiastical designer might have seen in our houses of prayer in every town, village, and hamlet throughout our kingdom. Conceits carry with them, from their novelty, an air of assurance which arrests the beholder, and hurries him on from deliberation into its capricious arrangements,

where pure thought can find no resting-place. In the meantime, they work their way into the minds of the unwary by appealing to their perception, which is ever ready to receive anything that is new, however absurd, and setting up a barrier of prejudice on which their reason can make no impression. There is much good in the old adage of "better late than never;" it is, therefore, never too late to agitate upon corruptions, for such should never be allowed to exist if their removal can be accomplished.

When truth is being sacrificed and falsehood raised upon its very foundation, and with that effrontery which, by its stupendous height, appears condescendingly to look down upon us, and to command us to fall into a servile state of admiration, we are not to remain idle spectators or the humble servants to such hollow pretensions, but begin to reason upon this imposing form, and endeavour to ascertain if it is what it appears to be, and if we find its language unintelligible, to condemn it as a false teacher, and to place it in the hands of sound instructors, that its voice may be made to proclaim the beauties of holiness. In this way should all false notions be handled, and not allowed to stand forth in the broad face of day proclaiming authority to which they are not entitled, and demanding of us our praise, our admiration, our approval, and admission of their being models for our imitation. It is a duty on all authorities to put down all errors whatever; and as regards all matters belonging to the church, I am sure our clergy will be the first to condemn all unchurchlike arrangements, whether external or internal, and a greater absurdity than the one we are now judging—the endeavour to make a tower and spire appear to rest upon a roof—there cannot be, and therefore should, by the heads of our church, be deprecated, and ordered to be arranged according to the true principles of ecclesiastical design, and as common sense would dictate. In the Essay of my work of Kilpeck Church will be seen a few remarks I made upon this church, as well as upon many others, condemnatory of their unchurchlike appearance, in order to awaken attention to the great evil of unecclesiastical design, and to a due exercise of the faculties of the human mind, that true principles may be established on which our houses of prayer may be produced.

I trust it will be seen that scriptural truth is of more importance than our disinclination to give up certain prejudices, and that we should no longer cling to our defects while there is a hope of casting them off. It may be said, that for the rebuilding of St. Martin's steeple a specification is already made out and agreed to, and therefore it must be proceeded with, and all its errors be repeated again; and that it is of less importance that our understandings should be abused by such inconsistencies than a certain sum of money should be expended in building a new tower, however much our minds might be improved by having the truth thus placed before us.

This is a subject too serious to suppose that it is not to be agitated because it may be agreed upon that the work be proceeded with precisely in the same erroneous manner as it was at its commencement. I hope such agreement, if such exists, will never be allowed to put aside inquiries upon any church matters. A departure from the principles laid down in the Holy Scriptures for the building of the house of

God is too great a sin to be passed over without a due condemnation of its irreligious act, and its evil tendency to corrupt the human mind in an intellectual point of view. We must unmask these showy matters of artistical skill and ingenuity, and prove to the uninitiated they were only produced to please, and not to instruct—the bane of superficial acquirements. Let us do all things unto edification, and when wholly to the glory of God, his word should be made their foundation.

I am, Sir, your faithful servant,

GEO. R. LEWIS.

61, Upper Norton Street, Portland Place, London.

#### ON THE PROCESS OF THE LAST JUDGMENT.

SIR.—A difficulty has often occurred to me respecting the declarations of Scripture on the subject of the process to be observed on the day of judgment; and I shall be obliged to you, or any of your correspondents, if you or they would be kind enough to attempt to throw some light on this, to me, perplexing question.

I will now proceed to state what I mean. In some passages of Scripture we have the blessed assurance that on our repentance and faith in Christ all our sins are pardoned, become as though they had never been. This pardon, of course, refers to this life, so that the soul, which departs hence pardoned, has nothing to be laid against it, having received a complete acquittal, and appears in paradise as righteous as having never committed sin. But then, on the other hand, we have the solemn assurance that every man will be judged according to his works; that he must give an account of the deeds done in the body, (the *pardoned* as well as the *unpardoned* are included in this,) whether they be *bad* or good; and that every secret thing will be brought to light. Now these statements appear to be inconsistent, and to want reconciliation. What I wish to know then is this:—Will the individual, who departed hence in a *justified* state, really have to give an account of his sins which *have been pardoned*; will his *forgiven* crimes be brought to light, and made manifest before men and angels; will the inquiry and answer, as recorded in the 25th of St. Matthew, *really be made and given*? or is this description of the process to take place on the day of judgment taken from a human tribunal, and therefore merely *figurative*? in a word, how is the fact of our being pardoned consistent with the giving an account of our deeds? Of course, all things are open to the eye of Him with whom we shall have to do on that most awful occasion; every transaction of our lives is known to our Almighty Judge, and therefore there can be no need of a *trial* or *assize* to ascertain our conduct; am I right, then, in supposing that no notice will be taken of the sins of the pardoned, (e.g., the murder and adultery of David, or the lying of Jacob,) but that the judgment will be for the purpose of *separating* the righteous from the wicked—that is, the pardoned from the *unpardoned*—of *pronouncing* an acquittal of the one and the condemnation of the other—of admitting the one from paradise to heaven, and of consigning the other from “the hell” of the rich man to the *Gehenna* of torment?

I am, Sir, your obedient servant,

“AN INQUIRER.”

THE OFFERTORY IN CONNEXION WITH THE GREAT  
CHURCH SOCIETIES.

MR. EDITOR.—It is one of the most gratifying signs of the times, that Christian alms are beginning to be collected at the offertory. The recommendation of the Bishop of London to this effect, in reference to the collection for the Colonial Bishops' Fund, on Palm Sunday, has much extended the practice, which had previously been returned to in several parts of his lordship's diocese. May we not hope that the directions of the rubric, in this particular, will come, ere long, to be observed throughout every diocese of the kingdom? There is no subject upon which men are apt to make greater mistakes, and upon which our native selfishness more tempts us to deceive ourselves, than that of almsgiving; and I believe there is no more legitimate or effectual way of correcting our mistakes, of bringing us to a better mind, and of leading us gradually to the high point of "loving our neighbour as ourselves," than that which the church points out—viz., the bringing our gifts to the altar, and the humbly and earnestly entreating the Divine Majesty "to accept our alms and oblations, and to receive our prayers." There is a power in these latter words which, if they be only sincerely and faithfully urged, will be sure to make itself *felt*. I do not wish now to dwell on the blessed effects which we may hope to see arise from a general return to the practice referred to; assuming that it would greatly tend to cherish a charitable spirit, and *provoke* Christians to love and good works, I wish rather to draw attention to the great importance of directing to proper objects the charities and awakened energies of the church, in order that real and permanent good may be promoted by its offerings. In a former letter,\* I suggested (1) to the clergy to preach occasionally on the subject of almsgiving; and that at other times than when they had a collection immediately in view; I recommended (2) a return to the practice of the offertory; and (3) the establishment of parochial church associations, with the view of aiding the great church societies. On the first point I would still say there is much room for sound Christian instruction; on the second, I have now again ventured to say a word or two; and, on the third point, I will proceed (first requesting your leave, Mr. Editor) to offer a few further remarks, and chiefly with regard to an objection sometimes taken to the doing of church work by the agency of societies.

To the proposition that religious work should be exclusively undertaken and carried on by the church, no sound churchman will hesitate to subscribe, and none will subscribe more heartily than the writer of these remarks. But it may reasonably be asked, (and the inquiry is one of vast moment,) why may not the church operate—as, in fact, she has operated, and, as we believe, most beneficially—by means of institutions which, for particular subordinate purposes, have been formed within her bosom, and placed under rules of church discipline?

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\* British Magazine, Nov. 1840, p. 583; see also Aug. 1841, p. 179.



Why, for instance, may she not erect houses of prayer by the intervention of a society consisting of all her bishops, and of a large body of clergy and laity, all likewise her members? Why, again, may she not provide needful pastors for her straying and scattered sheep, by the agency of a society composed constitutionally of all her chief pastors, and of other intelligent members of her communion? Why may she not educate her poorer children by the assistance of a society made up, again, of all her bishops, and of a body of clergy and laity incorporated with them? Why, again, may she not distribute the sacred Scriptures, the Book of Common Prayer, and divers valuable publications, by the hands of a society which places all her bishops at its head, and admits none into its fellowship who are not expressly declared her well-affected members? And why, again, should she not endeavour to propagate the gospel in foreign parts by the assistance of a venerable association which likewise makes her bishops *ex officio* its chief rulers, and dispenses its bounty in foreign regions only by the hands of her bishops there? Truly it is the province of the church to do all that is above enumerated; and by the recognition of wise and fit agents, the church has shewn her sense of duty in this respect. Her agents, too, are keenly sensible of their position, and consider it their highest aim to act in the humble capacity of handmaids to herself, well knowing that it is the province of the church, and not of themselves, to bring men to Christ. I cannot enter into the feelings of those who object to the operations of the church by means of societies which, in every sense of the term, are *church societies*; but I can draw a wide distinction between societies which bear strictly that character, and others which do not. It is in drawing this distinction (or I should rather say in *not* drawing it) that I conceive too many members of the church err, and much schism has in consequence been fomented. Those institutions which have been formed within the church for definite subordinate services, bearing her impress upon them, acting in unison with her spirit, and moving in the circles of her discipline, are *church societies*; but others which come not up to this standard, can only be regarded as party societies, and have no right to expect support from consistent churchmen. Nay, the *existence* of such institutions as the latter tends not only to embarrass weak and indiscriminating churchmen, but offers a serious obstruction to church communion, preventing some from walking steadily in the "way of truth," and others from being led into it. No one can doubt that a perverse schismatical spirit has been greatly fostered by the multiplication of irregular religious societies; but it ill becomes us to undervalue, much less to repudiate, sound and orthodox institutions because others of a contrary description have unhappily been introduced: our wisdom consists in making a distinction between them. And I cannot but believe that it would tend much to the restoration of *church union* if members of the church of England were brought to a correct understanding of what *really are* church societies. And this they should learn, not merely by observing and taking part in the practical operation of such, but by noticing the principle upon which that operation proceeds.

And this leads me to my former suggestion—namely, the institution of parochial church unions in aid of—

1. The Incorporated Church Building Society.
2. The Additional Curates Society.
3. The Incorporated National Society.
4. The Christian Knowledge Society.
5. The Incorporated Gospel Propagation Society.

Now, I conceive our great object should be to make the offertory bear upon the several wants of the church which the above-named societies are intended to meet. "It seems perfectly obvious that the great works in which the church, as a body, is engaged, can never be permanently and certainly maintained by the contributions of a class or section of her members, but only by the oblations of the whole church."\* No one can doubt that a vast amount of spiritual distress everywhere exists, and every wise and thoughtful churchman will be anxious to minister to its relief to the best of his ability, or rather he will be anxious to throw his proportionate offering into the treasury of the church, satisfied it will be dispensed (for whatever purpose) by the bishops and parochial clergy, whose authorized ministrations, he well knows, are requisite to promote the ends in view.

I am unwilling to prolong my observations, though I feel that much more might be added. I trust, however, I have said enough to direct attention to several points of importance to us all, and of importance likewise in their bearing upon the efforts of the church for the instruction and conversion of the heathen world. I shall conclude my observations by citing two passages from the interesting life of Robert Nelson, lately published—passages in perfect keeping with, and corroborative of, my own remarks. "Invaluable as lay agency is in extending the blessings of the church, and carrying out her designs, unless such assistance be rendered in the spirit of the principles of the church, it is an evil rather than a good. Hence it may be doubted—or rather it is not a matter of doubt at all—whether the present unhappy condition of the English church has not, in a great measure, arisen from the injudicious effort of well-meaning but mistaken laymen." "English laymen should remember that they cannot aid the English church unless they act upon church principles; and that they cannot act upon church principles in religious matters unless they act under pastoral control and superintendence."

Trusting that the above remarks may tend to good, I remain, Sir,  
your humble and faithful servant,

X. Z.

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#### THE REGISTRATION ACT.

SIR,—I am right glad to find that some of your correspondents are endeavouring to draw public attention to the mischievous working of the Registration Act. I can prove by an allegation of facts, what

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\* Archdeacon Manning's Charge, 1842.

has been already advanced in the *British Magazine*, that this registration of births is sometimes imposed upon ignorant and careless persons as equivalent to the sacrament of baptism. The circumstances of my case are these :—The registrar of the city in which I dwell is reported to be a something (*nescio-quid*) between a Socinian and a Deist. His deputy, or working partner, avows himself an Anabaptist. Whether or not this man's religious principles gained for him his deputyship, I cannot pretend to determine. All things considered, it would seem, however, that they were a powerful element in his qualifications. This deputy has "registered" two of my own children without a Christian name, for, coming to perform his duty before the children were baptized, he could not prevail on me so far to depart from the custom of the church as to give either of them a first name by anticipation. Another of my children was never "registered" at all, through this man's neglect of duty. I ask, then, does this Registration Act fulfil its intention? And how can any one be benefited by such defective registration as this? But the worst is to come. I took occasion of one of his visits, to ask this Anabaptist Deputy-Registrar whether he should deem it his duty, in the event of his being questioned about the necessity of baptism after registration, so to utter his sentiments as to discourage infant baptism. To which he candidly replied that if he were asked by the parent of a child whose birth he had registered, whether it was necessary to have the child baptized, he should answer that it was not necessary. His deeds have been as good as his words; for I know of two instances in which he made ignorant parents believe that registration supersedes the necessity of baptism. In one instance, he said to a poor, ignorant woman, "I never take *my* children to be baptized; there is no use in it. But if you like to have your child christened, as they call it, you can take it to the Independent Chapel, and have it done for nothing, whereas, if you take it to your parish church you will have to pay a shilling." This compound duplicity was no sooner made known to me than I was filled with indignation to overflowing, and made haste to give a particular account of it to certain of my ecclesiastical superiors; and I would now put it on record in the pages of your *Magazine*, in the hope that it may help to call attention to a measure which is fraught with serious evil to the souls of men, with detriment to the English church in particular, and attended with peculiar annoyance to many of the clergy.

I am, Sir, your faithful servant,

T. B.

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#### ALLOWED CHANGES IN THE MARRIAGE AND SACRAMENTAL SERVICES.

SIR,—I am aware of the regulation which you prescribe to your correspondents, forbidding them to criticise the charges of bishops. I see that you regard their opposing sentiments as strictly documentary, and never interfere with the quasi confidential communications of a prelate with his clergy, although you allow his books and sermons to

be canvassed freely. I am not at all disposed to censure this practice, still less to attempt to violate it; but what I wish to inquire relates to a mere matter of fact, and I ask, because I am quite ignorant to what I am to refer certain intimations in the Bishop of Worcester's charge. They are these:—

“Again—Were not certain portions of the language of the marriage service offensive in modern times, however much men might agree as to their truth? But who in the present state of the convocation could venture to make an alteration? Also, the sacramental service presented an apparent difference to the original Greek, calculated to alarm weak minds; although every scholar was aware of the fact, still no authority existed for the substitution of a more appropriate word. Under these circumstances, it was indeed true, that a general consent had been allowed to take the place of such authority; a licence had been taken by the clergy, and tacitly allowed by their diocesans, to make those changes in the rubric which seemed to be required by the altered circumstances of the times.”

Now I and some of my brethren are very anxious to know what these changes are. In the course of the last twenty years, I reckon that I have received the holy sacrament, in all parts of England, about 260 times, in 50 different churches, circumstances having prevented me from officiating myself on more than from eighty to one hundred occasions. In the dioceses of Bath, and Winchester, and Sarum, I have heard the sentences changed—“Which was shed for” and “given for thee,”—to “which was shed for” and “given for you,” and the elements administered to a rail at a time; but as I am not ritualist enough to know what the original Greek of this passage is, I cannot identify it with his lordship's reference. Once I heard a young coxcomb just in orders read condemnation for damnation; and once I heard a clergyman conclude with the collect to be used only when there is no communion.

I was married in a fashionable church at the west end of London, and the service was read throughout, without any alteration, by a D.D., rector of the church. I remember being present at five or six marriages, and I have married about seventy couples. I regret to say that bodily weariness often induced me to omit portions of the service on Sundays, and I have heard my brethren do the same, but they were not the same portions, and no alteration was made whatever. I have asked all my neighbours whether they ever change a word, and they assure me they never either did it nor had heard it done. If any of your correspondents know what are the practices alluded to, they will confer an obligation by informing

A CLERGYMAN.

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#### WHY THE HOLY COMMUNION SHOULD NOT BE CELEBRATED IN THE PRESENCE OF THE WHOLE CONGREGATION.

SIR,—Perhaps the following extract from the sermon of the Rev. Dr. Hook, preached at the consecration of the parish church of Leeds, may serve to answer the question of a correspondent in your last Number, “Why the holy communion should not be celebrated in the

presence, not merely of the communicants, but of the whole congregation, as is the practice in the Latin churches?

The extract furnishes us with two sufficient reasons for the abolition of the practice, 1st, That it is unprimitive; and, 2ndly, unreasonable, as directly generating a spirit of formalism.

Speaking of the liability of the middle ages to the censure of formalism, the Doctor observes:—

“The corrupt and unprimitive custom of the Roman church, with which the Church of England was at that time in close communion, in permitting non-communicants to be present at the celebration of the eucharist, (though the very name they have selected, in preference to all others, for that ordinance, should have taught them otherwise,\*) this custom only tended to confirm this grievous error, and led men to think that from the services of the church they might derive benefit, though their hearts were unprepared—that they could receive grace, and be preserved in a state of justification, without faith, and without repentance!”

That the practice is unprimitive, may be seen in Bingham, *Antiq. l. xiii. cap. I.*, who quotes the *Apostol. Constitut., lib. viii. cap. 12.* “Ye that cannot communicate, walk off and begone. Let no . . . infidel be present, no heterodox person, no heretic.” See *Wilberforce’s Eucharistica*, Introduction, p. vi.

That the practice is unreasonable, Dr. Hook, I think, has sufficiently shewn.

It cannot, therefore, I think, be doubted, but that the Church of England is justified in conforming her practice to the primitive, even without the authoritative intervention of rubric or canon.

I am, Sir, your obedient servant,

E. D.

#### ARCHDEACON OF DURHAM’S VISITATION.

SIR,—At the visitation of the Archdeacon of Durham, the attendance of clergy was very numerous. After the prayers had been said by the rector, and a sermon preached by the Rev. R. H. Williamson, jun., of Trinity Church, Darlington, the Archdeacon delivered an eloquent and impressive charge. As this charge is to be published, it is unnecessary for me to take up your time by mentioning all the circumstances alluded to by the Archdeacon. There was, however, one thing animadverted upon in the charge, to which I must call your attention; I mean the practice lately commenced by the Society of Odd Fellows, of reading an address at the grave of a deceased member, after the clergyman has finished the burial service of the church. The Archdeacon made some very strong remarks upon the objectionable character of such a practice, advising the clergy, if other means of putting it down failed, to apply to the ecclesiastical courts for redress.

As the Odd Fellows allow any one, no matter what his religious opinions may be, to become a member of their society, it is clear that

\* “It is the name mass, in Latin, *missa*, originally signifying nothing more than the dismissal of a church assembly.”

they do not care very much about Christianity. The address which they read at the grave shews this. Our blessed Saviour's name is never once mentioned in it. In short, they are a heathen society; and, as such, churchmen ought to have nothing to do with them. They do not consider the prayers of the church sufficient, else why insist upon reading an address of their own before the grave is filled up? The fact is, that they want to bury the corpse?

But independently of the objectionable nature of the address, how do we know but that dissenting teachers of all denominations will gain admittance to our churchyards, under the guise of Odd Fellows? The clergy ought to be on their guard, as these addresses are often read without their knowledge by the connivance of parish-clerks and sextons. Indeed, whenever there is an Odd Fellow's funeral, they may be sure that something of the kind will be done, unless they interfere to prevent it. And the Odd Fellows are very persevering. A clergyman in the diocese of Durham, after having warned them at one funeral not to read their address, was obliged, at another Odd Fellow's funeral, to call in the aid of the police before he could get them to desist. It may be as well to add, that Dr. Lushington has decided that no person but the incumbent (or other clergyman of the Church of England by his permission) can read any funeral office in the churchyard, nor he any service but such as is sanctioned by the church.

I remain, Sir, your most obedient servant, MELEAGER.

#### QUESTIONS ON PUBLIC SCHOOLS.

SIR,—As your Magazine professes to be a "Register of the Progress of Education," you will perhaps allow me to congratulate my reverend brethren upon the progress which has recently been made towards the education of the sons of the clergy upon reasonable terms. I am not, indeed, one of those who think that the scheme can ever be carried out upon terms so low as those laid down in the present prospectus, but if the thirty guineas were made forty, and the fifty were made sixty, I should hope that, with the episcopal patronage which is promised, and with some exertion on the part of the clergy at large, such an establishment may be formed and efficiently supported as will be a great blessing, not only to the clergy, but to the laity also. I have two reasons why I think the terms proposed too low—the one, that they will not afford sufficient remuneration for ten or twelve (and you cannot do with less) masters, each of first-rate talent in his particular department; and the other, that to make the scheme look well, you ought to have a considerable number of exhibitions to the universities, and also a certain number of scholarships for the head boys while yet at school—I mean scholarships similar to the Newcastle at Eton, and the Masters' at Rugby. Another point which will require much consideration is its situation. It ought to be near the Midland Railway, or the London and Birmingham, and not too near London. I give

this hint because, though it is intended for the clergy of the whole kingdom, it is at present almost entirely under the control of the London clergy. Nor do I wonder at the interest they take in it; for they feel perhaps more acutely than any other body of men the want of those grammar schools which, by the munificence of our ancestors, have been scattered far and wide over the land, and which, I am happy to say, are being regenerated, to the great advantage of their respective neighbourhoods. It must, indeed, be mortifying to them to find that they cannot take advantage of either of those two establishments which seem so peculiarly adapted to supply their wants—I mean the Charter House, and the Queen's College, Westminster—the one, from its exclusiveness; the other, from its expense. The Charter House is most ably conducted by Mr. Saunders; and, by the good management of their endowment, the governors have reduced the expenses of those scholars who are on the foundation, to 20*l.* a year; but then the scholarships are not open to merit, but are bestowed exclusively upon the friends, relatives, and dependents of the governors. On the other hand, St. Peter's College, Westminster, under Dr. Williamson, one of the first-rate classical scholars of Cambridge, and most diligent in his vocation, is open to all; and no boy is admitted upon the foundation, except according to his success in an examination with his contemporaries, lasting for some weeks, and carried on in the presence of the whole school. But then the Dean and Chapter either have such slender funds at their disposal, or make such improvident use of them, that the expense of a Queen's scholar varies from 100*l.* to 130*l.* a year.

There are forty of these scholarships; and for many years past there have been more than ten vacancies in each year. It is, therefore, well worth the trouble of the London clergy to inquire what are the funds legally belonging to the college—how they are expended—and when the number of scholars amount (as I believe is the case at the present moment) to not more than thirty, what becomes of the provision intended for the absent ten. Christ's Hospital, I fear, cannot be made much use of; but perhaps some of your correspondents will be so kind as to tell us something of the manners and customs of Paul's\* and Merchant Tailors'.† The latter, I fear, has exclusive nominations.

I hope you will excuse the length of this letter: the subject is one interesting to us all, and may lead to much useful investigation.

OXONIENSIS.

N.B. Can you give us any information as to the value of the Bishop's scholarships at Westminster?

[These are allowed a gratuitous education. . . . They do not live in the college, and are allowed no particular advantage, except an annual pension, which is so small that it is suffered to accumulate till

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\* Scholars are admitted up to the age of fifteen. Their appointment rests with the Mercers' Company. *Ecclesiastica*.—Ed.

† The establishment is unendowed, and is entirely supported, as it was first founded, by the Merchant Tailors' Company. The boys are presented in rotation by the members of the company's court. Each boy is subject to the payment of 5*l.* a year, and other sums of a few shillings each. *Ecclesiastica*.—Ed.

the period of their admission to St. John's College, Cambridge, when, with some additions, it amounts to 20*l.* a year for four years.—Ecclesiastica, p. 29.]

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## DEVOTIONS ON THE PASSION.

DEAR SIR,—I observed in your last Number some strictures upon a little volume lately published, entitled “Devotions on the Passion.” It is not my intention to enter upon a discussion of the merits or demerits of this compilation, but it occurs to me to make one remark, which is this:—it seems to me that much of the alarm and uneasiness which has been occasioned in some minds by this and other similar publications has been due to the (if I may use the expression) *half and half way* in which they have been brought out. They are not reprinted *fully* from the original, nor is the common reader, for whom these books are of course intended, otherwise than in the dark as to alterations or omissions which the editors have made. This deprives the books of that interest which they would possess as the genuine formularies used in another branch of the church catholic; and, on the other hand, if the reader is to take for granted that omissions have been made, in order to fit them for the use of the Anglican churchman, he is startled by finding many things left uncanceled which seem at variance with a *bona fide* design of this kind. After all, is not the former course, under the circumstances, the better one? There is surely no reason why English churchmen should not possess the formularies of the Eastern and Western churches; and, further, there seems no reason why they should not use them as devotional aids as far as they conscientiously can; and if so, let them be trusted to make the selections for themselves, or let an editor preface his selection of parts (given *entire*, on this supposition) by a few remarks of caution, guarding his own responsibility, and informing his reader that he is to expect to meet with things which he may not, as an English churchman, be able to go along with or to use.

These few remarks suggested themselves to my mind the other day, by turning over that part of the volume in question where (in the Maunday Thursday service) the ceremonies of extinguishing the candles &c. is mentioned, and a few days after, lighting accidentally upon a passage in a popular magazine, where the same ceremonies are described. I know not whether the explanations there given are correct; but I subjoin the extract, merely remarking that where allusion is made (especially in books for unclerical readers) to rites and ceremonies in use in other churches, the more fully we give them and explain their meaning the better. A little light thrown upon them in this way will often shew their relevancy, and prevent their appearing the unmeaning “mummeries,” to use the common phrase, for which they are often taken. It is another question how far it is right that the editorial work should be done by English churchmen. Some will think, with a good deal of apparent reason, that it is as well to leave it to members of the Roman church to put forth their selections,



and, of course, for those who want them they can be made just as accessible as in the other way.

Yours obediently,

A. C. C.

"Among the religious rites practised on Good Friday, was a representation of the burial of Christ. A figure representing the dead Christ, wrapt in grave clothes, was carried along, amidst the acclamations of the people, who knelt and beat their breasts before it, and deposited in a receptacle designed to represent the sepulchre, where it was allowed to rest till Easter day. The service called *Tenebræ*, [that is, darkness,] which is still practised at Rome, appears to be a modification of this custom. Upon a triangular frame, fifteen candles are arranged, seven yellow ones at each side and a white one at the top. The fourteen yellow candles represent the eleven apostles, the Virgin Mary, and the women that were with her at the crucifixion; the white one at the top represents Christ. Fourteen psalms are sung, and at the end of each, one of the yellow candles is put out; then, the light on the altar being extinguished, the white candle is taken down, and hid under the altar. The putting out of the fourteen candles denotes the flight or mourning of the apostles and women, and the hiding of the white candle denotes that Christ is in the sepulchre. Then a noise is made by beating the desks and shuffling with feet, to represent the earthquake and the splitting of the rocks. In St. Peter's church on this day, the hundred lights usually kept burning on St. Peter's tomb are extinguished, and an illuminated cross is suspended under the dome, where it appears as if self-supported."—*Chambers' Journal*.

#### ON THE MUTILATIONS OF OUR ANCIENT CHURCHES.

REV. SIR,—There are certain alterations which our ancient churches have been, and are still, subjected to that would disgrace the most unthinking workman, if even their own unproductive labours had been applied to their own workshops. These alterations—or more properly stating, mutilations—which I intend drawing the attention of the clergy to are much to be lamented, because they are made upon sacred matters of high refinement and profound thought. On these designs of intelligence is vulgarity engrafted, and errors and falsehoods planted on the foundation of truth, perverting our minds every time we are placed before them. To deform beauty and shut out edification is not only an insult to our understandings, but mischievous in the highest degree. That such irreligious and outrageous proceedings should be arrested we all know; and the more so, when we do know that the house of God is the last place that should be subjected to the barbarisms of any one. I am sure every right-thinking mind will admit the truth of this statement, and pronounce such acts to be sins and abominations. Surely, the house of prayer is worthy of the highest intellect being bestowed upon it whenever alterations are considered necessary to be made. If so, then why do not the authorized guardians of our churches carefully watch the proceedings of those of our churchwardens who, though they may be good men of business, and may know when the stone is well laid in the mortar, yet their plastering and white-washing acts shew that they perceive not the beauty of the stone's natural colour, and consequently their

unfitness to advise in these sacred matters? Mutilations should not be suffered because alterations may be required. The minister must again be made the head of his church, and appealed to as such by his flock. From him alterations, additions, and arrangements should emanate, and not from churchwardens and vestrymen. It is not in the nature of the human mind to bring forth what it has not received. The mind must be well exercised upon every point bearing upon the subject before it will be able to embody it in any arrangement that is proposed to be made; and when this is maturely considered, where is the churchwarden or vestryman that will venture to design for the house of God, not having studied his works—the only true materials for producing a house of prayer? I hope the time is not far distant when every clergyman will be acquainted with the principles for ecclesiastical design I have laid down in my work of Kilpeck church, and on which our ancient ecclesiastical designers acted. We should then have our churches in unity of design, speaking one language, and that scriptural. There is no one act which has astonished me more than the passing over the design for the altar which Moses has given in Exod. xxiv. 4, wherein the true principles for ecclesiastical design are so clearly stated. Had these principles been kept in view we should never have had our churches barbarized by the white, buff, grey, and black washers, nor mutilated with the nonsensical trash of its dealers. The sentence, “church design,” explains itself, and every one must know that it means scriptural, and therefore the leading features of the law and the gospel which the Scriptures contain should be expressed in the design, and which we see embodied in those of our churches of the 11th, 12th, 13th, and 14th centuries. And when the population increased to that extent to require more room, the church was then enlarged, keeping to the same principles and conveying the same religious information, but carried out more extensively. In this legitimate way did the clergy—the ecclesiastical designers—make alterations and enlarge their churches; and not as they have been done this last century, or according to the present system of contracting for so many feet of stone, bricks, mortar, deal, plaster, whitewash, &c., not regarding what the materials were made to express, nor giving a thought towards the sacred character of the subject.

Now this mutilating and crying evil should be put at rest, that our churches may no longer be desecrated in the shameful manner they have been. Respect towards the house of God, one would suppose, would be proclaimed by every Christian—is it so? If it was thus shewn, we should soon see those persons who have not the faculties for church extension, reverently and submissively admitting their incapacity to design, alter, and amend the house of God; and would, I am sure, be ready to make reparation for the mutilations they have so unknowingly wrought in our churches. By what means many parts of misplaced churchwarden power were accomplished would be highly important to know, that they might be removed from their fruitless possessors, and restored to their vital sources, from whence they were taken. “D. P.’s” admirable papers on “The Dedication of Churches

and Sacred Things," will render great service on this subject; and I hope he will shew, as he proceeds, that as the edifice becomes a church by consecration, so it is an abomination to desecrate, despoil, or mutilate any one portion of its then acquired sacred character; and whatever is done for the purpose of extension it should be in the same spirit, speaking the same language, and executed under the guidance of either its minister, archdeacon, or other dignitary of the diocese.

I have often had much conversation with many churchwardens upon this subject, and who have received gratefully the remarks I made, and lamented much the shockingly patchwork state of their churches, and would gladly do all in their power to free them from their unsightly and irreligious appearance; but they knew not what to do, and admitted they were very much in the dark on the nature of their office. Perhaps "D. P." or some other of your learned correspondents will have the goodness to throw some light upon the present uncertain state of the duties of churchwardens.

In your next number, I hope to be able to continue the subject.

I am, reverend Sir, your respectful and obedient servant,

GEO. R. LEWIS.

61, Upper Norton Street.

## NOTICES AND REVIEWS.

*The Modern Pulpit, Viewed in its Relation to the State of Society.* By Dr. Vaughan. 8vo. Jackson and Walford.

THE object of this book is ingeniously devised. People appear latterly to have grown less zealous in their admiration of dissenting oratory than at some period not very distant; and here is a book which, by elucidating how all that they ought to admire, if not found universally in dissenting pulpits, ought not, at all events, to be sought in the Church of England, endeavours to reclaim them from the church's net. No remarks which could be made upon it will be more instructive than a few extracts.

"In the case of devout churchmen, much inconvenience and cost are frequently incurred to place themselves in connexion with an evangelical ministry, which sometimes proves everything they desire, but is more frequently regarded as a matter for which they should endeavour to be thankful, seeing that it is the best of its kind they can obtain . . . . It is not at all gratifying to perceive that their own ministers who claim to be in all things belonging to their vocation as the first, should so often be in this very notorious matter of preaching the last . . . . .

"Our preaching . . . may be much in advance of the preaching which is tolerated, and even praised in the case of the feeblar portion of the evangelical clergy, and still be so far below its proper level as to be of small effect and little valued . . . .

"Do we not overlook the great facts in his history who was himself the first preacher of his own truth? . . Was not this course as studiously separated from all the gauds of an ecclesiastical greatness as from those of a secular greatness? Was he not in appearance and manners, and teaching, as little like the priests of his time as like its potentates? Has he not taught us in this manner that the power of his truth in the earth is as little dependent on its alliance with temples as on its alliance with palaces? Does he not point to the sea shore and the mountain side, to the green field, &c., &c."

No doubt; but is a man really entitled to the credit of honest meaning who writes in such a strain as this, to coax the unwary into conclusions very distant from his own. Who supposes that the church needs the alliance of the state, or would not be as truly a church without it as with it? The state might be as guilty in rejecting the church as the Jews in rejecting Christ, but the church has "the earth for the pavement of [her] temple," as Dr. V. might say. The woe will not be on her, but on the state that refuses her unsought alliance. Why not honestly carry out the argument then to its legitimate conclusion? The Son of man had not where to lay his head, therefore no more ought any of his less worthy ministers to have. But this inference is prevented by other scriptures. True, and so is the whole argument on similar data.

Although there is this spirit of littleness running through the book, the review of the pulpit of the past is not devoid of interest. "The age of light—light without love," furnished a school of preachers, whose defects must be acknowledged, and without any ingratitude for the learning and acumen it exhibited, to it must be traced the education of those who, in the latter half of the last century, did so much towards loosing the hold of the church on the hearts of the people. We had not thought we were quite as bad now; but thanking Dr. V. for his friendly criticism, we will try to improve.

*Botany for Ladies.* By Mrs. Loudon. Murray. Crown 8vo.

THIS book is not intended for those who principally read these pages, but should a fair lover of flowers look into them, they can now tell her of an elegantly written and elegantly printed book, in peagreen and gold cloth covers, which will initiate her in the system of De Candolle, up to a point in knowledge which it is worth while to attain on most subjects—the improvable point; a degree of information which makes the subsequent opportunities of instruction available, and where it is attained by females, raises them above the trifling spirit of common society, while it furnishes healthy occupation for those hours of solitude which the ignorant know not what to do with.

*The Beauty of Holiness in the Common Prayer; to which is added a Rationale of Cathedral Worship.* By J. Bisse, D.D. Edited by F. P. Pocock, B.A.

THIS is a well-timed republication, rendered more interesting by a memoir of the author. And although our ritualists will dispute sundry positions laid down in it with good reason, the tone and spirit of the work is excellent. Perhaps the perusal of the rationale may make some persons who have, like the English reformers, frankly given up the chanted service—"vicinior pronuncianti quam canenti"—doubt whether this prejudice is well founded, and incline to think that a responsive service can scarcely be sustained throughout by a congregation without the gentle stimulus of musical intonation.

*Memoir of the Late James Hope, M.D.* By Mrs. Hope. 8vo. Hatchard.

THE biography of a truly pious medical man has always an especial interest. The tendency of the human mind to imbibe injurious principles from studies the most suited, it might be supposed, to elevate and ennoble it, is nowhere more lamentably displayed than when the philanthropic investigations of the surgeon conduct him to infidel conclusions. This, however, is not the whole extent of the evil. Many who, for various reasons, stop short of any express rejection of Christianity, feel the paralyzing influence of a pursuit which keeps them constantly conversing with man's perishable part, and associating with companions who do not regard the fear of God as the beginning of wisdom.

It is not possible here to enter into much detail. Dr. Hope's professional eminence was acknowledged by competent judges and such honourable tokens as confer distinction in the body to which he belonged. He was also a scientific

and accomplished man ; but here he must be regarded solely as a religious man. After a youth of strict morality, he entered on his profession, resolved to observe three counsels of his father, one of which was, always to pray for his patients. He kept the sabbath with propriety ; and although it was not before the summer of 1826 that he seems to have appreciated the amount of the requirements and importance of religion, his mind was evidently well prepared for sacred and abiding impressions.

Besides the excellent practice above alluded to, he never thought himself justified in concealing from patients their dangerous condition, and unobtrusively directed their thoughts beyond the horizon which he saw them fast approaching. "He never lost an opportunity of infusing Christian principles into his lectures. A deep sense of responsibility attended him at all times.

"He was told by the late Dr. Birckbeck, a leading member of the council of University College, that on Dr. Elliotson's resignation of the chair of practice of physic, it would be offered to him, and he had thus the best reason for supposing that were he to volunteer his services they would be accepted. He was informed that the income proceeding from these lectures was about 1000*l.* per annum ; and as he was not in a position to render 1000*l.* per annum a matter of indifference, he consulted with some friends, especially clergymen, on the propriety of profiting by the hint which he had received of the favourable inclinations of the council. After deliberate consideration, he preferred sacrificing 1000*l.* a year to doing what he deemed would be a compromise of religious principle. Although religion forms no part of the education at any medical school—and in this respect University College is on the same footing as the rest—yet he conceived there was a great and essential difference in the fact that the medical school of University College forms a part, and is the chief support of, an institution which was founded on the openly asserted principle that all education may be conducted apart from religion."—p. 175.

"A certain per centage was set apart from his practice, and from all other sources of income, and he was most scrupulous that the whole of his money should be spent on objects of religion and charity." "He always attended divine service once, and by stopping at any church near which his engagements might lie, he generally contrived to go in the afternoon."

Dr. Hope's death warrant was signed at the moment when he had attained the great object of his ambition, being elected physician to St. George's Hospital. With a rapidly increasing practice of 4000*l.* a year, and a continental reputation equal at least to that which he bore in this country, he received the message with Christian meekness and unaltered cheerfulness. "Some of his friends" (he had fallen, it should be observed, entirely into the hands of the evangelical party) "were occasionally disappointed at his apparent indifference to the discussion of religious feelings, and his distaste for works of what are called religious experience." But he spent his time in that sober devotion and systematic usefulness to the very last, which best becomes a man who has not to prepare for death when he is dying.

Nothing, indeed, is more remarkable than the way in which he often broke from the trammels of the theology he professed, when an occasion presented itself which required an avowal of his sentiments ; and always when the exercise of a moral discrimination was called for. Partial as a wife's account of a husband's virtues is likely to be, the facts seem to justify this opinion, and the book is one of the best of its school which have recently appeared.

It is curious, however, to see how possible it is for a man's family to be very unacquainted with his business habits. Dr. H. is represented to have taken no fees from the unbeneficed clergy. If this is true at all, it can only have been for a very few months before his death. And there is no need to give the idea that disabled clergy do in fact receive the gratuitous medical attendance which many suppose they are in the habit of receiving. The writer has made many inquiries on the subject, and never found but one clergyman (and he was beneficed) whose fees a doctor had refused.

*Churches of Yorkshire.* Royal 8vo. Green, Leeds.

Two numbers of this work have appeared, containing an architectural account of the churches of Adel and Methley, illustrated, one by three, the other by two fine lithographic prints. The first church bears some resemblance to Kilpeck, which Mr. Lewis has so recently and beautifully published in detail; and if the series is kept up with the same spirit that it commences, it will form an interesting addition to works of the class, which are daily increasing in popularity. The prefatory matter is well written, and the general execution excellent.

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*Puritan Thaumaturgy; being Part II. of Notes on the Contributions of the Rev. George Townsend, M.A., &c., to the new edition of Fox's Martyrology.* 8vo. Rivington.

THIS pamphlet consists of a republication of the controversy which took place in the pages of this magazine between Mr. Townsend and Mr. Maitland. Every reader is familiar with its termination. Harsh language was first used by Mr. Townsend—it was retorted—and again returned, until Mr. Townsend determined to have nothing more to do with such a rude person as Mr. Maitland, and the matter dropped. This the editor does not regret; for his task is always more or less painful when the letters of his correspondents are likely to give pain to any one. He does not, however, see how Mr. Townsend can reconcile it to himself thus to escape from a dispute which he had so strongly pledged himself to follow up to its conclusion, because he was opposed with the weapons he himself selected, and first assayed.

In the present letter, however, Mr. Maitland rather enters upon a subject evaded in Mr. Townsend's *Life of Fox*, than assails any theory he has put forward. It is an exposition of what the words in his grant of arms, "*Thaumaturgo admirabile*," were intended to convey. They are illustrated by contemporary evidence of the extent to which miraculous powers were claimed by that singular party to which the martyrologist belonged, and will supply rather unexpected information to those less carefully read in the writings of the sixteenth century. The accounts of puritan exorcism might have furnished a model for the more recent vagaries of Mr. Irving.

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*History of the Church of Christ until the Revolution, A.D. 1688, in a Course of Lectures.* By the Rev. C. Mackenzie, M.A. Crown 8vo. London: Smith and Elder.

It is a very desirable thing that the history of the church should be brought before congregations, in the pulpit. At the same time, a conscientious man feels strongly, that when he has only once a week to address his parishioners, or, should their attendance be regular, at the utmost twice on the Sunday, their own duties and responsibilities ought to be set before them as much as possible disengaged from mere relatively important matter. As these discourses were delivered on the Tuesday evenings, at a lecture, this objection is removed, and as the vicar is the lecturer, there is a further prepossession in favour of his work.

A cursory turning over the pages of the book does not serve to raise expectations from it. Milner, Robertson, Riddle, D'Aubigné, Milman, Blunt, Southey, Short, Croly, and Carwithen, are not exactly the authorities to which reference might have been expected; some of them are thoroughly prejudiced and imperfectly informed writers; others profess merely to give an outline of the period they treat upon; none are original authorities; and in historical writing as in copying, every sketch from a sketch deviates one step further from the original. Hence no one will be surprised at finding "*Sancho Reiner*" pronouncing "*the disciples of Wiclif . . . concise and devout in their prayers.*"

Having thus assigned the book to its proper class, (for two or three books of a high grade have been published lately, which do not exceed it in bulk—Mr. Blunt's, for instance, which in one or two cases may have helped to mislead him,) it only remains to add, that it seems one of the most moderate, the most sensible and best of the class—words that would not have been employed had the reviewer any apprehension that they would figure insulated in an advertisement, but which appear well applicable to the production, considered as the abstract of abstracts. The sentiments appear to be well considered, and their application felicitous. The following passage may be taken as a specimen of style:—

“The ancient dissenters, Owen, Baxter, Howe, and Robert Hall (? Ed.) raised no such fictitious scruples, but recognised many excellences in our system. Doddridge and Matthew Henry expressly give God praise for the national establishment of our religion; while modern dissenters are found to differ in their teaching, and even to support different views under different circumstances. The great body of the Wesleyans, for instance, are favourable to our establishment, (? Ed.) and Presbyterians, who are here opposed to us, find no fault with their brethren in Scotland who avail themselves of legislative protection. These are facts well known, but it may be new to hear that it is the practice of the London Missionary Society to advise kings in the Polynesian states to banish their national idols, and to attend to the instructions of the missionaries. Their ministers, with all the fervour of their ready eloquence, urge upon their princes the propriety of publicly admitting Christianity as the religion of their dominions, and of granting, in the nineteenth century, the same attention, countenance, and patronage to Christian teachers, which in the fourth Constantine afforded. We blame them not for adopting so natural and so wise a policy; we only take shame to ourselves that the church has left her missionary work to be conducted by the ill-directed zeal of independent efforts; and we cite the practice of these missionaries in the hope that it may convince their brethren at home, when our reasoning fails, that the union of the church with the state is not unchristian, nor of necessity injurious to the cause of Christianity.”—p. 117.

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*Antiphonal Chants, arranged for the Services of the United Church of England and Ireland.* By Fred. Lingard, of the Durham Cathedral Quire.

THE preface to this volume occupies little more than a royal quarto page, but it is written in a spirit which does credit to the author. If congregations could be persuaded fairly to take their share of the service, and not interpolate it with metrical psalms and hymns—a practice permitted, indeed, but never directed by the Church of England, and one full of inconvenience,—it would never seem too long, and the clergyman must be in very bad health who would find his Sunday fatiguing. The division of churches by a middle aisle would, as soon as it was understood, enable any congregation to chant all the psalms without an effort; and were there, as Mr. Lingard suggests, an authorized volume of such chants, they would soon be familiar everywhere, and psalms “done into English metre” would grow obsolete.

To contribute any one production of his own to such a work is the composer's ambition, and really some of his chants would do no discredit to any selection. The chant for the fourth morning of the month is a charming melody. The twelfth evening is a very pleasing air, and were the management of the two last bars a little better, Whit-Sunday evening, the subject from Neukomm, would be very fine. Scarcely any appear to be devoid of merit.

## MISCELLANEA.

## THE ECCLESIOLOGIST.

Most readers of the *British Magazine* are probably acquainted with the *Ecclesiologist*, the organ of the Cambridge Camden Society. The numbers 12 and 13 are good specimens, and any tribute of approbation here paid them is well deserved. Whatever may be the extent to which this publication circulates, its influence must be generally beneficial, and the evident vigilance it extends over the proceedings of modern architects and "beautifiers" of churches, is anything but superfluous.

Passing by the very judicious observations in the first paper on some of the differences between cathedral and parish churches, we come to the second, advocating the restoration of St. Stephen's chapel. If there remains in England one fragment of antiquity that ought to be preserved and restored, with all possible solicitude, it is that for which the Camden Society is making a praiseworthy, but almost hopeless effort. Surely the impression has been very general that Mr. Barry intended to combine the old building with his own design. If our senators are too enlightened to need a place of prayer in the walls set apart for their deliberation, they can afford to retain a mute witness that they had predecessors who thought otherwise; and as for sustaining an uniformity of style, the plea is absurd—this Mr. Barry perfectly well knows, and as a man of genius he should not deign to obliterate what he cannot surpass. The alterations contemplated in Westminster Hall are also such as ought to have been avoided, and it is false delicacy not to say so. There is but one thing that can justify the world in interfering with an able architect, whose character is staked upon his work,—it is where he would interfere and tamper with antiquities, and mar historical associations of more worth than any fabric of his own design.

But turn over a leaf or two—every one is interesting—and there comes a severe notice of new churches. A just tribute is paid to the energy and zeal of the Bishop of London, in his noble aggressions on the regions of vice and ignorance in the metropolis, but the designs of the churches erected are censured, not in the gentlest manner, and without the commendation that parts of them appear to deserve, as improvements, at least, upon those of the last generation. It is here that the Camden Society strikes many of its friends and admirers as too indiscriminate in the love of papal architecture. They join with it in the wish to preserve every memorial of the past. They sympathize with the piety which erected rood-lofts and chancel-screens. They understand the state of feeling which, from choice, would remove to a distance from the eye the holiest mysteries of our religion, and seclude the groups which successively partake of the Christian sacrifice; wherever they find chancels they will preserve them, but they are at issue on the relative importance of these arrangements. Where funds are abundant, and the population scanty, a good



chancel is very desirable, but to think that it can be of any moment equivalent to its cost in Bethnal Green, (always supposing that a distinct area is reserved for the altar,) does seem like offering a stone for bread.

Depth of chancel is the chief merit these reviews discover in the new churches. Wherever it occurs, the measurements of the largest are dwelt upon complacently. Under the circumstances, many will think a chancel larger than is required for the communion-rail a positive evil, and believe that every ecclesiastical feeling may be fostered in a congregation where it occupies no more space than an apsidal end. Surely, were the old Gothic designers to rise from their graves, and find that but a single priest can generally be provided to minister in a church—behold an overwhelming population, scanty funds, and hosts of dissenting meetings, he would turn his mind to other subjects in his designs than how to make new churches look like old ones. The flexibility of Gothic, in all its periods, would favour his undertaking; he might not like galleries, but perhaps he might adopt them—he might love deep chancels, but his first care would be to curtail them.

There are often indications of more enlarged views in the Ecclesiologist when this most unfortunate hobby is not in the way. "Why, may we again ask, must so many new churches have transepts? Independently of their less appropriateness to our services, we thus gain three expensive elevations instead of one only at the west."—p. 195. But advance to p. 198; in concluding a notice of two new churches, the writer adds—"In both these instances we anxiously hope that a chancel-skreen will be provided"!

It is painful to comment upon these things, because the parties are well-informed, able men, to whom the church is much indebted. If they do not feel the false position in which such criticism places them, it must be a peculiar idiosyncrasy, not any want of sense or knowledge, and deeply must it be regretted, considering the amount of substantial good the society is calculated to effect, and the likelihood that it will be thus depreciated and evil spoken of.

#### THE CITY OF THE MORMONS.

MANY readers may have conceived, when Mormonism was first noticed in the pages of this Magazine, that a delusion so utterly absurd must be speedily dissipated, and scarcely deserved the prominence it obtained. Time, however, has shewn, that it is not possible to calculate on the aberrations of the human mind when once it forsakes the sure guidance of the church, and becomes possessed with the idea that it has discovered some closer and more immediate means of communicating with Heaven; and the facts contained in the following pages will shew that if some of the "dark age" delusions were more sombre in their character and bloody in their results, never did they witness an imposition more barefaced and successful,

A small volume, recently published by the Rev. Henry Caswall, Professor of Divinity in Kemper College, St. Louis, Missouri, gives a most interesting account of this new religion and its grand settlement, Nauvoo. The writer states:—

"It professes to admit the inspiration of the Old and New Testaments; it even acknowledges the Trinity, the Atonement, and Divinity of the Messiah. But it has cast away that church which Christ erected upon the foundation of apostles and prophets, and has substituted a false church in its stead. It has introduced a new book as a depository of the revelations of God, which in practice has almost superseded the sacred Scriptures. It teaches men to regard a profane and ignorant impostor as a special prophet of the Almighty, and to consider themselves as saints while in the practice of impiety." . . . . .

"At the first preaching of Mormonism, sensible and religious persons, both in Europe and in America, rather ridiculed than seriously opposed it. But system and discipline, almost equal to those of Rome, have been brought to its aid. What was at first crude and undigested, has been gradually reduced to shape and proportion. At the present moment, Mormonism numbers more than 100,000 adherents, a large portion of whom are natives of Christian and enlightened England.

"The immediate cause of my visit to Nauvoo was the following:—Early in April, 1842, business took me to St. Louis, a city of 30,000 inhabitants,

\* "The Mormon Creed, as published by Joseph Smith himself, is given below. (See 'Times and Seasons,' vol. iii. p. 709.)

'We believe in God the Eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

'We believe that men will be punished for their own sins, and not for Adam's transgression.

'We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the gospel.

'We believe that these ordinances are, 1st, Faith in the Lord Jesus Christ; 2nd, Repentance; 3rd, Baptism by immersion, for the remission of sins; 4th, Laying on of hands, for the gift of the Holy Ghost.

'We believe that a man must be called of God by prophecy, and by laying on of hands by those who are in authority, to preach the gospel, and administer in the ordinances thereof.

'We believe in the same organization that existed in the primitive church—viz., apostles, prophets, pastors, teachers, evangelists, &c.

'We believe in the gift of tongues, prophecy, revelation, visions, healing, interpreting of tongues, &c.

'We believe the Bible to be the Word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

'We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

'We believe in the literal gathering of Israel, and in the restoration of the ten tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth; and that the earth will be renewed, and receive its paradisaic glory.

'We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.

'We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law.

'We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, 'we believe all things, we hope all things; we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.'

situated on the western bank of the Mississippi, from which Kemper College is six miles distant. Curiosity led me to the river side, where about forty steam-boats were busily engaged in receiving or discharging their various cargoes. The spectacle was truly exciting. The landing-place (or *levee*, as it is denominated) was literally swarming with life. . . . .

"A large steam-boat from New Orleans, crowded with passengers from the south, having completed her voyage, I inquired of the clerk of the boat how many persons he had brought from New Orleans. 'Plenty of live stock,' was his reply, 'plenty of live stock; we have three hundred English emigrants, all on their way to join Joe Smith, the prophet, at Nauvoo.' I walked into that portion of the vessel appropriated to the poorer class of travellers, and here I beheld my unfortunate countrymen crowded together in a most comfortable manner. I addressed myself to some of them, and found that they were from the neighbourhood of Preston, in Lancashire. They were decent-looking people, and by no means of the lowest class. I took the liberty of questioning them respecting their plans, and found that they were indeed the dupes of the missionaries of Mormonism. I begged them to be on their guard, and suggested to them the importance of not committing themselves and their property to a person who had long been known in that country as a deceiver. They were, however, bent upon completing the journey which they had designed; and although they civilly listened to my statements, they professed to be guided in reference to the prophet by that perverted precept of Scripture—"Prove all things, hold fast that which is good."

This affecting scene determined Mr. Caswall to visit Nauvoo; and having laid aside his clerical attire, and provided an ancient MS. Greek psalter, he proceeded along the Mississippi, to a bend of the river where Nauvoo, in all its latter-day glory, lay before him:—

"The situation of the place is rather striking. Above the curve of the Des Moines rapids the Mississippi makes another curve almost semicircular towards the east. The ground included within the semicircle is level, and upon this site the city has been laid out. The streets extend across the semicircle east and west, being limited at each extremity by the river. These streets are intersected at right angles by others, which, running northward to the river, are bounded on the south by a rising ground, on the summit of which the temple is in the course of erection. . . . . I was informed by my companions that the population of Nauvoo was about 10,000; but subsequent inquiry led me to place the estimate three or four thousand lower.

"The temple being unfinished, about half-past ten o'clock a congregation of perhaps 2000 persons assembled in a grove, within a short distance of the sanctuary. Their appearance was quite respectable, and fully equal to that of dissenting meetings generally in the western country. Many grey-headed old men were there, and many well-dressed females. I perceived numerous groups of the peasantry of old England led into this den of heresy, to listen to the ravings of a false prophet, and to imbibe the principles of a semi-pagan delusion.

"The officiating elders not having yet arrived, the congregation listened for some time to the performances of a choir of men and women, directed by one who appeared to be a professional singing-master. At length two elders came forward, and ascended a platform rudely constructed of planks and logs. One wore a blue coat, and his companion, a stout, intemperate-looking man, appeared in a thick jacket of green baize. He in the blue coat gave out a hymn, which was sung, but with little spirit, by the congregation, all standing. He then made a few common-place remarks on the nature of prayer; after which, leaning forward on a railing in front of the platform, he began to pray. Having dwelt for a few minutes on the character and perfections of the Almighty, he proceeded in the following strain:—

"We thank Thee, O Lord, that thou hast in these latter days restored the gifts of prophecy, of revelation, of great signs and wonders, as in the days of old. We thank Thee that, as thou didst formerly raise up thy servant Joseph to deliver his brethren in Egypt, so Thou hast now raised up another Joseph to save his brethren from bondage to sectarian delusion, and to bring them into this great and good land, a land flowing with milk and honey, which is the glory of all lands, and which Thou didst promise to be an inheritance for the seed of Jacob for evermore. We pray for thy servant and prophet Joseph, that Thou wouldest bless him and prosper him, that although the archers have sorely grieved him, and shot at him, and hated him, his bow may abide in strength, and the arms of his hands may be made strong by the hands of the mighty God of Jacob. We pray also for thy holy temple, that the nations of the earth may bring gold and incense, that the sons of strangers may build up its walls, and fly to it as a cloud, and as doves to their windows. We pray Thee also to hasten the ingathering of thy people, every man to his heritage, and every man to his land. We pray that as Thou hast set up this place as an ensign for the nations, so Thou wouldest continue to assemble here the outcasts, and gather together the dispersed from the four corners of the earth. May every valley be exalted, and every mountain and hill be made low, and the crooked places straight, and the rough places plain; and may the glory of the Lord be revealed, and all flesh see it together! Bring thy sons from far, and thy daughters from the ends of the earth, and let them bring their silver and their gold with them."

"Thus he proceeded for perhaps half an hour, after which he sat down, and the elder in green baize, having thrown aside his jacket,—for the heat of the sun was now considerable,—commenced a discourse. . . . He said that the present congregation lived in the midst of wonders and signs equal to those mentioned in the Bible, and they had the blessing of revelation mainly through the medium of that chosen servant of God, Joseph Smith. The gentiles often came to Nauvoo to look at the prophet Joseph—old Joe, as they profanely termed him—and to see what he was doing; but many who came to laugh remained to pray, and soon the kings and nobles of the earth would count it a privilege to come to Nauvoo and behold the great work of the Lord in these latter days. 'The work of God is prospering,' he said, 'in England, Ireland, Scotland, and Wales; in Australia, and at the Cape of Good Hope, in the East and West Indies, in Palestine, in Africa, and throughout America, thousands and tens of thousands are getting converted by our preachers, are baptized for the remission of sins, and are selling off all they have that they may come to Nauvoo. The great and glorious work has begun, and I defy all earth and hell to stop it.'

"A hymn was now sung; and afterwards a tall, thin, New-England Yankee, with a strong nasal twang and provincial accent, rose up, and said, they were all aware that God had by special revelation appointed a committee of four persons, and had required them to build a house unto his name, such a one as his servant, Joseph, should shew them. That the said house should be called the 'Nauvoo House,' and should be for a house of boarding; that the kings and nobles of the earth, and all weary travellers, might lodge therein, while they should contemplate the work of the Lord, and the corner-stone, which he had appointed for Zion. That in this house the Lord had said that there should be reserved a suite of rooms for his servant Joseph, and his seed after him, from generation to generation; and that the Lord had also commanded that stock should be subscribed by the saints, and received by the committee for the purpose of building the house. The speaker proceeded as follows:—'Now, brethren, the Lord has commanded this work, and the work *must* be done. Yes, it *shall* be done—it *will* be done. The gentiles, the men of the world, tell us that such stock must pay twenty-five per cent. per annum, and the Lord hath required us to take stock; surely, then, when duty and interest

go together, you will not be backward to contribute. But only a small amount of stock has hitherto been taken, and the committee appointed by the Lord have had to go on borrowing, and borrowing, until they can borrow no longer. In the meantime, the mechanics employed on the house want their pay, and the committee are not able to pay them. We have a boat ready to be towed up the river to the pine country, to get pinewood for the edifice. We have a crew engaged, and all ready to start; but we cannot send out the expedition without money. The committee have made great personal sacrifices to fulfil the commandment of the Lord; I myself came here with 7000 dollars, and now I have only 2000, having expended 5000 upon the work of the Lord; but we cannot go on in this way any longer. I call on you, brethren, to obey God's command, and take stock, even though you may not dress so finely as you do now, or build such fine houses. Let not the poor man say, I am too poor; but let the poor man contribute out of his poverty, and the rich man out of his wealth, and God will give you a blessing.' . . . . .

"Two other elders followed in a similar strain. Upon this appeal, there was much whispering among the audience, and I detected two Mormons, apparently from Yorkshire, in the very act of nodding and winking at each other. However, none came forward; and one of the elders coolly remarked, that as they appeared not to have made up their minds as to the amount which they would take, he requested all who wished to become stockholders to come to his house the next afternoon at five o'clock.

"The elder who had delivered the first discourse now rose, and said that a certain brother, whom he named, had lost a keg of white lead. 'Now,' said he, 'if any of the brethren present has taken it by mistake, thinking it was his own, he ought to restore it; but if any of the brethren present has stolen the keg, much more ought he to restore it; or else, may be, he will get *cotched*; and that, too, within the corporation limits of the city of Nauvoo.' . . . . .

"A hymn was now sung, and the service (if such it may be called) having continued from half-past ten o'clock till two, finally concluded. As the congregation dispersed, I walked with the Mormon who had brought me over in his canoe to see the temple. The building is a hundred and twenty feet in length, by eighty in breadth; and is designed to be the finest edifice west of Philadelphia. The Mormon informed me, that in this house the Lord designed to reveal unto his church things which had been kept secret from the foundation of the world; and that he had declared that he would here restore the fulness of the priesthood. He shewed me the great baptismal font, which is completed, and stands at the centre of the unfinished temple. This font is, in fact, a capacious laver, eighteen or twenty feet square, and about four in depth. It rests upon the backs of twelve oxen, as large as life, and tolerably well sculptured; but for some reason, perhaps mystical, entirely destitute of feet, though possessed of legs. The laver and oxen are of wood, and painted white; but are to be hereafter gilded, or covered with plates of gold. At this place baptisms for the dead are to be celebrated, as well as baptisms for the healing of diseases; but baptisms for the remission of sins are to be performed in the Mississippi. My companion told me that he was originally a member of the Methodist Episcopal Church in Canada; but that he had obtained greater light, and been led to join the 'latter-day saints.' . . . . .

"On the following morning, (Monday, April 18th,) I took my venerable Greek manuscript of the Psalter, and proceeded to the ferry to obtain a passage. . . . . Arriving at the city, I passed along a straggling street of considerable length bordering on the strand. Perceiving a respectable-looking store, or shop, I entered it, and began to converse with the storekeeper. I mentioned that I had been informed that Mr. Smith possessed some remarkable Egyptian curiosities, which I wished to see. I added, that if Mr. Smith could be induced to shew me his treasures, I would shew him in return a very wonderful book which had lately come into my possession. The storekeeper

promised to obtain for me admission to the curiosities, and begged to be permitted to see the wonderful book. I accordingly unfolded it from the many wrappers in which I had enveloped it, and, in the presence of the storekeeper and many astonished spectators, whom the rumour of the arrival of a strange book had collected, I produced to view its covers of worm-eaten oak, its discoloured parchments, and its mysterious characters. Surprise was depicted on the countenances of all present, and, after a long silence, one person wiser than his fellows, declared that he knew it to be a revelation from the Lord, and that probably it was one of the lost books of the Bible providentially recovered. Looking at me with a patronizing air, he assured me that I had brought it to the right place to get it interpreted, for that none on earth but the Lord's prophet could explain it, or unfold its real antiquity and value. 'Oh,' I replied, 'I am going to England next week, and doubtless I shall find some learned man in one of the universities who can expound it.' To this he answered with a sneer, that the Lord had chosen the weak things of the world to confound the mighty; that he had made foolish the wisdom of this world; and that I ought to thank Providence for having brought me to Nauvoo, where the hidden things of darkness could be revealed by divine power. All expressed the utmost anxiety that I should remain in the city until the prophet's return. . . . . I yielded to their importunities, and promised, that if they would bring me over from Montrose on the following morning, I would exhibit the book to the prophet. . . . .

"Accordingly, he led the way to a small house, the residence of the prophet's mother. On entering the dwelling, I was introduced to this eminent personage as a traveller from England, desirous of seeing the wonders of Nauvoo. She welcomed me to the holy city, and told me that here I might see what great things the Lord had done for his people. 'I am old,' she said, 'and I shall soon stand before the judgment-seat of Christ; but what I say to you now, I would say on my death-bed. My son Joseph has had revelations from God since he was a boy, and he is indeed a true prophet of Jehovah. The angel of the Lord appeared to him fifteen years since, and shewed him the cave where the original golden plates of the book of Mormon\* were deposited. He shewed him also the Urim and Thummim, by which he might understand the meaning of the inscriptions on the plates, and he shewed him the golden breastplate of the high priesthood. My son received these precious gifts, he interpreted the holy record, and now the believers in that revelation are more than 100,000 in number. I have myself seen and handled the golden plates; they are about eight inches long, and six wide; some of them are sealed together, and are not to be opened, and some of them are loose. I have seen and felt also the Urim and Thummim. They resemble two large bright diamonds set in a bow, like a pair of spectacles. My son puts these over his eyes when he reads unknown languages, and they enable him to interpret them in English.' . . . . .

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\* "The Book of Mormon contains 588 duodecimo pages, consisting of fifteen different books, purporting to be written at different times, and by different authors, whose names they respectively bear. The period of time covered by these spurious records is about 1000 years, commencing with the time of Zedekiah, and terminating with the year of our Lord, 420. It professes to trace the history of the American aborigines, from the time of their leaving Jerusalem, in the reign of Zedekiah, under one Lehi, down to their final disaster near the hill Cumorah, in the state of New York; in which contest, according to 'the prophet Moroni,' about 230,000 were slain in a single battle, and he alone escaped to tell the tale. These records, with which various prophecies and sermons are intermingled, are declared by Smith to have been written on golden plates, in 'the reformed Egyptian character,' and discovered to him by an angel in the year 1823. An English edition of the Book of Mormon, revised and corrected, has been published at Manchester, for the benefit of British 'Saints.'"

"I produced my wonderful book: While they were examining it with great apparent interest, one of the preachers informed me that he had spent the last year in England, and that, with the aid of an associate, he had baptized in that country 7000 saints."

(*To be continued.*)

### IRISH ARCHÆOLOGICAL SOCIETY.

THE friends of Irish literature will regard with lively satisfaction the institution of such a society as this, and the names of the editors appended to the publications of 1841 form a guarantee for the care and ability with which they have been produced. Living in an age which may perhaps hereafter be regarded as the reviver of historical studies in these kingdoms, it would indeed be matter of surprise were no effort made to trace out, more accurately than it has yet been done, the connexion between early English and Irish history.

The society will probably have two difficulties to contend with; but from the list of subscribers it appears to be fast conquering, if indeed it perceptibly suffers from them. One is, that in Ireland everything is supposed to be the work of a party, and to tend towards some party object. Even the quiet labours of the scholar unravelling the mysteries of the past, promulgating no opinions, but merely unfolding those of men gone by, do not escape suspicion. Indeed, the mere fact of clergymen of the united church of England and Ireland being engaged upon it, would be sufficient to convince most Romanists that it was some scheme of proselytism, and probably exclude the society from the benefit of any materials which might happen to be in their possession. Probably, before there is any dearth of them, this notion may have given way before facts, and any apathy among English scholars may in like manner yield to the importance of the documents produced, and the intimacy of their connexion with what may be called in strictness English history. The subscription list, however, shews so many English scholars of eminence, and such a sprinkling of Romanists, as make it evident that such obstacles are giving way, and nothing remains but the march of its success.

Subjoined are the publications for 1841 and 1842:—

#### PUBLICATIONS FOR THE YEAR 1841.

I. *The Circuit of Ireland*; by Muircheartach Mac Neill, Prince of Aileach; a poem written in the year 942, by Cormac an Eigeas, chief poet of the North of Ireland. Edited, with a translation and notes, by John O'Donovan.

II. "*A Brief Description of Ireland: made in this year 1589, by Robert Payne unto xxv. of his partners for whom he is undertaker there.*" Reprinted from the second edition, London, 1590, with a preface and notes, by Aquilla Smith, M.D., M.R.I.A.

III. *The Annals of Ireland*; by James Grace, of Kilkenny. Edited from the MS. in the Library of Trinity College, Dublin, in the original Latin, with a translation and notes, by the Rev. Richard Butler, A.B., M.R.I.A.

IV. *The Book of Obits and Martyrology of the Cathedral of the Holy Trinity, commonly called Christ Church, Dublin.* Edited from the original MS. in the Library of Trinity College, Dublin, with Notes, by the Rev. John Clarke Crosthwaite, A.M., Dean's Vicar of Christ Church Cathedral. In the press.

## PUBLICATIONS FOR THE YEAR 1842.

I. *Cath Nughal Mach*. The Battle of Moira, from an ancient MS. in the Library of Trinity College, Dublin. Edited in the original Irish, with a translation and notes, by John O'Donovan. Nearly ready.

II. "A Treatise of Ireland; by John Dymmok." Edited from a MS. in the British Museum, with notes, by the Rev. Richard Butler, A.B., M.R.I.A. In the press.

III. The Annals of Multifernam; from the original MS. in the Library of Trinity College, Dublin. Edited by Aquilla Smith, M.D., M.R.I.A. In the press.

IV. A Statute passed at a Parliament held at Kilkenny, A.D. 1367; from a MS. in the British Museum. Edited, with a translation and notes, by James Hardiman, Esq., M.R.I.A. In the press.

V. An Account of the Tribes and Customs of the District of Hy-Many, commonly called O'Kelly's Country, in the counties of Galway and Roscommon. Edited from the Book of Leacan, in the Library of the Royal Irish Academy; in the original Irish, with a translation and notes, by John O'Donovan. In the press.

## THE ÆLFRIC SOCIETY.

WITH aims similar to those of the former-mentioned society, one bearing the above title has been formed, to publish the best remains of Anglo-Saxon literature. It is wonderful that this field of investigation has been hitherto so little cultivated. The proceedings of the Ælfric Society will be watched with anxiety by the many who think that monuments enough remain of the age treated of materially to elucidate our own ecclesiastical position, and to give a somewhat altered aspect to ages which have been generally and unhesitatingly consigned to ignorance, superstition, and darkness. Our venerable primate, it is right to add, has given his sanction to both the above undertakings.

"It is proposed to commence the series of the society's works with the publication of a portion of those venerable monuments, of paramount importance in a theological, historical, and philological point of view, the Homilies of the Anglo-Saxon Church, of which a considerable number (whether translations or originals) are ascribed to the learned prelate by whose name the society is distinguished; and the Lives of the Anglo-Saxon Saints. These works will be edited by Benjamin Thorpe, Esq., F.S.A., editor of "Rask's Anglo-Saxon Grammar," "The Ancient Laws and Institutes of England," "The Codex Exoniensis," "The Anglo-Saxon Version of the Gospels," &c. Of the other works to be undertaken by the society, it is proposed to offer a portion to J. M. Kemble, Esq., the learned editor of "Beowulf," "The Codex Diplomaticus Aevi Saxonici," &c. Arrangements are also in contemplation for the early publication of the Homilies on the days of St. Oswald, St. Etheldred, St. Chad, and St. Edmund, to be edited by the Rev. Henry Soames, M.A., author of "The History of the Reformation," and "The History of the Anglo-Saxon Church."

## EXTRACT FROM THE BISHOP OF WORCESTER'S CHARGE.\*

For the present I propose to confine myself to those variations from the directions of the rubric which of late have been made the subject of animad-

\* This charge is printed from a condensed report in the "Worcester Guardian." The passages in brackets are the Bishop's own words, from a published copy. The whole report is fair and trustworthy.



version. The whole responsibility of such variations rests with the recognised authority of the church. So much has of late years been said of the manner in which the clergy have neglected the strict observance of the rubric, that many, particularly among the younger of them, have become unsettled and distressed, under the impression that they have violated their engagements of conforming to the Rubric and the Common Prayer. Undoubtedly, in the course of more than two centuries which have elapsed since their framing it has become almost the universal practice of the clergy to make certain variations. Now, my position is, that for such variations the authorities of the church are alone responsible; for he who is aware of any habitual practice among those over whom he exercises authority, and neglects to correct it, affords his sanction thereto: and is it probable to suppose that the Bishops, many of whom, like myself, have been occupied in the past part of their lives in parochial duties, can be ignorant of such variations? What may have been their motive for doing so it would be presumptuous to conjecture; but I may be permitted to assign the grounds on which it is my intention to adopt a similar course of conduct. [In the first place, I conceive that when you sign a declaration that you will conform to the Book of Common Prayer, and to everything contained therein, you bind yourselves to use in general that form in the administration of the church services, rather than the missal of the Roman Catholics, on the one hand, or the directory of the Puritans, on the other hand; and not that you will, with more than Chinese exactness, make a point of conscience to adopt every expression and implicitly follow every direction therein contained, notwithstanding any changes which altered habits of life, or altered modes of thinking, may have rendered expedient.] We cannot properly come to this question without thinking what is the state of the church as a governing body. First, let us reflect on the different senses in which the term "church" is used by our theological writers. In its primary sense it means the whole body militant—that is, the assemblage of Christians throughout the world who acknowledge Christ—the church which the 55th canon denominates "catholic;" and we may vainly hope that under this description may be included many who may have differed from us in many particulars. We should be assuming to ourselves the infallibility of the Roman pontiff, were we to shut the gates against the meek piety of Fenelon, or the deep religious feeling of Doddridge. . . . . The church means a body of Christians who have adopted certain rules and ordinances, by which the admission and exclusion of members are regulated, and its affairs conducted with decency and order; in this sense we find, in the apostolic times, the church of Jerusalem distinguished from that of Antioch; and the churches of Asia were mentioned as distinct, though all were Christian churches. And it must be recollected that the canon having directed us to pray for the holy catholic church dispersed throughout the world, afterwards desires our prayers for the churches of England, Scotland, and Ireland. Now it is in this latter sense that we speak of the church, when we consider it as a governing body. To its decrees we are bound to submit; or if we find such submission contrary to our convictions, we have no course left but to retire from a community whose authority we cannot conscientiously obey. Those decrees, however, must proceed from an authorized body, and that authority in our church is the assemblage of bishops and representatives of the clergy in convocation. Now it has been the wisdom of our civil rulers for the past century to deprive this assemblage of all jurisdiction in matters ecclesiastical. We meet, indeed, at the calling of every parliament, but we are interdicted from the consideration of all matters except those which are offered to us; the consequence being that we adjourn *sine die*. I am not referring to this practice in a spirit of censure; on the contrary, it may be doubted whether, in the present temper of men's minds, the peace of the church and the safety of the truth are not preserved by such a course, rather than in rendering the convocation what it was once, the corrector of error and the sanctioner of changes which the altered circumstances of the church might render expedient. [Are certain sentences directed

by the rubric to be read at a particular part of the service, with a view to a collection among the congregation for the benefit of the poor, and have such sentences lost their pertinence in consequence of a compulsory rate having been substituted for such voluntary collections? No authority exists, short of an act of Parliament, by which the omission of such sentences can be *legally* justified. Do certain phrases occur in the service for the Solemnization of Matrimony, dictated by the grossness of a former age, but offensive to the refinement of the present time? We may all agree as to the propriety of their omission, but, in the present state of the convocation, who can venture to authorize it? So, is there a single word in the service for the sacrament of our Lord's Supper, bearing a sense very different from the original Greek word, of which it purports to be a translation, and calculated on this account to excite unnecessary alarm in weak minds? although every scholar is aware of the fact, still no authority exists by which the substitution of a more appropriate word could be justified. Under these circumstances it is unquestionably true that a sort of general consent has been allowed to take the place of such authority, and a licence assumed by the clergy, and tacitly permitted by their diocesans, to make such slight changes in the letter of the rubrics as seemed to be required by the altered circumstances of the time, and while they strictly adhere to the spirit of them, they need not fear that in so doing they are violating the declarations which they made at the time when they accepted their cures, that they would conform to the liturgy of the Church of England.] But to accuse the clergy of violating their ordination vows on account of such slight variations, betrayed that same kind of spirit which induced the Pharisees to display their phylacteries and to enlarge the borders of their garments. But it was said that the clergy had been guilty of neglect on a more important point—the omission of the daily service. His lordship doubted whether the compilers of our liturgy contemplated the observance of such a service in parochial churches. Such a service was, indeed, provided for in the prayer-book; but it should be remembered that it was necessary to provide for the cathedral churches, where the daily service was usually performed, and as those churches were generally in large towns, it was probable that much benefit resulted therefrom. It was, however, to be doubted whether the circumstances of smaller towns, and the difficulty of procuring congregations, owing to the engrossment of labour, would allow of any benefit being derived from the observance of daily service. The practice prescribed by the common prayer was, that every priest or deacon should observe church service either privately or in public. The private performance of these duties could clearly be known but to the party himself; but here it might be observed that the original motive for laying this injunction now happily no longer existed. In those times, so ignorant were the clergy of scriptures that the reading of the service was enjoined to enable them to acquire a competent knowledge of the scriptures. He need not say that the improved systems and the education of modern times, and the degree of proficiency required of the candidates for holy orders, had rendered the daily services no longer necessary for that purpose. He did not mean in any degree to depreciate the importance of that or any other religious duty; but when he considered the onerous duties now devolving on the clergy, compared with that period when the liturgy was compiled—when he recollected that so inadequate were the clergy then considered as not to be allowed to preach without licence from the bishop—and, on the other hand when he referred to the returns, and observed that in the majority of parishes in this diocese two sermons were preached on every sabbath, and that increased attention was paid both to schools and to the spiritual wants of the parishioners—he could not bring himself to impose upon the clergy the additional burden of daily services. While on this subject, he could not refrain from noticing one point of form on which undue stress had been laid in some recent instances; he referred to the substitution of a stone altar for the table ordinarily used at the Lord's Supper. If such altera-

tion had been effected by way of establishing a more becoming ornament, there could be no objection; but an altar implied a sacrifice; and it was to be feared that those who were so zealous in effecting this alteration were tacitly leaning to the sacrifice of the mass. It was extraordinary that it obtained most among those who professed the greatest zeal for the maintenance of the rubric. Now the 82nd canon, without mentioning the "altar," specified how the "table" should be covered; and it was uniformly called the "Lord's table." By comparing the two rubrics of Edward VI., that of 1549 directed the priest to stand in front of the "altar," &c.; while that of 1552 distinctly placed the priest at the "table," the substitution of one word for the other clearly shewing the opinion of the Reformers thereon; but the question was set at rest by the order made in the reign of Edward VI., to take down the altars and put up tables instead. This instruction was further enforced by Elizabeth, in her first year's reign, whose usual good sense also induced her to observe that "it seemeth no question of great moment, so that the sacrament be reverently administered." It became, however, of some moment if a sacrificial character was sought to be conveyed in the proposed alteration—for a sacrifice now formed no part of the church ministry. An author\*—one of the most sensible of those who had of late engaged the public attention—had attempted to shew that the church, notwithstanding she did not acknowledge the sacrifice of the mass, still considered the communion to partake of a sacrificial character. If this were the case, it would have been distinctly stated in that catechism which the church had provided as a manual for the guidance of her young flock. There, however, such an acknowledgment was looked for in vain. Neither did the articles convey such a meaning; and indeed the very form of the Lord's Supper seemed contrary to the nature of a sacrifice. If, then, no trace of the idea of a sacrifice could be found in the acknowledged expositions of the church service, should we find it in the service of the church itself? We are invited, not to a sacrifice, but to the holy communion of the body and blood of Christ, that we should remember his great love for mankind, and the innumerable benefits flowing therefrom. When we considered the occasion of the original institution of the Lord's Supper, "this is my body and blood," and when we observed the distinctness with which the apostle, in his epistle to the Hebrews (last five verses of chap. ix.), almost anticipated the errors of succeeding times—it appeared extraordinary that the Roman-catholic doctrine of sacrifice should have originated in opposition to words so distinct; and the Fathers of the church apparently wished to guard against the error by not implying adoration of a corporeal presence to the act of kneeling during the *eucharistia*. The argument here used was applicable also to consubstantiation, as well as to any other theory by which the idea of the presence was received. The same able writer above referred to still maintained that the elements used at the Lord's Supper did not remain mere bread and wine, but that a certain mysterious change was wrought in them by the Holy Ghost; that by the words of invocation the elements became something more, and that the souls of the faithful were in some sense truly and indeed present. If by these expressions it were meant that a degree of sanctity was conferred on the bread and wine, the same as a church becomes severed from profanity by consecration, and that the great sacrifice was thereby indicated, they were perfectly consistent with the doctrine of the church. [But if it be intended that they should convey an impression that any alteration whatever takes place in the *natural* substance of the bread and wine, or that the body and blood of Christ are present, or can be received by communicants except in a spiritual sense, such an impression we conceive to be erroneous,† and so far dangerous, as necessarily leading

\* Rev. J. E. Bennet.

† Vide Article xxviii. "The body of Christ is given, taken, and eaten, in the Supper, only after a heavenly and spiritual manner."

to the doctrine of transubstantiation; for if once we believe any change to be effected in the natural substance of bread and wine, the main argument against transubstantiation seems to be abandoned. The same authority which is supposed capable of producing such a partial change, might be justly considered capable of producing that total change into the very body and blood of Christ which is held by the Roman Catholics.] While, however, he entertained these opinions with regard to the system attempted to be introduced by the Oxford writers, he did not justify the violence with which those writers had been attacked; for many of them it was impossible not to entertain the greatest esteem; learned beyond most of their contemporaries, devoted to the duties of their sacred calling, they commanded respect for their zeal and piety, however mistaken might be their views. And here his lordship begged leave to discourage the introduction of controversial topics in the pulpit, and read the 53rd canon, which held out a penalty for so doing. . . . I intend on some convenient day to call a public meeting in each archdeaconry; and I mention it now more particularly, as I am anxious that the clergy should induce the proprietors of estates to attend, for without their assistance nothing effectual can be accomplished. When we consider that the original proprietors of these estates not only erected the churches, but in many instances endowed them also, it can hardly be thought that we are encroaching on the liberality of their successors for a like assistance in this work. To their credit it may be stated that they have always responded to such a call; and in spite of the disaffection which now exists towards church and state, the present age is emphatically a church-building age. In one diocese 170 new churches have been erected within the last twenty years; in another, upwards of 100. May we then be stimulated to fresh exertions.

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#### NOTICE OF BISHOP MANT'S CHARGE TO THE CLERGY OF DROMORE.

AFTER alluding to the sacrament of baptism, for the administration of which his lordship wishes his clergy to make regular provision, the bishop proceeds to speak on the sacrament of the Lord's supper, and by reference to our best ritualists, having shewn that formerly the Holy Eucharist was always joined to the public and common prayers of the church, enforces the frequency of the celebration of this holy rite. The church gives no licence for, and does not expressly recognise, the departure of any of the congregation before the ministrations; so that a question arises, at what period of the service they who do not purpose to communicate may most conveniently depart. The bishop thus solves the difficulty:—

“A custom commonly prevails for the non-communicants to leave the church immediately after the sermon, or rather immediately after the sermon has been followed by a collect and the blessing. The blessing, introduced at this period, is a manifest interpolation; it interrupts the due order of the church, and gives to the non-communicants a sanction and approval, which, as the church has not provided, so she certainly does not intend. With respect to this time of departure, also, I can trace no authority for it in the rubric: for it directs that, after the sermon, ‘then shall the priest return to the Lord's table, and begin the offertory, saying one or more of these sentences following,’ which sentences are to be accompanied by the offertory, and succeeded by the prayer for the church militant. Thus far, there is no intimation of a separation of the entire congregation. But the rubric further directs, ‘that, if there be no communion, all that is appointed at the communion shall be said’ until the end of the prayer for the church militant. Guided by analogy, then, I should judge that, if there be a communion, forasmuch as there is no intimation to the contrary, still the service should proceed without interruption until the end of the aforesaid prayer.”

His lordship concludes his charge by deprecating and discountenancing the adoption of arbitrary innovations and irregularities which exist in the united church. He warns his clergy against that spirit of disorder, which, in times past, endeavoured to substitute the directory for the prayer-book, and would now again introduce prayer meetings for the church service, and extemporary effusions for her solemn liturgy. He warns them against the innovating spirit of those who, disapproving of some sentiment or expression in the book of common prayer, and being unwilling, therefore, to give it utterance from their lips, mould the phraseology of the church into a form more agreeable to their own private opinions; thus qualifying the avowed doctrine and unequivocal declarations of our liturgy concerning the regenerating grace of holy baptism into a sort of conformity with the scruples of the church's modern puritanical ministers, and suspending her charitable expression of hope for the departed sinner from the burial service, in order that it might be made to speak a language more in harmony with the judicial decision of her more merciful sons. He cautions them against those who mutilate or abbreviate the prayers, so that they may obtain a more free scope and a longer period for the exercise of pulpit rhetoric. He cautions them against those who introduce into the service of the church unauthorized forms of singing, whether of strange psalms or hymns; and he guards them, lastly, against those who systematically disregard the principles and rules of the church which relate to the office of her governors.

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#### NOTICE OF THE LORD BISHOP OF SALISBURY'S CHARGE AT HIS TRIENNIAL VISITATION.

THE Lord Bishop of Salisbury began his Triennial Visitation on Tuesday, the 6th instant, at the Cathedral, Salisbury, and addressed a charge to the clergy. The right rev. prelate began by reminding his clergy, that though the first and chief point of all inquiry was the state of man's inner life, the progress he was making in that life which "is hidden with Christ in God,"—it was God alone that could take cognizance of it, and that it was only to the external life that man's judgment could extend. "It is," said his lordship, "of the external life that I must speak, trusting in faith that where the outward signs of the work of God are seen there his life-giving spirit has not been withholden; but that diligence in the work of the ministry springs, as it ought to do, from a heart devoted to him." The bishop then expressed his conviction, that there was, both in the general aspect of things in the church, and in his own diocese, cause of much rejoicing; and in justification of this, he appealed, in the first place, to the higher standard of feeling amongst the clergy about conformity to the world, and the more strict regard they shewed to the sacred sobriety befitting the character of a clergyman, and which made many things very unbecoming in him, the *excessive use* of which was, perhaps, alone to be condemned in laymen. And in the second place, he shewed, by most interesting facts, which the questions he had addressed to the clergy had elicited, that the diligence of the clergy in the discharge of the peculiar duties of the ministry was keeping pace with the truest appreciation of the sanctity of the ministerial calling. The bishop then passed on from this statement of facts, to give his opinion and advice upon the following grave matters. With regard to the Theological Controversy which is now engaging the attention of the church, his lordship said his recorded opinions were unaltered; that in several and weighty respects the church was deeply indebted to those pious and learned men in whose writings this controversy originated;—that the language which had been used in various quarters on many points in controversy between the church of Rome and ourselves was very exceptionable; that such language had not terminated with the work which had occasioned the interposition of the Bishop of Oxford; but had been continued in another periodical, which was open to the most grave objections, both in point of sentiment and lan-

guage. The bishop expressed strongly his own disapproval of it, and then concluded this part of his charge with an earnest exhortation to the clergy to eschew all party feelings and party appellations, and to remember that the channel through which they received catholic truth was that of their own church. The other topics upon which his lordship expressed his opinions were the operations of the Diocesan Board of Education, and its Training School;—the connexion of the cathedral with the whole diocese through the non-residentiary dignitaries and prebendaries—the contemplated reform of the ecclesiastical courts—and the revival of the deliberations of convocation.

"I am free to avow," his lordship said, "that I desire to see the day when the church of England shall be permitted, in a lawful synod, to exercise free deliberation, and to form—as I trust, by the blessing of God, she would form—a right judgment on these matters, the decision of which deeply concerns her character, her usefulness, and her peace."

### WESLEYAN METHODISM.

FROM the report of the Wesleyan Methodist Conference for 1841, which appears in the "Watchman" newspaper, of August 11th, in the same year, we learn that the number of members in connexion was officially stated to be, for that year, 328,792; and from the same paper, dated August 17th, 1842, which gives a report of the conclusion of the conference for the present year, it appears that there has been a *decrease* this year of 2065, which being deducted from the number of the preceding year, leaves the present number of members in connexion at 326,727. This number is much smaller than many persons are led to suppose, and is indeed small when compared with the population of Great Britain, which now amounts to about sixteen millions of persons.

### DOCUMENTS.

#### RIGHT TO HOLD TOGETHER TWO BENEFICES.

"A. B. C." requests information upon the following questions:—

1. *If two livings, adjoining each other, (the churches being not more than a mile apart,) the one living not worth more than 170l. a-year, with a population not exceeding five hundred persons, and the other, not worth more than 330l. a-year, with a population not exceeding three hundred persons, can be held together?*

2. *Will it be necessary in this case to vacate the one living before the other can be taken?*

3. *Or will a dispensation be sufficient, and if sufficient, would there be any difficulty in obtaining it?*

4. *And what is the expense of obtaining a dispensation?*

#### OPINION.

1. As the two livings are situate within ten miles of each other, and the population of one of them is not more than three thousand persons, and their joint annual value does not exceed one thousand pounds, I am of opinion that they may be held together. See sections 3 and 4 of the statute 1 and 2, c. 106.\*

\* This statute is printed at length in British Magazine for October, November, and December, 1838.

2. The livings, therefore, being tenable together, it will not be necessary to vacate the one before the other can be taken, under the 11th section.

3. But a licence or dispensation to hold them must be obtained from the Archbishop of Canterbury. And previously to an application for this grant, the statement required by the 7th section *must* be delivered to the bishop of the diocese in which the livings are situate. The bishop will afterwards transmit a copy of this statement, together with his certificate, as the same section directs, to the Archbishop, who, "upon being satisfied as well of the fitness of the person as of the expediency of allowing the benefices to be holden together," will grant under the seal of his Office of Faculties, the licence or dispensation.

4. With respect to the expense of obtaining a dispensation, the statute provides that for such licence or dispensation there shall be paid to the registrar of the office the sum of thirty shillings, and no more; and to the seal-keeper thereof the sum of two shillings, and no more; and that no stamp duty, nor any other fee, save as before-mentioned, shall be payable on the licence or dispensation.

L. C. E.

*Temple, September 25, 1842.*

#### STAMP DUTIES ON COLLATIONS, PRESENTATIONS, ETC. TO BENEFICES.

THE recent statute, 5 & 6 Vict. c. 79, after the 5th day of August, 1842, enacted the following duties in lieu of those payable under 55 Geo. 3, c. 148:—

Collation or appointment by any archbishop or bishop to any cathedral, prebend, dignity, office, or honorary canonry, having no endowment or emolument attached or belonging thereto . . . . .	£2	0	0
Collation by any archbishop or bishop to any ecclesiastical benefice, dignity, or promotion in England, other than as aforesaid . . . . .	7	0	0
And where the net yearly value of such benefice, dignity, or promotion shall amount to 300 <i>l.</i> , or upwards, then for every 100 <i>l.</i> thereof, over and above the first 200 <i>l.</i> , a further duty of . . . . .	5	0	0
Donation or presentation by her Majesty, or her heirs or successors, of or to any ecclesiastical benefice, dignity, or promotion, in England, And where the net yearly value of such benefice, dignity, or promotion shall amount to 300 <i>l.</i> or upwards, then for every 100 <i>l.</i> thereof, over and above the first 200 <i>l.</i> , a further duty of . . . . .	5	0	0
Institution granted by any archbishop, bishop, chancellor, or other ordinary, or by any ecclesiastical court, to any ecclesiastical benefice, dignity, or promotion in England ;			
Where the same shall proceed upon a presentation . . . . .	2	0	0
And where it shall proceed upon the petition of the patron to be himself admitted and instituted . . . . .	7	0	0
And if in the latter case the net yearly value of such benefice, dignity, or promotion shall amount to 300 <i>l.</i> , or upwards, then for every 100 <i>l.</i> thereof, over and above the first 200 <i>l.</i> , a further duty of . . . . .	5	0	0
<i>Note.</i> —The value of such benefice, dignity, or promotion in any and every of the cases aforesaid is to be ascertained by the certificate of the Ecclesiastical Commissioners for England: Provided always, that two or more benefices episcopally or permanently united shall be deemed one benefice only.			
Licence to hold a perpetual curacy not proceeding upon a nomination,	3	10	0

## ON THE OBLIGATION OF A CLERGYMAN OF THE ESTABLISHED CHURCH TO READ THE BURIAL SERVICE OVER AN UNITARIAN.

### CASE.

*Unitarians in the parish of A., and, we believe, universally, are baptized in the name of Jesus of Nazareth only. Your opinion is requested on behalf of a clergyman of the church of England, the incumbent of A., whether he can be compelled, and if so, by what means, to read the burial service of the church of England over these or any persons baptized in other form of words than that recognised by the church—viz. "in the name of the Father and of the Son and of the Holy Ghost."*

### OPINION.

I have no doubt that a person baptized "in the name of Jesus of Nazareth" only, is to be considered "unbaptized." This may be collected from the judgment of Sir John Nicholl, in *Kemp v. Wickes*, 3 Phil. Rep.; and also from the judgment of Sir Herbert Jenner, in the late case of *Mastin v. Escott*. In the latter case, at page 240 (edition published by Dr. Curteis), the following passage occurs:—"It is admitted on all hands, that no baptism is valid unless the matter and the form of words prescribed at the institution of the Sacrament are observed and used, that is, that the child shall be immersed in, or sprinkled with water, in the name of the Father, and of the Son, and of the Holy Ghost."

I am of opinion, therefore, not only that a clergyman of the church of England cannot be compelled to read the burial service over a person baptized "in the name of Jesus of Nazareth" only, but (to use the words of Sir John Nicholl in *Kemp v. Wickes*) that "it is not matter of option, it is not matter of expediency and benevolence, whether a clergyman shall administer the burial service, or shall refuse it, for the Rubric, confirmed by stat. 13 and 14 Car. II., expressly enjoins him not to perform the office in the specified cases."

It is assumed in the case that Unitarians universally are baptized "in the name of Jesus of Nazareth" only. I think it right to mention that, in a case lately before me, it was stated that there were two forms of baptism made use of by the Unitarians, in one of which the words used were, "I baptize thee in the name of the Lord Jesus Christ"—in the other, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." I should therefore recommend that measures should be taken to ascertain correctly, and in a manner capable of proof hereafter, should it be necessary, what precise form of words was made use of in the case of any particular person brought for interment.

*Doctors' Commons, Nov. 5th, 1841.*

HERBERT JENNER.

## INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

HER MAJESTY the QUEEN has been pleased most graciously to grant a letter to authorize collections to be made in churches and chapels to supply funds for carrying into effect the important objects of this association.

When the various works for which the society has engaged during the last three months shall have been completed, not less than about 15,400 additional sittings will be obtained, of which about 12,500 will be free and unappropriated.

### PARSONAGE HOUSES.

THE following regulations have just been adopted by the Ecclesiastical Commissioners, respecting grants towards providing houses of residence for the Clergy:—

Grants, towards purchasing or erecting houses of residence, will, *for the present*, be made only to meet benefactions from other sources, except in cases coming within the third class, or under other special circumstances.



All benefactions must be paid to the commissioners before they can enter into any arrangement, either for purchase or for building.

Every house proposed to be purchased must be surveyed by the architect of the commissioners, and every new house be built according to his designs, and under his exclusive superintendence; the commissioners entering into the necessary contracts.

Plans, approved by the commissioners, have been transmitted to the several archdeacons, diocesan registrars, bishops' secretaries, and chapter clerks, with a request that they will permit them to be inspected by the clergy; and the plans may also be seen at the office of the commissioners.

Before a contract for building is entered into, reasonable variations in these plans may be allowed, to meet local or other peculiarities; but no extensive deviation from the general design of the commissioners will be permitted, nor any alteration which is calculated to entail additional expense upon succeeding incumbents.

In meeting benefactions towards providing a house, the general rule of proportion stated in the *note* on the other side will be observed; thus the estimated cost of a house built according to the plans of the commissioners (painted, papered, and fitted with grates, bells, &c.) being about 900*l.*, the benefaction required will be about 450*l.* in cases of *public* patronage, and about 540*l.* in cases of *private* patronage.

Should the benefaction and grant together exceed the cost of the house, the balance will be applied to the permanent augmentation of the income.

The absolute gift of a house will be considered as a benefaction, so as to be met by a grant in augmentation of income.

Neither the incumbent, nor any other person on behalf of the benefice, will be subjected to any law expenses (except in completing a title), nor to any other costs or charges, beyond the actual amount of the benefaction.

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#### RECEIPTS OF RELIGIOUS AND BENEVOLENT INSTITUTIONS FOR THE PAST YEAR.

Africa Civilization Society	..	..	..	£3,692	10	3
Aged Pilgrim's Friend	..	..	..	1,600	6	6
Anti-Slavery	..	..	..	2,840	17	4
Baptist Missionary	..	..	..	22,727	2	2
Baptist Home Missionary	..	..	..	5,153	15	5
Baptist Irish	..	..	..	2,300	0	0
Baptist Colonial Missionary	..	..	..	507	9	1
Bible Translation (Baptist)	..	..	..	1,600	0	0
British and Foreign Bible	..	..	..	95,095	4	8
British and Foreign Sailors'	..	..	..	2,500	0	0
British and Foreign School	..	..	..	7,080	13	4
British and Foreign Temperance	..	..	..	1,100	0	0
British Reformation	..	..	..	1,508	14	10½
Christian Knowledge	..	..	..	90,476	0	0
Christian Instruction	..	..	..	1,428	8	9
Church Missionary	..	..	..	93,592	7	9
Church of Scotland Missionary	..	..	..	4,577	3	0
—— Jewish Mission	..	..	..	5,839	9	11
—— Colonial	..	..	..	4,160	0	0
—— Education Scheme	..	..	..	5,684	17	2
Church Pastoral Aid	..	..	..	18,900	0	0
Colonial Church	..	..	..	1,900	0	0
Colonial Missionary	..	..	..	2,200	0	0
District Visiting	..	..	..	250	0	0

Foreign Aid .. .. .	£1,953	0	0
Hibernian .. .. .	7,050	0	0
Home and Colonial Infant School (1841) ..	1,905	7	4
Home Missionary .. .. .	9,402	4	0
Irish .. .. .	4,136	0	0
Irish Evangelical, about .. .. .	2,000	0	0
Jews, for Propagation of Christianity among the ..	24,699	8	9
— Operative Converts' Institution .. .. .	799	0	0
London City Mission .. .. .	5,534	18	11½
London Missionary .. .. .	80,874	0	2
Lord's Day Observance .. .. .	513	4	0
Moravian Missionary .. .. .	10,651	9	9
National School, annual subscribers, about ..	6,000	0	0
Naval and Military Bible .. .. .	2,809	0	0
New British and Foreign Temperance .. .. .	2,137	6	10
Newfoundland School .. .. .	3,470	0	0
Peace .. .. .	768	0	0
Prayer-Book and Homily .. .. .	2,496	8	1
Protestant Association .. .. .	1,376	0	0
Religious Tract .. .. .	56,014	8	1
Sailors' Home .. .. .	2,811	0	0
Scottish United Secession Mission Fund .. ..	4,196	14	9
Sunday School Union .. .. .	10,241	9	7½
Suppression of Intemperance .. .. .	908	15	0
Trinitarian Bible .. .. .	2,201	14	0
Wesleyan Missionary .. .. .	101,618	2	4

### THE INCOME TAX.—TITHE COMMUTATION.

Office of Stamps and Taxes, London, August 23, 1842.

SIR,—I am directed to state, that in all cases where the tithes have been commuted under the act referred to, no separate assessment is to be made in respect of the tithe commutation rent-charge on the persons entitled thereto, but he will pay the duty thereon through the owner of the land by way of deduction, as by the commutation of the tithes into a rent-charge the lands are in effect tithe free. As respects the occupation, the assessment is to be made on the full annual value of the lands under schedules A and B, deducting from the duty chargeable under the latter one-eighth thereof, according to the seventh rule in schedule B.

Thus, supposing a tenant to occupy a farm for which he pays a rack-rent of 500*l.* to his landlord, who pays a rent-charge on the same farm of 100*l.*, the assessment will be as follows:—

On 500 <i>l.</i> , the amount of rent of farm to be assessed under schedule A, at 7 <i>d.</i> in the pound . . . . .	14	11	8
Rent to be assessed at 3½ <i>d.</i> in the pound on the occupier . . . . .	7	5	10
Deduct one-eighth part of such duty . . . . .	0	18	2
	<hr/>		
	6	7	8
	<hr/>		
	£20	19	4

The tenant in the first instance will pay the whole duty of 20*l.* 19*s.* 4*d.*; but when he pays his rent he will deduct 7*d.* in the pound from his landlord, amounting to 14*l.* 11*s.* 8*d.*, who will deduct from the owner of the rent-charge 7*d.* in the pound thereon, leaving the duty of 6*l.* 7*s.* 8*d.* to be borne by the tenant.

I may observe, that where the rent reserved to the landlord is exclusive of the rent-charge, and the tenants pay it to the tithe-owner, the rent-charge must be added to the rent, and the aggregate will be the annual value of the farm to be

assessed under schedule A ; and the assessment under schedule B will be on such aggregate amount, but the tenant will be entitled to a reduction of one-eighth from the duty on such assessment. In such case, however, the tenant, when he pays his rent, will deduct from the landlord 7*d.* in the pound on the rent received only, and when he pays the rent-charge to the tithe-owner will also deduct 7*d.* in the pound thereon ; thus retaining from the landlord and the tithe-owner the whole amount of the assessment paid by him under schedule A.

I have to add, with reference to the allowance authorized to be made under the fourth rule in No. 4, schedule A, for the parochial rates, taxes, and assessments charged upon any such rent-charge, that such allowance may be claimed at the end of the year by the person entitled thereto, under the 61st section of the act.

I am, sir, your obedient servant, CHARLES PRESSLY.

Stamps and Taxes, London, September 7, 1842.

SIR,—I am directed by the Board to state, that the salaries of curates can only be admitted as a deduction in the returns made under the Property Tax Act in those cases at which such curates are licensed by the bishop at a fixed stipend.

I am, sir, your obedient servant, CHARLES PRESSLY.

# AN ACT FOR ENABLING ECCLESIASTICAL CORPORATIONS, AGGREGATE AND SOLE, TO GRANT LEASES FOR LONG TERMS OF YEARS.

ANNO QUINTO ET SEXTO VICTORIÆ REGINÆ.—CAP. CVIII.

[12th August, 1842.]

*Ecclesiastical Corporations, aggregate or sole, (with certain exceptions,) empowered to grant Building Leases, under certain Restrictions.*

WHEREAS it would be advantageous to the estates of ecclesiastical corporations, aggregate and sole, and for the interests of the church, if such corporations were empowered to grant leases for long terms of years, under proper reservations and restrictions : May it therefore please your Majesty that it may be enacted ; and be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That it shall be lawful for any ecclesiastical corporation, aggregate or sole, except any college or corporation of vicars choral, priest vicars, senior vicars, custos and vicars, or minor canons, and except also any ecclesiastical hospital, or the master thereof, from time to time after the passing of this act, with such consent and under such restrictions as are hereinafter mentioned, by any deed duly executed, to lease all or any part of the lands or houses of or belonging to such corporation in his or their corporate capacity (except as hereinafter is mentioned) and whether such lands or houses may or may not have been previously leased under the provisions of this act, for any term or number of years not exceeding ninety-nine years, to take effect in possession, and not in reversion or by way of future interest, to any person who may be willing to improve or repair the present or any future houses thereon, or any of them, or to erect other houses instead thereof, or to erect any houses or other buildings on any lands whereon no building shall be standing, or who shall be willing to annex any part of the same lands to buildings erected or to be erected on the said lands or any part thereof, or otherwise to improve the said premises or any part thereof ; and with or without liberty for the lessee to take down any buildings which may be upon the lands in such leases respectively to be comprised, and to dispose of the materials thereof to such uses and purposes as shall be agreed upon ; and with or without liberty for

the lessee to set out and allot any part of the respective premises to be comprised in any such lease as and for ways, passages, sewers, drains, wells, reservoirs, yards, or otherwise, for the use and convenience of the respective lessees, tenants, or occupiers of the premises, or for the general improvement of the premises; and also with or without liberty for the lessee to dig, take, and carry away and dispose of such earth, clay, sand, loam, or gravel as it shall be found convenient to remove for effecting any of the purposes aforesaid; so as there be reserved by every such lease the best yearly rent that can be reasonably obtained for the premises therein comprised, payable half-yearly or oftener; and so as every such lease be made without taking any fine, premium, or foregift, or anything in the nature thereof, for or in respect of the making the same; and so as in every such lease made for the purpose of having buildings erected, there shall be contained a covenant on the part of the lessee to build, complete, and finish the houses which may be agreed to be erected on the premises, if not then already done, within a time or times to be specified for that purpose, and to keep in repair during the term such houses; and so as in every such lease made for the purpose of having buildings repaired or rebuilt there shall be contained a covenant on the part of the lessee or lessees substantially to rebuild or repair the same within a time or times to be specified for that purpose, and to keep in repair during the term the houses agreed to be rebuilt and repaired; and so as in every such lease, whether for the purpose of having buildings erected or otherwise, there be contained on the part of the lessee a covenant for the due payment of the rent to be thereby reserved, and of all taxes, charges, rates, assessments, and impositions whatsoever affecting the same premises, and also a covenant for keeping the houses erected and to be erected on the premises to be therein comprised, (except any works or manufactories which may not be insurable,) insured from damage by fire, to the amount of four-fifths at least of the value thereof, in some or one of the public offices of insurance in London, Westminster, Norwich, Bristol, Exeter, Newcastle-on-Tyne, York, or Liverpool, or of the Kent Fire Insurance Company, (the particular office of insurance being named in the lease,) and to lay out the money to be received by virtue of such insurance; and also all such other sums as shall be necessary, in rebuilding, repairing, and reinstating such houses as shall be destroyed or damaged by fire; and also to surrender the possession of and leave in repair the houses erected and to be erected or rebuilt or repaired on the premises therein comprised on the expiration or other sooner determination of the term to be thereby granted, and within twenty-one days after any assignment of such lease shall be made to deliver a copy of such assignment to the lessor or reversioner for the time being; and so as in every such lease there be contained a power for the lessor or reversioner for the time being, and his or their surveyors and agents, to enter upon the premises, and inspect the condition thereof, and also a proviso or condition of re-entry for nonpayment of the rent or rents to be thereby reserved, or for nonperformance of any of the covenants, provisos, and conditions to be therein contained, on the part of the lessee, his executors, administrators, or assigns, and with or without a proviso that no breach of any of the covenants, provisos, and conditions to be therein contained (except the covenant for payment of the rent, and other such covenants, provisos, or conditions, if any, as may be agreed between the parties to be so excepted) shall occasion any forfeiture of such lease, or of the term thereby granted, or give any right of re-entry, unless or until judgment shall have been obtained in an action for such breach of covenant; nor unless the damages and costs to be recovered in such action shall have remained unpaid for the space of three calendar months after judgment shall have been obtained in such action; and every such lease may also contain any other covenants, provisos, conditions, agreements, and restrictions, which shall appear reasonable to the lessor for the time being, and the person or persons whose consent is hereby declared to be essential to the validity of such lease, and particularly any provision for

apportioning the rent to be reserved by any lease made under this power, and for exonerating any part of the lands or houses to be comprised in any such lease from the payment of any specified portion of the whole rent to be thereby reserved; and so that the respective lessees execute counterparts of their respective leases.

*Power to reserve increased Rent.*

2. And be it enacted, That on every or any building or repairing lease to be granted under the authority of this act, it shall be lawful for the corporation granting such lease to reserve a small rent, during the six first years of the term thereby created, or during any of such six first years to be specified in that behalf in such lease, and to reserve, in addition to the rent to be so reserved, an increased rent or increased rents, to become payable after the expiration of such six first years, or after any of such six years to be specified in that behalf in such lease, (as the case may be,) or otherwise to make any such increased rent or rents first payable at any time not exceeding six years after the commencement of the term created by such lease when a stipulated progress shall have been made in the buildings, rebuildings, or reparations in respect of the erection, construction, or reparation of which the same lease shall have been granted.

*Land may be appropriated for Streets, Yards, &c.*

3. And be it enacted, That it shall be lawful for any corporation hereby empowered to grant leases as aforesaid, with such consent as is hereby declared to be requisite to the validity of any lease to be granted by such corporation under the provisions of this act, to lay out and appropriate any part or parts of the lands and grounds which such corporation shall be empowered or authorized to lease, on building or repairing leases, under the provisions of this act, as and for a way or ways, yard or yards, garden or gardens, to the buildings erected or to be erected on any of the same lands or grounds, or on any of the adjoining lands or grounds so to be leased as aforesaid, or for yards or places necessary or convenient for carrying on any manufacture or trade, and also to appropriate any part of the same lands and grounds as and for ways, streets, squares, avenues, passages, sewers, or otherwise, for the general improvement of the estate, and the accommodation of the lessees, tenants, and occupiers thereof, in such manner as shall be mentioned and agreed upon in any lease to be granted as aforesaid, or in any general deed to be executed for that purpose, (such general deed, if any, to be duly executed by the corporation hereby authorized to make such deed, and to be made with such consent as last aforesaid, and to be enrolled in one of her majesty's courts of record at Westminster, within six calendar months from the date of such deed,) and also by such lease or general deed to give such privileges and other easements as the corporation hereinbefore authorized to grant such lease or make such deed shall, with such consent as aforesaid, deem reasonable or convenient.

*Ecclesiastical Corporations may Lease running Water, and Waterleaves and Wayleaves.*

4. And be it enacted, That it shall be lawful for any ecclesiastical corporation, aggregate or sole, except as aforesaid, from time to time after the passing of this act, with such consent and under such restrictions as are hereinafter mentioned, by any deed or deeds duly executed, to grant by way of lease, unto any person or persons whomsoever, any liberties, licences, powers, or authorities, to have, use, or take, either in common with, or to the exclusion of any other person or persons, all or any of the water flowing, or which shall or may flow or be made to flow, in, through, upon, or over any lands or hereditaments belonging to such corporation in his or their corporate capacity, or any part or parts thereof, (except as hereinafter is mentioned,) and also any wayleaves or waterleaves, canals, watercourses, tramroads, railways, and other ways, paths, or passages, either subterraneous or over the surface of any lands, store

yards, wharfs, or other like easements or privileges in, upon, out of, or over any part or parts of the lands belonging to such corporation, in his or their corporate capacity, (except as hereinafter is mentioned,) for any term or number of years not exceeding sixty years, to take effect in possession and not in reversion, or by way of future interest, so as there be reserved on every such grant by way of lease as last aforesaid, payable half-yearly or oftener, during the continuance of the term of years thereby created, the best yearly rent or rents, either in the shape of a stated or fixed sum of money, or by way of toll or otherwise, that can be reasonably had or gotten for the same, without taking any fine, premium, or foregift, or anything in the nature of a fine, premium, or foregift, for the making thereof, (other than any provision or provisions which it may be deemed expedient to insert in any such grant, rendering it obligatory on the grantee or lessee, or grantees or lessees, to repair or contribute to the repair of any roads or ways, or to keep open or otherwise use, in any specified manner, any water or watercourse to be comprised in or affected by any such grant or lease;) and so as there be contained in every such grant by way of lease as last aforesaid, a condition or power of re-entry, or a power to make void the same, in case the rent thereby reserved or made payable, or any part thereof, shall not be paid within some reasonable time to be therein specified in that behalf; and so as the respective grantees or lessees do execute counterparts of the respective grants or leases, and generally that in and by each or any such grant by way of lease as last aforesaid, there shall or may be reserved and contained any other reservations, covenants, agreements, provisoes, or stipulations whatsoever, not inconsistent with those hereby required to be reserved or contained in each such grant by way of lease which it shall be deemed expedient to introduce therein.

*Power to confirm Leases voidable for Informality, and to accept Surrenders and grant new Leases or apportioned Leases.*

5. And be it enacted, That it shall be lawful for any corporation hereby empowered to grant leases, from time to time, with such consent as is hereby declared to be requisite to the validity of any lease to be granted by such corporation under the provisions of this act, to confirm any lease, grant, or general deed purporting to have been granted or made under the authority of this act, in any case in which for some technical error, informality, or irregularity in exercising the powers of this act, such lease, grant, or deed, shall be voidable or questionable, or to accept an actual or virtual surrender of any lease or grant which shall have been made and executed, or which shall purport to have been made and executed, by virtue of this act; and so far as regards any mines, minerals, quarries, or beds, watercourses, ways, or other easements, which may be comprised in any such surrendered lease or grant, with such consent as aforesaid, to make any new lease or grant thereof in the same manner from time to time, as if the powers of leasing herein contained had not been previously exercised; and so far as regards any lands and houses comprised in any such surrendered lease which may have been granted for building or repairing purposes, in any case where, at the time when such surrender shall be accepted, one-fourth part, or more than one-fourth part of the term originally granted shall remain unexpired, with such consent as aforesaid, to make a new lease or several apportioned leases of the lands and houses comprised in such surrendered lease, for any time not exceeding the then residue of the term granted, or mentioned or intended to be granted, by such surrendered lease, and at a rent or apportioned rents, equal in amount to or exceeding the former rent or rents, yet so nevertheless that no one rent shall be less than forty shillings, and so that the rent to be reserved by any apportioned lease shall in no case exceed one-fifth part of the rack-rent value of the land to be comprised in such lease, and of the houses erected or to be erected thereon, when finished and fit for habitation; and so far as regards any lands

and houses comprised in any such surrendered lease which may have been granted for building or repairing purposes, in any case where, at the time when such surrender shall be accepted, less than one-fourth part of the term originally granted shall remain unexpired, with such consent as aforesaid, to make any new lease or grant thereof, in the same manner, as far as may be applicable, as if the powers of leasing herein contained had not been exercised; and so also that in the case of the confirmation of any lease, or of the making of any new lease or grant, whether the same shall be a lease of houses for building or repairing purposes, or a lease or grant of any mines, minerals, quarries, or beds, watercourses, ways, or other easements, no fine, premium, or foregift shall be accepted for making or giving any such confirmation, or new lease or grant or apportioned lease respectively, and so as the lessee or grantee, his executors, administrators, or assigns, whose lease or grant shall be so confirmed, or to whom any such new or apportioned lease shall be granted in lieu of any former lease as aforesaid, do consent to accept such confirmation, or new lease or grant, or apportioned lease, and do execute a counter-part thereof.

*Mining Leases may be granted.*

6. And be it enacted, That it shall be lawful for any ecclesiastical corporation, aggregate or sole, except as aforesaid, from time to time, with the consent or consents hereby required, to grant or demise, by lease, for any term not exceeding sixty years, to take effect in possession, and not in reversion or by way of future interest, any mines, minerals, quarries, or beds belonging to such corporation, together with the right of working or of opening and working the same, and of working any adjacent mine by way of outstroke or other under-ground communication, and together also with such portion of land belonging to such corporation, and all such rights and liberties of way and passage, and other rights, easements, and facilities for the opening and working of all such mines, minerals, quarries, or beds, and leading and carrying away the produce thereof, or otherwise incident to mining operations, as shall be deemed expedient; and every such lease shall contain such reservations by way of rent, royalty, or share of the produce in kind, all or any thereof, or otherwise, and such powers, provisoes, restrictions, and covenants, as shall be approved by the ecclesiastical commissioners for England, due regard being had to the custom of the country or district within which such mines, minerals, quarries, or beds are situate; and no fine, premium, or foregift, nor anything in the nature thereof, shall be taken for or in respect of any such lease.

*Execution of a Lease by the necessary consenting Parties to be Evidence that the Requisites of this Act have been complied with.*

7. And be it enacted, That the execution of any lease, grant, or general deed by the person or corporation, or several persons or corporations, whose consent is hereby made requisite to the validity of such lease or grant or general deed, shall be conclusive evidence that the several matters and things by this act required to be done and performed previously to the granting or making of such lease, grant, or general deed, have been duly done and performed, and that the property comprised in such lease, grant, or general deed, (as the case may be) does not form any part of the property excepted out of the powers of leasing conferred by this act, and that the rent reserved by such lease (except an apportioned lease or grant) is the best rent that could be reasonably obtained for the property or rights comprised in such lease or grant, and that no fine, premium, or foregift, or anything in the nature thereof, hath been taken for or in respect of the granting or making of such lease or grant, and (in the case of an apportioned lease) that the rent reserved by each such apportioned lease does not exceed one-fifth part of the rack-rent value of the land comprised in such lease, and of the houses erected or to be erected thereon, when fit for habitation.

*Act not to restrain existing Powers of Leasing, except that after a Lease under this Act the Land shall not be leased except at Rack Rent.*

8. And be it enacted, That nothing in this act contained shall restrain any corporation hereby empowered to grant leases and make grants as aforesaid from granting any leases, or making any grants, whether by way of renewal or otherwise, which such corporation might have lawfully and rightfully granted or made, either under the provisions of any public or private act of parliament, or under any other authority, or in any other manner whatsoever, in case this act had not been passed, or from taking any fine, premium, or foregift from the lessees in any renewed or new leases named or to be named, or from their under lessees, or from any other persons having or claiming an interest in any such renewal, for any such renewed or new leases, save and except that in every lease (other than any lease granted under the powers of this act) which shall be granted by any such corporation as aforesaid, of any lands or houses which shall have been leased for building or repairing purposes under any of the powers of this act, there shall be reserved the best improved rent, payable half-yearly or oftener, which can be obtained for the same, without taking any fine, premium, or foregift, or anything in the nature of a fine, premium, or foregift, for making or granting the same.

*House of Residence, Garden, &c., not to be leased.*

9. Provided always, and be it enacted, That this act shall not authorize the granting of a lease, or the laying out or appropriating, for the purposes in this act mentioned, of the palace or usual house of residence of or belonging to any archbishop or bishop, or any other corporation sole, hereby empowered to grant leases as aforesaid, or of or belonging to any corporation aggregate, or to any member of any corporation aggregate, hereby authorized to grant leases as aforesaid, or of any offices, outbuildings, yards, gardens, orchards, or pleasure grounds to any such palace or other house of residence adjoining or appurtenant, and which may be necessary or convenient for actual occupation with such palace or other house of residence, or the grant or lease of any mines, minerals, quarries, or beds, watercourses, ways, or other easements, the grant whereof may be prejudicial to the convenient enjoyment of any such palace or house of residence, or the pleasure grounds belonging thereto, or the leasing for the purposes aforesaid of any lands which any such corporation, sole or aggregate, or any member of any such corporation aggregate, is expressly restrained from leasing by the provisions of any local or private act of parliament now in force.

*Improved Value of Episcopal Estates to be paid to Commissioners.*

10. And be it enacted, That upon any improvement in the annual value of any see, by means of any lease granted under this act or otherwise, the annual sum, if any, directed to be charged upon the revenues of such see by any order in council, shall by the authority provided in an act passed in the fourth year of her majesty's reign, intitled "An Act to carry into effect, with certain Modifications, the Fourth Report of the Commissioners of Ecclesiastical Duties and Revenues," be forthwith directed to be increased to the extent of such improvement; or the annual sum (if any) directed by any like order to be paid to the bishop of such see shall, by the like authority, be forthwith directed to be reduced to the like extent, or to be altogether annulled, if not exceeding such improvement; and if such improvement shall exceed the annual sum so directed to be paid to such bishop, or if no annual sum shall have been directed to be paid by or to such bishop, then a fixed annual sum, equal to the excess in the one case, or to the whole of such improvement in the other case, shall, by the like authority, be forthwith directed to be charged upon the revenues of such see; and the increased or reduced or new payment (as the case may be) shall take effect upon the avoidance of the see next after such improvement, and not sooner.



*Improved value of Chapter Property above a certain Amount to be paid to Commissioners.*

11. And be it enacted, That the provisions of the said recited act, and of an act passed in the fourth year of her Majesty's reign, intituled "An Act to explain and amend Two several Acts relating to the Ecclesiastical Commissioners for England," under which provisions the incomes of the deans and canons of the cathedral church of Saint Paul, in London, and of the collegiate churches of Westminster and Manchester, are to be so charged as to leave to such deans and canons the average annual incomes respectively specified in the same acts, shall be extended so as to apply to all other deans and canons of cathedral and collegiate churches, (save and except the deans and canons of the cathedral church of Christ in Oxford,) whose annual incomes shall be improved beyond the amounts of such average annual incomes respectively; and that upon any improvement in the annual revenues of any cathedral or collegiate church, after the gazetting of any order in council for charging the incomes of the dean or canons thereof, the amount of the charge created by such order shall, by the authority in the first-recited act provided, be forthwith directed to be increased to the extent of such improvement: Provided always, that any improvement in the annual value of the revenues of the dean and canons of the said cathedral church of Christ in Oxford, by means of any lease granted under the provisions of this act, and not otherwise, shall be subject to the provisions of this act affecting deans and canons of other cathedral or collegiate churches: Provided also, that no charge so created, nor any increase of any such charge, shall affect the income of any dean or canon in possession at the time of such improvement.

*Improved value of Archdeaconries above a certain amount to be paid to Commissioners.*

12. And be it enacted, that in the case of any archdeaconry the annual value of which shall be improved by means of any lease granted under this act, it shall be lawful, by the authority provided in the said first-recited act, forthwith to direct, that from and after the vacancy of such archdeaconry next following the date of such lease such portion of the rent, royalty, or other consideration reserved by such lease as by the like authority shall be deemed expedient shall be paid, and the same shall accordingly from time to time be paid to the ecclesiastical commissioners for England, and become and be subject to the provisions of the same act: Provided always, that the average annual income of the archdeacon shall not be thereby left at a less sum than five hundred pounds.

*Improved value of Benefices above a certain amount to be paid to Commissioners.*

13. And be it enacted, that, in the case of any benefice the annual value of which shall be improved by means of any lease granted by the incumbent thereof under this act, it shall be lawful by the authority provided in the first-recited act, at any time within three years from the date of such lease, to direct that from and after the vacancy of such benefice next following such date such portion of the rent, royalty, or other consideration reserved by such lease as by the like authority shall be deemed expedient shall be paid, and the same shall accordingly from time to time be paid to the said ecclesiastical commissioners for England, and shall be by them from time to time applied according to the provisions of the same act in making additional provision for the cure of souls: provided always, that notice shall be given to the patron or patrons of such benefice, of any scheme affecting the same, three calendar months previously to such scheme being laid before her majesty in council; and the objections (if any) of such patron or patrons shall be laid before her majesty in council together with such scheme: provided also, that the average annual income of such benefice shall not under this provision be left at a less sum than six hundred pounds if the population thereof amount to two thou-

sand, nor at a less sum than five hundred pounds if the population thereof amount to one thousand, nor in any other case at a less sum than three hundred pounds : provided also, that in making any such provision for the cure of souls out of rent, royalty, or other consideration reserved by any lease as aforesaid, the wants and circumstances of the places in which the lands, mines, minerals, quarries, or beds, demised by such lease are situate shall be primarily considered.

*Portion of improved Value under Mining Leases to be paid to Commissioners.*

14. And be it enacted, That in case of any lease of mines, minerals, quarries, or beds granted under this act such portion of the improved value accruing thereunder as by the like authority shall be determined, not being more than three fourth parts nor less than one moiety of such improved value, shall forthwith, and from time to time, as the same shall accrue, be paid to the said ecclesiastical commissioners for England, and shall be subject to the provisions relating to monies payable to them ; and the remainder of such improved value shall be deemed to be an improvement within the meaning of the provisions relating to the incomes of archbishops and bishops, deans and canons, archdeacons, and incumbents of benefices respectively.

*Powers of 3 and 4 Vict., c. 113, extended to this Act.*

15. And be it enacted, that all the powers and authorities vested in her majesty in council and in the said commissioners by the first-recited act with reference to the matters therein contained, and all other the provisions of the same act relating to schemes and orders prepared, made, and issued for the purposes thereof, shall be continued and extended and apply to her majesty in council and to the said commissioners, and to all schemes and orders prepared, made, and issued by them respectively with reference to all matters contained in this act, as fully and effectually as if the said powers, authorities, and other provisions were repeated herein.

*Leases under the Act may be made on the Surrender of the existing Leases.*

16. And be it enacted, That any lease or leases may be granted under the powers of this act, on the surrender of any existing lease or leases (which shall not have been granted under the provisions of this act), of all or any part of the premises proposed to be comprised in such new lease or leases, and may be granted either to the person or persons surrendering the existing lease or leases, or to any other person or persons whomsoever ; and each holder of any existing lease or leases granted otherwise than under the provisions of this act, of any lands or houses, or of any mines, minerals, quarries, or beds, which, if not in lease, would be capable of being leased under the powers of this act, is hereby authorized to surrender such lease or leases with a view to the granting of a new lease or several new leases thereof, or any part thereof, under the powers of this act, whether at the time of making such surrender the period at which such existing lease or leases may be legally or accustomedly renewable shall or shall not have arrived ; and in the case of any lease granted under the powers of this act, on the surrender of any existing lease or leases as aforesaid, an adequate deduction shall be made from the rent, royalty, or other consideration to be reserved on the new lease, in proportion to the value of the term or interest which shall be surrendered as aforesaid in the lands or houses, mines, minerals, quarries, or beds, or any part thereof respectively comprised in such new lease.

*Not necessary to surrender Under-leases before the Grant of a Lease under this Act.*

17. And be it enacted, That whenever a surrender shall be made of any existing lease for the purpose of taking a new lease or new leases by virtue of this act, whether the existing lease shall or shall not have been granted under

the provisions of this act, the new lease shall be deemed to be a renewal of the surrendered lease within the scope and meaning of the sixth section of an act passed in the fourth year of the reign of King George the Second, intituled "An Act for the more effectual preventing of Frauds committed by Tenants, and for the more easy Recovery of Rents and Renewal of Leases," so far as to render unnecessary the surrender of any under-leases previously to the grant of such new lease, and to give full effect to such new lease in all respects, notwithstanding any under-lease or under-leases may not be surrendered: provided that in any such case as is herein contemplated, if any subsisting unsurrendered under-lease shall contain any covenant or provision for the renewal or extension of the interest conferred by such under-lease, on payment by the under-lessee of a proportionate part of the fines and fees attending the renewal of the chief lease, the under-lessee shall not compel a renewal of the under-lease under such covenant, except upon the terms of securing to the under-lessor a rent, royalty, or other consideration bearing the same proportion to the whole rent, royalty, or other consideration reserved to the corporation exercising the powers of this act, upon the new lease granted under this act, as the amount which upon any ordinary renewal ought to have been paid by such under-lessee of the fines and fees of or attending such renewal, would have borne to the whole amount of the fines and fees attending such renewal.

*Surveyor to make Maps, Valuation, &c., when a new Lease is intended.*

18. And be it enacted, That whenever any lease or apportioned leases, or grant by way of lease, is or are intended to be granted or made, or any land or ground is proposed to be laid out or appropriated, under the authority of this act, a competent surveyor shall be appointed in writing by the ecclesiastical commissioners for England, with the consent of the corporation proposing to grant such lease or apportioned leases, or make such grant, or to lay out or appropriate such land or ground (as the case may be;) and such surveyor shall make any such report, map, plan, statement, valuation, or certificate, as shall be deemed necessary, and be required by the said commissioners or by such corporation.

*As to Dilapidations.*

19. And be it enacted, That no person being or having been an ecclesiastical corporation sole, nor the private estate or representatives of such person, shall be liable to the successor of such corporation for or on account of any dilapidations which shall occur in or about any houses or buildings belonging to such corporation whilst the same shall be held under any lease for building or repairing purposes granted under the powers of this act.

*Consents requisite to the Validity of Leases granted under this Act.*

20. And be it enacted, That each lease or grant to be granted or made under the provisions of this act shall be made with the consent of the said ecclesiastical commissioners for England, and also with such further consent as hereinafter mentioned; (that is to say,) each lease or grant granted or made by any incumbent of a benefice, with the consent of the patron thereof; and each lease or grant by any corporation, either aggregate or sole, under the provisions of this act, of any lands or houses, mines, minerals, quarries, or beds, of copyhold or customary tenure, or of any watercourses, ways, or easements, in, upon, over, or under any such lands, where the copyhold or customary tenant thereof is not authorized to grant or make leases or grants for the term of years intended to be created by such lease or grant, without the licence of the lord of the manor, shall be made with the consent of the lord for the time being of the manor of which the same lands or houses, mines, minerals, quarries, or beds, shall be holden, in addition to the other consents hereby made requisite to the validity of such lease or grant, and such

consent shall amount to a valid licence to lease or grant the same lands or houses, mines, minerals, quarries, or beds, watercourses, ways, or easements, (as the case may be,) for the time for which the same shall be expressed to be demised or granted by such lease or grant.

*Consenting Parties to be Parties to the Deeds.*

21. And be it enacted, That the consent of each person whose consent is hereby required to any deed to be made under the authority of this act shall be testified by such person being made a party to such deed, and duly executing the same.

*How Consent of Patron to be testified where Patronage in the Crown.*

22. And be it enacted, That in any case in which the consent or concurrence of the patron of any benefice is hereby required, and the patronage of such benefice shall be in the crown, the consent or concurrence of the crown shall be testified in the manner hereinafter mentioned; (that is to say,) if such benefice shall be above the yearly value of twenty pounds in the king's books, the instrument by which such consent or concurrence is to be testified shall be executed by the lord high treasurer or first commissioner of the Treasury for the time being; and if such benefice shall not exceed the yearly value of twenty pounds in the king's books, such instrument shall be executed by the lord high chancellor, lord keeper, or lords commissioners of the great seal, for the time being; and if such benefice shall be within the patronage of the crown in right of the duchy of Lancaster, such instrument shall be executed by the chancellor of the said duchy for the time being; and the execution of such instrument by such person or persons shall be deemed and taken, for the purposes of this act, to be an execution by the patron of the benefice.

*How where Patronage is attached to the Duchy of Cornwall.*

23. And be it enacted, that in any case in which the consent or concurrence of the patron of any benefice is hereby required, and the right of patronage of such benefice shall be part of the possessions of the duchy of Cornwall, the consent or concurrence of the patron of such benefice to the exercise of such power shall be testified in the manner hereinafter mentioned; (that is to say,) the instrument by which such consent or concurrence is to be testified shall, whenever there shall be a duke of Cornwall, whether he be of full age or otherwise, be under his great or privy seal, or if there be no duke of Cornwall, and such benefice shall be in the patronage of the crown in right of the duchy of Cornwall, such instrument shall be executed by the same person or persons who is or are authorized to testify the consent or concurrence of the crown; and such instrument, being so sealed or executed, shall be deemed and taken, for the purposes of this act, to be an execution by the patron of the benefice.

*How where Patron or Lord of Manor is an Incapacitated Person.*

24. And be it enacted, that in any case in which the consent or concurrence of the patron of any benefice, or of the lord for the time being of any manor is hereby required, and the patron of such benefice, or the lord for the time being of such manor, as the case may be, shall be a minor, idiot, lunatic, or feme covert, or beyond seas, it shall be lawful for the guardian, committee, husband, or attorney, as the case may be, of such patron or lord, but in case of a feme covert not being a minor, idiot, or lunatic, or beyond the seas, with her consent in writing, to execute the instrument by which such consent or concurrence is to be testified, in testimony of the consent or concurrence of such patron or lord; and such execution shall, for the purposes of this act, be deemed and taken to be an execution by the patron of the benefice, or by the lord of the manor, as the case may be.

*Persons entitled to present on Vacancy shall be considered the Patron.*

25. And be it enacted, That the person or persons, if not more than two, or the majority of the persons if more than two, or the corporation, who or which would for the time being be entitled to the turn or right of presentation to any benefice if the same were then vacant, shall, for the purposes of this act, be considered to be the patron thereof: provided nevertheless, that in the case of the patronage being exercised alternately by different patrons, the person or persons, if not more than two, or the majority of the persons, if more than two, or the corporation, who or which would for the time being be entitled to the second turn or right of presentation to any benefice if the same were then vacant, shall for the purposes of this act, jointly with the person or persons or corporation entitled to the first turn or right of presentation, be considered to be the patron thereof.

*Same Party may consent in more than One Character.*

26. And be it enacted, That in all cases in which any person shall sustain more than one or all of the characters in which his execution of, or consent to or concurrence in any deed or act is required by this act, such person shall or may at any time act in both or all of the characters which he shall so sustain as aforesaid, and execute and do all or any of such deeds and acts as are hereby authorized to be executed and done, as effectually as different persons, each sustaining one of those characters, could execute and do the same.

*Corporations aggregate to act by their Common Seal.*

27. And be it enacted, That in all cases in which the consent or concurrence of any corporation aggregate having a common seal shall be requisite to any lease, grant, appointment of a surveyor, or other deed, writing, or instrument, to be made in pursuance and for the purposes of this act, the consent or concurrence of such corporation shall be testified by the sealing of the lease, grant, appointment, or other deed, writing, or instrument, with the common seal of such corporation.

*Act to extend to Lands held in Trust for Corporations.*

28. And be it enacted, That whenever any lands are or shall be vested in any trustee or trustees, in trust, or for the benefit of any corporation, aggregate or sole, hereby empowered to grant leases as aforesaid, in such a manner as that the net income, or three fourth parts at the least of the net income, of such lands is or shall be payable for the exclusive benefit of such corporation, all the powers of this act, which, in case such lands had been legally vested in such corporation for the sole and exclusive benefit of such corporation, might have been exercised by such corporation in relation to or affecting the same lands, shall or may be exercised by such corporation in the same or the like manner as the same might have been exercised by such corporation in case the same lands were legally vested in such corporation as aforesaid; but in order to give legal effect to any lease, grant, confirmation, or general deed to be executed in relation to any such lands in pursuance of this act, the trustee or trustees of the land intended to be affected thereby shall be made a party or parties to such lease, grant, confirmation, or general deed, (as the case may be,) in addition to the other parties whose concurrence is hereby declared to be requisite to any such deed, and shall join in the demise, grant, confirmation, or appropriation intended to be thereby made; and the trustee or trustees of any such lands is and are hereby directed and required at all times to execute any deed to which he or they may be made a party or parties, with a view to give legal effect to any such lease, grant, general deed, or confirmation as aforesaid, so soon as the same may be tendered to him or them for execution after the same shall have been duly executed by the corporation beneficially entitled to such lands as aforesaid; and the person or corporation,

or several persons or corporations, whose consent is hereby declared to be requisite to the validity of any lease granted by any such corporation, and the fact that any such deed is executed by the other parties whose execution shall be necessary to give effect to the same shall be a sufficient authority for the execution thereof by the trustee or trustees of the same lands, and it shall not at any time afterwards be necessary for such trustee or trustees or for any other person or persons to prove that such deed was executed by such other parties, or any of them, prior to the execution thereof by such trustee or trustees; provided that no trustee shall by virtue of or under this provision be compellable to execute any deed whereby he shall render himself in any way liable, further than by a covenant for quiet enjoyment by any lessee or grantee as against the acts of the trustee executing such deed.

*Counterparts of Leases and certain other Instruments to be deposited, and to be open to Inspection; and Office Copies to be Evidence.*

29. And be it enacted, that the part which shall belong to any corporation exercising any of the powers conferred by this act of any lease, grant, or confirmation which shall be granted or made under the authority of this act, and every map, plan, statement, certificate, valuation, and report relating thereto, shall, within six calendar months next after the date of such lease, grant, apportioned lease, confirmation, or general deed, (as the case may be,) be deposited with the said ecclesiastical commissioners for England, and shall be for ever thereafter perpetually kept and preserved in the office of the said commissioners, who shall, upon any such deposit being so made, give unto the corporation by or on behalf of whom such deposit shall have been made a certificate of such deposit; and any instruments or documents which may have been deposited as aforesaid shall be produced at all proper and usual hours, at such office, to the corporation to whose lands or estate the same relate, or to the patron of the benefice, or to any person or persons applying to inspect the same on behalf of any such person or corporation as aforesaid; and an office copy of any such instrument or document, certified under the seal of the said commissioners, (and which office copy so certified the said commissioners shall in all cases, upon application in that behalf, give to any corporation or person to whom such liberty of inspection is given as aforesaid,) shall in any action against the lessee, and in all other cases, be admitted and allowed in all courts whatsoever as legal evidence of the contents of such instrument or document, and of the due execution thereof, by the parties who on the face of such office copy shall appear to have executed the same, and in the case of any lease, grant, or confirmation, of the due execution by the lessee of the counterpart thereof.

*Lease to be void if any Fine or Premium paid.*

30. And be it enacted, That if, in the case of any lease, grant, or confirmation granted or made under this act, any fine, premium, or foregift, or anything in the nature thereof, shall directly or indirectly have been paid or given by or on behalf of the lessee or grantee, and taken or received by the lessor or grantor, such lease, grant, or confirmation shall be absolutely void.

*Interpretation of Act.*

31. And be it enacted, That in the construction and for the purposes of this act the several following words shall have the meanings hereinafter assigned to them respectively, unless there shall be something in the subject or context repugnant to such construction; (that is to say,)

The word "person" shall be construed to include the queen's majesty, and any corporation, aggregate or sole, as well as a private individual: The word "lands" shall be construed to include lands of any tenure, whether the same shall or shall not have any houses or other erections or buildings thereon:

The word "houses" shall be construed to include all erections and buildings whatsoever, whether for residence or for commercial or any other purposes:

The word "benefice" shall be construed to comprehend every rectory, with or without cure of souls, vicarage, perpetual curacy, donative, endowed public chapel, parochial chapelry, and district chapelry, the incumbent or holder of which in right thereof shall be a corporation sole:

And every word importing the singular number shall extend and be applied to several persons or parties as well as one person or party, and several things as well as one thing; and every word importing the plural number shall extend and be applied to one person or party or thing as well as several persons or parties or things:

And every word importing the masculine gender shall extend and be applied to a female as well as male.

*Act to extend only to England and Wales, Isle of Man, &c.*

32. And be it enacted, That this act shall extend only to that part of the United Kingdom called England and Wales, and to the Isle of Man, and to the islands of Guernsey, Jersey, Alderney, and Sark.

*Act may be amended &c. this Session.*

33. And be it enacted, That this act may be amended or repealed by any act to be passed in this present session of parliament.

AN ACT TO ENABLE HER MAJESTY TO GRANT FURLOUGH ALLOWANCES TO THE BISHOPS OF CALCUTTA, MADRAS, AND BOMBAY, WHO SHALL RETURN TO EUROPE FOR A LIMITED PERIOD AFTER RESIDING IN INDIA A SUFFICIENT TIME TO ENTITLE THEM TO THE HIGHEST SCALE OF PENSION.

ANNO QUINTO ET SEXTO VICTORIA REGINÆ.—CAP. CXIX.

[12th August, 1842.]

*Empowering her Majesty to grant allowances to East India Bishops absent on leave.*

WHEREAS by law the salaries of the Bishops of Calcutta, Madras, and Bombay respectively are payable to them respectively only so long as they respectively exercise the functions of their several offices in the East Indies, and no longer; and the pensions which her majesty is empowered to grant to such bishops respectively can by law be granted only on their respective resignation of their said offices: and whereas it is expedient to enable her majesty to make a moderate provision for such of the said bishops who, after such residence in the East Indies as hereinafter mentioned, shall, with her majesty's permission, return to Europe for a period not exceeding eighteen calendar months, and also to provide for making a further payment to the Bishop of Madras and the Bishop of Bombay respectively, if during such absence of the Bishop of Calcutta such Bishop of Madras or Bombay shall perform the functions of the said Bishop of Calcutta; be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, That in case her majesty shall be pleased from time to time or at any time to grant permission to any Bishop of Calcutta who shall have resided in the East Indies for a period of ten years, and to any Bishop of Madras or of Bombay who shall have resided in the East Indies for a period of fifteen years, to return to Europe for a period not exceeding eighteen calendar months from the time of departure from the

East Indies, then and in every such case it shall be lawful for her majesty, in manner mentioned in an act of the fifty-third year of the reign of his majesty George the Third as to the grant of the pension to the Bishop of Calcutta, to grant to such Bishop of Calcutta, Madras, or Bombay respectively, so returning to Europe, a furlough allowance not exceeding the highest amount of pension which her majesty is by law empowered to grant to any such bishop, and for a period not exceeding eighteen calendar months from the time of the departure of such bishop from the East Indies.

*Further Furlough and Allowance may be granted.*

2. And be it enacted, That it shall be lawful for her majesty to grant to any such bishop who, having obtained such furlough and received such furlough allowance, shall have returned to the East Indies, and have resumed the functions of his office, a second furlough of similar duration and of similar amount, to commence from and after the expiration of five years from the time of such bishop's resuming the exercise of his functions in the East Indies.

*Allowance to but one Bishop at a time.*

3. Provided always, and it is hereby enacted, That it shall not be lawful for her majesty to grant such furlough allowance to more than one such bishop at one and the same time.

*Additional Allowance to Bishops performing Functions of Bishops absent on Furlough.*

4. And be it enacted, that in case it shall please her majesty to extend the ecclesiastical jurisdiction and functions of the Bishops of Madras and Bombay, or of either of them, so as to enable such last-mentioned bishop, during such absence of the Bishop of Calcutta, to perform the functions of the said Bishop of Calcutta, then and in that case, so long as the Bishop of Madras or the Bishop of Bombay shall perform the functions of the Bishop of Calcutta, the said Bishop of Madras or the Bishop of Bombay shall, in addition to his salary as Bishop of Madras or Bombay, have and be entitled to a further annual allowance of ten thousand company's rupees for so long time as he shall perform the functions of such Bishop of Calcutta.

## CHURCH MATTERS.

### THE QUEEN IN SCOTLAND.

AMONG many discouragements of consistent religion in high places, it is not right to overlook one cause for gratitude. Notwithstanding the unpopularity which such conduct would be sure to bring upon her from the Scotch Presbyterians, and the abuse which dissenting publications would be sure to lavish upon her in this country, the Queen is said to have abstained from all acts of public worship unauthorized by the church of which she is a member, during her visit to the north. How the journals alluded to can have defended their own strictures to themselves, it is difficult to imagine; for no reason but a conscientious one can be assigned for such a course, and is not liberty of conscience their very palladium? What would her Majesty have lost by going to the kirk? The loyalty of churchmen stands on foundations which no inconsistencies in their governors can undermine—she is secure of them, at all events. What would she have gained? The applause



of all who idolize religious liberty—of every dissenter in the realm—of every true follower of John Knox in Scotland—of every man who, being without principles himself, conceives that such things are obsolete, and only fit for monks in the dark ages. It is deeply to be regretted that some of her ministers had not courage to follow her good example; but they are advanced at least to middle age; and never let it be forgotten that, when they were young and susceptible, the clergy who entertained strongest opinions on the rights of the church were the men whose want of love, and zeal, and devotion to the service in which they were engaged, made their principles like a sword in the hand of a child, sometimes powerless, sometimes dangerous, but oftentimes nugatory and ineffective.

*The Queen attends, the Kirk repulsed now - 1857*

#### THE ENDOWMENT OF HONORARY CANONRIES.

THE space occupied this month by an account of, and extracts from, an episcopal charge, which has excited rather more than usual curiosity, delays a notice of other charges, or, as in the case of the Bishop of Salisbury's, unfairly reduces their relative proportions. One fact, however, which this prelate mentions should be imitated in every cathedral in the realm: it is the re-endowment of the despoiled canonries; not, indeed, with any great munificence, but to a sufficient extent not to make them costly honours to such as may receive them—honours such as a bishop might hesitate to offer from real delicacy.

The Dean and Chapter of Sarum have appropriated 70*l.* a year to this purpose, and 650*l.*, the gift of an individual, has been invested. This will allow 5*l.* to the honorary prebendaries for each sermon—the very sum which a friend of the writer, who held one of the small canonries at Salisbury, received four times a year when he went to preach, and as regularly expended the whole of it on his journey.

Until something of this kind is done, wherever these ambiguous means of complimenting the clergy exist, few who ought to receive such distinctions will desire, though they may accept them. It is not in the majority of instances that the money is any object, but that the clergyman to whom such an honour is offered will dread the opinion of the world. "They will think it is my vanity which prompts me to pay all my expenses to and from the cathedral town, for the sake of preaching in the choir and being a canon. They will not suppose this honour is unsolicited—they will say, There is a man who would never have been a prebendary, if stalls did not go a begging." Such are the by-words which, on a point of conscience, a man might despise, but in a mere matter of compliment he will not; and hence it is evident that, before the stations in question can answer their objects, an endowment must be found for them. Discouraging as it is to think that contributions to such funds may be merely forming a store which some future parliament may take away, the cathedral system can never be reanimated without it. The idea of a cathedral as the centre of all that is eminent in the diocese for wisdom, piety, and zeal, pure

taste, refined eloquence, and literary attainment, must become entirely obsolete. If an unscrupulous use of patronage has anywhere made it so already, the marvel is how machinery so well calculated to produce admirable effects can have been so abused as to become suspected; for certain it is that the nation looked on while the cathedral establishments were destroyed with the apathy of Vandals in taste and infidels in creed.

#### EXTRACTS FROM ARCHDEACON MANNING'S LATE CHARGE.

I AM so fully convinced that in a few years all our churches will be more or less *restored*, that I shall say nothing of the duty of *repair*, but only urge that in the work of restoring you will first get the advice, if not the oversight, of some architect, who understands both what is the age and character of the structure, and also how to carry out the same idea in repairing or enlarging the fabric.

I will now refer to some particular subjects which have been forced upon my mind in the course of visitation. And first, I would ask your attention for a while to the state of the church-seats, as they are correctly termed in law.

It is well known, that three hundred years ago, the whole area of our churches, with few and slight exceptions, was open and free to all; the only exceptions were seats of which the private and permanent use was assigned by the bishop, or, in other words, by a faculty. The whole area of the church was common to all parishioners, and very significantly shadowed forth the unity and the equality of all members in the mystical body of Christ. It was a pathetic witness against the self-elevation and self-preference of one above another, a rebuke of the exalting vigilance of private rights, and a manifestation that in Christ all things are united; that in him there is "neither bond nor free;" that the mysteries of the creation and regeneration are laws alike to all. There was a deep moral and spiritual meaning lying hid in this internal order of the Church of Christ; and not only so, it was a most wholesome and subduing discipline to the minds of those who, by their wealth or rank without the walls of the church, might be tempted, to their own great spiritual hurt, to carry the same bearing and temper into it. From time to time—be it for ever so short a season—all men were reminded of their natural equality, and of their equal need of one and the same atoning sacrifice. Separate seats were permitted only in cases of such peculiar exemptions as could not be drawn into precedent, *e.g.*, to the lord of the soil, to the patron, or to some great benefactor of the particular church; and the exemption could be made by no one but the bishop alone. The whole of the remaining space was free for the common use of the parishioners, subject to the disposal of the churchwardens. And so long as this disposing power was real and not nominal, there was no confusion, no strife, no litigation, but order and certainty, and a fitting arrangement of the parishioners, according as they and their families had need.

Now, it is well known that the present state of our churches is the direct reverse of all this; so absolutely is the whole area of the church pre-occupied by separate seats, that there remain few, and they almost always the worst seats in the church, at the disposal of the churchwardens. If it be asked, how has this remarkable change been brought about? I believe the following outline of the case will serve for answer. Either by the force of personal habit, or by the disposal of the churchwardens, certain parishioners accustomed themselves to the use of certain seats. In process of time, they claimed them for their own, against the very authority by the express or tacit sanction of which alone they had been permitted to use them. Thenceforward a new principle obtained in the appropriation of church-seats. Hitherto there had existed only two

sources from which any parishioner could obtain a privilege in any seat ; the one being the bishop, who could make that privilege absolute and permanent, the other the churchwardens, who could make it conditional and for a time only. But when once the idea of custom entered into the matter, the rules of ecclesiastical and common law became entangled, and a new and injurious principle established itself. And yet it was not use alone that would suffice to make good a private right to a church-seat. Any person claiming a seat must needs shew either a faculty or a prescription, which will suppose a faculty ; but the question is still open as to the conditions on which a prescriptive claim is held to be good, and as to the number of years' possession and repair which will suffice to establish such a prescription. This is a point which is tried at common law, and the decisions have been various. I therefore shall not attempt any opinion on the subject, especially as it is needless to my present purpose. It is a notorious fact that, under the plea of prescription, the jurisdiction of the ordinary and the authority of the churchwardens have been silently but most effectually excluded ; for such is the uncertainty, odiousness, and expense of litigating in questions of church-seats, that parties who have been not personally, but only officially bound to interfere, have unhappily suffered the encroachments without resistance ; in the long run, personal interest being always found to be keener-eyed and more tenacious than official power. It may not be amiss to say, in passing, that it is highly probable, if the validity of all private claims to church-seats were tried, a very small number could be made good. But valid or invalid, so long as they continue to be exclusively held and used, the same ill effects in practice must ensue.

What has been said of such a customary use as affords even a plausible claim by prescription, may be, in fact, extended to all customary use whatsoever, from the time that the user of the seat begins to take acts of ownership, such as altering the form of the seat, or upon its site erecting a *pew*. I have hitherto abstained from so much as using the word "*pew*," because it is, in its modern sense, altogether distinct from the term, a church-seat. By the latter is to be understood simply such a portion of the common sittings or open benches of the parish church as any given person or family may have been in the habit of using. By the word "*pew*" is now technically understood a portion of the common area fenced off by exclusive partitions, and raised to any height the user of it may direct. Such, in fact, is the state of nearly all church-seats at present. Pews have been erected without faculty, without prescription, without any shadow of legal right, title, or authority ; sometimes by those whose wealth and local influence have suppressed all opposition into secret regrets and unuttered feelings of wrong ; sometimes even by churchwardens, the sworn guardians of the church against such encroachments, who have recorded their year of office by the erection of a pew ; sometimes it has been effected against the will of clergy and churchwardens, by the mere exhibition of an ill-governed temper, which, if thwarted ever so justly, would retaliate by uniform and universal hostility ; and lastly, sometimes by the best and most amiable of people, who would have shrunk from the thought of any act of encroachment or undue consideration of themselves ; for so thoroughly has the idea of any jurisdiction in church-seats been extinguished in practice, and so fully are people persuaded of their exclusive and peculiar private right to their own seat in the parish church, that sometimes we have heard of its being *let* to non-parishioners, or *sold* to an inhabitant of the parish, or locked up against all other occupants, and the like ; all which, I need not say, are simply illegal acts. Now, in this way the absolute community of the area of the church has been overlaid by an equally absolute establishment of the theory of private property. What was once a type of the communion of saints and the courts of the heavenly Jerusalem, has, in this way, been too often degraded into a very compendium of exclusiveness and a field of jealous litigation.

it would lead me far beyond both my present design and the limits I desire

to observe, if I were to enter upon the unhappy consequences which have followed from this inversion of the church's order. Suffice it to remind you, that the best sites in our churches are occupied by exclusive pews, and the poor are thrust into inconvenient and remote sittings; that in many places the pews have so enclosed and appropriated the whole interior of the church, that the poor are thrust out altogether from the House of our Common Father; that, when this is not so, yet in the very presence of God, where all temporal distinctions should be blended in one aspect of brotherhood, the inequalities of our earthly lot are forced upon us with a nakedness and an obtrusiveness which galls one's very heart.

The truth must be told. Pews are a strong abuse, a triumphant usurpation, fenced about by the difficulties and costs of obtaining a legal remedy. Private rights have no place in the freehold of God. It is against Him that we commit the trespass.

With great joy, therefore, I see, in the Report of the Ecclesiastical Commissioners, appointed in the year 1830, a recommendation made to the crown that henceforward no permanent faculties shall be granted; and that an effective jurisdiction to determine all other questions in the disposal of church-seats, be constituted. How soon this may be carried into effect I have, at this moment, no knowledge. In the meanwhile, I would desire to approach the subject in another and altogether unofficial way. My reason for introducing it to you, brethren, at this time, is this: I am so deeply convinced, by personal inspection of about seventy churches, and by much familiar conversation with both clergy and laity, that the erection of pews has been one chief cause of the mutilation of the most beautiful buildings; of the disorder and obstruction even of the offices of the church; and of the consequent violation of the rubrics of the Prayer-Book; that I am confident no real restoration can be effected so long as the present system of pews exists. Order, regularity, the becoming equality of brethren in Christ, we can never recover till we have swept away what the declension and lawlessness of generations has accumulated. It is altogether a mistake to fancy that pews are a means of order in the church: it is "certainty that is the mother of quietness;" and certainty is not obtained by panels and partitions, but by the universal extinction of rights which can be pleaded each against the other; and by the restoration of the only lawful authority which is able to dispose of the customary use of our common heritage among the members of the church.

Again, the money you lay out upon your churches, so long as the present system of pew-making exists, will be in no little degree spent in vain. Not only the idea and sympathy of the communion of saints, but mere worldly calculations urge us to throw down these middle walls of partition, which, in a divided time of the church—chiefly in the time of her overthrow by the schismatical league of the seventeenth century—have risen up between the members of Christ. It has been ascertained with much care and exactness that, in fair average cases of pews now existing, by the restoration of the open seats there would be a gain in space of twenty-eight, thirty-eight, or even sometimes of fifty per cent.; or to make the best case we can for pews, it may be said, that by the most favourable measurement, the waste of room is never less than twenty per cent.

Again, as to the cost, reckoning according to the space which is covered, oak seats are very little more expensive than deal pews; reckoning according to the number of seats obtained, the oak seats will be actually cheaper.

I believe there are few men who do not agree in thinking the existence of pews to be a great and lamentable evil. Nevertheless, it is an evil which has at its back the support of long-established use. It would be a mere extravagance to attempt to reduce it by assault; too much of our fallen nature is wound about it to allow of such an attempt. We know what it is to touch one such case, even with the clearest law before us; and that will protect us

from the hardihood of opening an universal warfare. Let me not, therefore, for a moment be understood to address myself to anything but the hearts and consciences of those who have it in their power to reduce some portion of this evil, and thereby to set an example which others may be led to follow. Now, it does happen that most of us are possessed of the absolute control over one or more pews. We may be sure that the poorer will never give up their exclusive privileges till they see the richer setting the example; and that the laity will never betake themselves to open seats so long as we the clergy indulge ourselves in our pews. The last step in deliberation is the first in practice. If we cannot all of us make this offering to the communion of saints, some of us may. Let us, as many of us as are able, begin by twos and threes, and let us remember that, if we are restrained by any private feelings, or wishes, or preferences, or by any unwillingness to make the sacrifice, then most assuredly we must give up all hope of seeing our lay brethren do what we do not; unless, indeed, it be reserved for us to be so openly rebuked by them as to be left to follow where we ought to lead.

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EXTRACTS FROM A CHARGE TO THE CLERGY OF THE ARCH-DEACONRY OF DURHAM, ETC. BY ARCHDEACON THORP.

THE official communications of those in authority to the clergy over whom they preside are generally unfit subjects for criticism by the parties they address; and it is with no intention of discussing its merits that these observations are prefixed to some extracts from an excellent charge of Archdeacon Thorpe. They are merely intended as a marked approval of the manner in which it is issued. It is important that the clergy should have opportunities of studying the advice of those to whom they owe all deference—to say nothing of canonical obedience; and it is not certainly too much to expect that they should pay a shilling or eighteen pence for the advantage; but there is the difficulty,—the men who most need it are least likely to pay for it. They may join in requesting a dignitary to print it; how can they do otherwise, should their brethren, from whatever motive, solicit him at a visitation dinner? But unless it follow them to their homes they will never think again upon the matter. On the other hand, when a charge is presented, many will regard it as a personal attention from their superior, and thus be inclined to set upon it an increased value.

We might be sorry that some important documents of this kind should not be made generally accessible; but regarding them as in some manner confidential communications from the bishop or archdeacon to the clergy of a district, such an inconvenience would not always balance the above advantages. Local practices, unsanctioned by the canons and rubrics, or directly violating them, are censured; why should it be published far and near that any place exists where such things are done, especially when it is attempted to reform them? A morbid conscientiousness may distract one archdeaconry, a secular spirit may paralyze the next, but each will lay hold upon any authoritative charge delivered to the other as encouraging its own faults, and deprecating the authority of its own superior.

Nothing is further from the writer's intention than the uttering of a sentence disrespectful to constituted authorities, but he must add,

among the advantages of such private circulation, that where a bishop or archdeacon has been obviously wrought upon by party feeling, has spoken under any misinformation, or exposed himself by any ill-judged language to public censure, it is well that a knowledge of it should be confined as much as possible to his own clergy, who may often discover in the benevolence of his conduct, or the evidence of his good meaning, an apology for his words which might not be received so readily beyond the borders of the diocese or archdeaconry. These pages should never contain an extract from charges thus privately circulated which seemed likely to compromise the author; and no time can be more opportune for these observations than when a charge is issued, to no portion of which they can offensively apply, bearing upon its title—"Printed by desire of the clergy: not published."

"1.—The opinion of the Privy Council has been taken upon the subject of *lay baptism*, and its validity has been finally affirmed by that tribunal, in accordance with the previous judgment of the inferior courts. To this decision I trust the clergy will pay due obedience, whatever may be their individual view of the case. We are bound by our ecclesiastical law, as expounded by the courts, and are not justified by our own opposite persuasions, however well founded they may seem to be, in any adverse practice. For myself, I freely acquiesce in this judgment; for, however inconvenient and improper, nay unwarrantable in a settled church, baptism by laymen may be, as it undoubtedly is; and I scruple not to affirm this notwithstanding the recent sentence; I have always thought it a valid baptism; admitting the baptized person to Christianity. He becomes 'a member of Christ, a child of God, and an inheritor of the kingdom of heaven,' being received into the church catholic in the name of the Father, Son, and Holy Ghost.' It remains with every particular church to settle the terms and manner of admission to its own communion, with the privileges, civil and religious, which it may grant or refuse; and the mind of this church, in any doubtful case, is only known through the ecclesiastical tribunals, to whom the cognizance of such questions is committed.

"But we have to regret that the presiding judge on this occasion was pleased to go out of his way to tender gratuitous advice to the clergy, which they will do well to disregard; to the effect, that if their consciences were disturbed by this or any other rule of ecclesiastical law, they have the remedy in their own hands; and may, by resigning their cures, withdraw themselves from obnoxious duties; and to give point to the remark, his lordship mentioned some singular case of high feeling and action on the part of a lawyer, as an example for you to follow.

"It is painful and unexpected to see an unprovoked display of hostility and bitterness on the bench of justice, though it had been no way surprising or unusual had it shewn itself elsewhere. . . . What right had he to suppose that the clergy would resist the law? or even murmur against it? But a clergyman is bound by other ties than those which apply to a civil officer, who, as the servant of the state, cannot honestly take or retain an office to the duties of which he has a conscientious objection. But a clergyman is not a civil officer of the state, and, in respect of his spiritual character, owes allegiance to another power. He cannot unchurch himself, whither shall he fly? His vows are upon him, and he must execute his functions under penalties far greater than human laws can impose; functions not derived from the state, and of which the state cannot deprive him. It is to the church he is responsible; the church only can free him from the charge which the church committed to him; and he would be wanting to his highest obligations if he relinquished the spiritual character and duties with which he is invested at the bidding of any other authority on earth. So that if a man could forget what he owes to himself and those connected with him, abandon his station and his habits, and reduce his family to hopeless poverty,—hopeless, since

he is debarred any lucrative pursuit for their support (and all this might be done, and would be done and suffered in a good and for a sufficient cause); still he is not at liberty, and duty would forbid him voluntarily, and except under compulsion, to leave that post and those functions in the church to which, by the good providence of God, he has been called.

“But this proceeding and its circumstances bring to mind the loss of our *convocation*, where the judgment of the church might be solemnly taken upon such a question, and others of yet higher interest, education, for instance; as well as upon many important subjects of internal economy, which must necessarily come under your consideration; where the plans for the extension of her border might be discussed and matured, and some distinct course of action deliberately established, which would inspire confidence: a confidence by no means accorded to the irregular practices of a few bold and influential individuals, who take a strange and fearful responsibility in putting themselves in the place of the church, dealing not only with matters of detail, but with sacred principles, and acting in all respects in her behalf as if they were her legitimate representatives. If I feel strongly on this subject, it is under the persuasion not lightly formed, but of which the grounds cannot be given in this place, and all of which are strengthened by recent events; that the safety and prosperity, nay the existence of the church as a member of the state, perhaps as a branch of the church catholic, depends upon the restoration of her synods.

“I should have counselled jealousy and suspicion of the 90th Tract, had the subtle interpretations and dangerous sophistries of that pamphlet been then published. The alleged purpose of the writer, for which I give him credit, is a poor justification of the work.

“Yet with these impressions full upon me, and with a persuasion that the movement brought evil and danger, without the compensating benefits attributed to it by many eminent persons, but which I am unable to recognise; I desire to speak with the highest respect of the authors of the Tracts, distinguished, as beyond doubt they are, by piety and devotedness, by learning and singleness of purpose. It is surprising, and distressing too, to see the virulence with which they have been assailed; the unseemly clamour raised against them; the wicked efforts, particularly on the part of the press, to drive them from our Sion. Let me ask, have they alone offended by the novelty and questionable character of their opinions? Are they the only persons who magnify favourite doctrines at the cost of others which we are bound to teach, and sailing close upon the confines of orthodoxy, have brought their disciples to the verge of separation? We have some who sit loose to church authority; treat our discipline as if it had doubtful warrant; and hold our formularies in slight esteem: there are those who recognise only two orders in the Christian ministry; there are others who question baptismal regeneration; and some who view the sign of the cross as plain idolatry. Yet they are treated with forbearance and even favour; nor is their attachment to the church brought into question against them. Why is the same indulgence to be denied to the tractarians of Oxford? No reason has yet been given to shew their disaffection; none to prove that they have less zeal, mistaken it may be, and, to our apprehension, ill directed, for the doctrines, the government, and discipline of the establishment, than we ourselves. In labours of Christian love, in learning, in holiness of life,—are they deficient here? And if to believe and profess the doctrines of the church, as we read them in her articles, homilies, and liturgy; to observe her practice and discipline, and maintain uninterrupted affectionate communion with her in all her offices, be an evidence of churchmanship, then I take them to be churchmen.”

## ECCLESIASTICAL INTELLIGENCE.

## ORDINATIONS.

Lord Bishop of Llandaff, Llandaff Cathedral ..... Sept. 18  
 Lord Bishop of Salisbury, Salisbury Cathedral ..... Sept. 25

## DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Ashley, B. B. Gifford	B.A.	St. Alban's Hall	Oxford	Salisbury
Barrett, Alfred .....	B.A.	Worcester	Oxford	Salisbury
Bayley, Thomas .....	B.A.	Magdalen Hall	Oxford	{ Salisbury, by l. d. from Bp. Chich.
Beck, James.....	M.A.	Corpus Christi	Camb.	Salisbury
Brine, Edward .....	...	Queens'	Camb.	{ Salisbury, by l. d. from Bp. Worces.
Brown, Meredith .....	B.A.	University	Durham	Salisbury
Brunett, E. Haydon...	B.A.	Merton	Oxford	Salisbury
Evans, James Joyce...	M.A.	Trinity	Camb.	Salisbury
Ferryman, E. A. ....	B.A.	University	Oxford	Salisbury
Harris, H. Thomas ...	B.A.	Jesus	Oxford	Llandaff
House, T. Hammond	B.A.	Worcester	Oxford	Salisbury
Irwin, James .....	B.A.	Trinity	Dublin	{ Llandaff, by l. d. Abp. Dublin
Jenkins, W. Divinity }	...	...	...	Llandaff
{ Student, Cowbridge }	...	...	...	Llandaff
Leir, John Macie .....	B.A.	New Inn Hall	Oxford	Llandaff
Lewis, T. Divinity }	...	...	...	Llandaff
{ Student, Cowbridge }	...	...	...	Llandaff
Tessier, P. A. de .....	B.A.	Corpus Christi	Oxford	{ Salisbury, by l. d. from Abp. Cant.
Whitelock, Benjamin	B.A.	St. John's	Camb.	{ Salisbury, by l. d. from Abp. Cant.

## PRIESTS.

Baker, Richard Pearce	B.A.	St. John's	Camb.	Salisbury
Bedford, Charles .....	B.A.	New College	Oxford	Salisbury
Brown, Thomas .....	...	St. David's, Lam.	...	Llandaff
Burbidge, Thomas ...	B.A.	Trinity	Camb.	{ Salisbury, by l. d. Bp. Worcester
Bushnell, William ...	B.A.	University	Oxford	{ Salisbury, by l. d. Bp. of Oxford
Clerke, Thomas Gray	B.A.	Queen's	Oxford	Salisbury
Day, John Josiah .....	B.A.	Corpus Christi	Camb.	Salisbury
Ellerton, G. M. K. ...	B.A.	Brasenose	Oxford	{ Salisbury, by l. d. Abp. Canterbury.
Evans, Thomas Divi- }	...	...	...	Llandaff
nity Student, Usk }	...	...	...	Llandaff
Evans, Richard.....	...	St. David's, Lam.	...	Llandaff
Grove, Charles W. ...	...	St. David's, Lam.	...	Llandaff
Gwyon, G. G. ....	B.A.	St. Peter's	Camb.	Llandaff
Harries, T. (Literate)	...	...	...	Llandaff
Hughes, J. (Literate)	...	...	...	Llandaff
Lawrence, W. Baston	...	St. David's, Lam.	...	Llandaff
Pears, Edmund Warde	M.A.	Magdalen Hall	Oxford	Salisbury
Randolph, Francis ...	B.A.	St. John's	Camb.	Salisbury
Smith, W. Edward ...	B.A.	Exeter	Oxford	Llandaff
Stack, Richard .....	B.A.	Trinity	Dublin	{ Llandaff, by l. d. Abp. of Dublin
Williams, J. J., Divi- }	...	...	...	Llandaff
nity Stu. Cowbridge }	...	...	...	Llandaff



IRELAND.—On the 18th of September, the Lord Bishop of Limerick held an ordination at St. Munchen's Church, Limerick, when the following gentlemen were admitted into Holy Orders:—*Deacons*—John Norman, B.A.; Edward Lee Sandford, B.A.; Joseph Chapman, B.A., all of Trinity College, Dublin. *Priests*—F. J. Clark, B.A., W. Sandford, B.A.; Robert Rowbotham, B.A.; R. Herbert, B.A.; R. Longfield, B.A.; R. Ellis, B.A.; John Johnson Egan, B.A.; William E. Kingaton, B.A.; H. Fry, B.A.; A. William Edwards, B.A.; all of Trinity College, Dublin.

### ORDINATIONS APPOINTED.

The Lord Bishop of St. David's will hold a General Ordination in the chapel of St. David's College, Lampeter, on Sunday, the 2nd of October.

The Lord Bishop of St. Asaph will hold his next Ordination at St. Asaph, on Sunday, the 6th of November.

The Lord Bishop of Ely will hold his next Ordination at Ely, on Sunday, the 27th of November.

The Lord Bishop of Winchester will hold his next Ordination at Farnham Castle, on Sunday, the 11th of December.

The Lord Bishop of Worcester will hold his next Ordination at Worcester, on Sunday, the 18th of December.

The Lord Bishop of Oxford will hold his next Ordination at Oxford, on Sunday, the 18th of December.

The Lord Bishop of Durham will hold his next Ordination at Durham, on Sunday, the 18th of December.

The Lord Bishop of Chichester will hold his next Ordination at Chichester, on Sunday, the 18th of December.

The Lord Bishop of Norwich will hold his next Ordination at Norwich, on Sunday, the 29th day of January, 1843. Candidates are to forward their papers without fail, on or before the 29th day of November, pre-paid, and to attend at the Palace for examination at a quarter before ten o'clock on the morning of Wednesday, the 25th of January.

### VISITATIONS APPOINTED.

The Lord Bishop of St. David's intends to hold his Primary Visitation at the times and places following:—Brecon, Tuesday, Oct. 4th; Carmarthen, Thursday, Oct. 6th; Haverfordwest, Tuesday, Oct. 11th; Cardigan, Thursday, Oct. 13th.

### PREFERMENTS AND CLERICAL APPOINTMENTS.

Rev. T. S. Ackland, Mathematical Master at the Royal Institution School, and late Curate of St. Michael's, Toxteth-

park, has been presented by the Rectors of Liverpool to the church of St. Stephen, Byrom-street.

Rev. M. Allen, to be Aftern. Lect. of St. John's, Newcastle-upon-Tyne.

Rev. S. Allen, C. of Brasted, Kent, to be C. of St. Margaret's, Lynn Regis.

Rev. B. J. Armstrong, to the V. of Crowle, in the counties of York and Lincoln. Patron, W. Duncombe, Esq., of Northchurch, Herts.

Rev. C. Badham, late C. of Chelmondiston, to the C. of St. Barnabas, Liverpool.

Rev. W. A. Beaufort, R. of Brinny, to the R. of Ballydelobera and Templeusque.

Rev. E. T. Bigge, to the newly-created Archdeaconry of Lindisfarne.

Rev. J. Birch, formerly of High Hoyland, to the Incumbency of Brighouse, York.

Rev. W. T. Blew, to be Minister of St. John's Chapel, Milton, next Gravesend, Kent.

Rev. J. A. Bolster, R. of Inchinabacky, to the Prebend of Killaspigmuillane and R. of Kilcoane; pat., the Lord Bishop of Cork, Cloyne, and Ross.

Rev. W. Braithwaite, to the C. of St. Peter's, Jersey.

Rev. H. Brown, C. of Ballycanew, to the living of Kilnemanagh.

Rev. T. J. Burton, to the C. of St. James's Church, Enfield Highway, on the nomination of the Rev. J. F. Russell, the Incumbent.

Rev. P. Cann, to the V. of Broadwoodwiger, Devon; pat., the Bishop, by lapse.

Rev. J. W. Clarke, to the Incumbency of the Holy Trinity Church, Crockham Hill, Westerham, Kent; pat., Charles Wards, Esq., of Squerries.

Rev. R. Courtenay, to the R. of Thornton Watlass, Yorkshire.

Rev. T. Cooke, M.A., to be Chaplain to the Earl of Malmesbury.

Rev. H. W. Cookes, to the R. of Asley, Worcestershire.

Rev. G. Grabbe, to the Assist. C. of Felixtow, Suffolk.

Rev. G. J. Davie, to be C. of Brasted, Kent.

- Rev. O. Davys, to be Canon of Peterborough, and Archdeacon of Northampton.
- Rev. E. A. Dayman, to the R. of Shillingstone, otherwise Okeford Shilling, Dorsetshire; pat., J. Thompson, Esq.
- Rev. H. N. Dudding, to the V. of St. Peter's, St. Alban's, Herts; pat., Bishop of Ely.
- Rev. J. Earle, V. of Aughton-cum-Cottlingwith, to be Head Master of the Clergy Sons' School, Lucan, Ireland.
- Rev. E. Edwards, to the R. of East Winch; pat., Rev. G. E. Kent, Norfolk.
- Rev. H. Eley, to St. Paul's Episcopal Chapel, Waltham Abbey, Essex.
- Rev. T. Elmore, to be Vice-Principal of the National Society's Training College at Chelsea.
- Rev. R. C. Fell, C. of Warlingham, Surrey, to the V. of North-Matavers, Dorset; pat., the Rev. T. O. Bartlett.
- Rev. W. Fison, P. C. of New Buckenham, Norfolk, to be a Surrogate for granting marriage licences, probates of wills, &c.
- Rev. R. Gibbings, to the R. and V. of Raymunderdoney, county of Donegal; pat., the Bishop.
- Rev. D. A. Godfrey, M.A., of Queen's College, Oxford, to be Head Master of the Devonport Classical School. There were thirty-seven candidates.
- Rev. A. Goff, to the R. of Carne, in the County of Wexford.
- Rev. J. Gollock, R. of Carrigrohanbeg, to the Living of Brinny, Ireland.
- Rev. J. Gore, of the Cloisters, Windsor, to the V. of Shalbourne, in the counties of Berks and Wilts, and within the Peculiar Jurisdiction of the Dean of Sarum; pat., the Dean and Canons of Windsor.
- Rev. J. Grant, to the R. of Templeboden.
- Rev. R. Harvey, to the R. and V. of Lekk, co. Donegal; pat., the crown.
- Rev. H. C. H. Hawkins, to the P. C. of Chilton super Polden cum Edington, Somerset.
- Rev. A. B. Hazlewood, C. of Greenwich, to the C. of St. James, Westminster.
- Rev. W. Hodgson, P. C. of Whitewell, Lancashire, to the Incumbency of Brathay, near Ambleside; pat., G. Redmayne, Esq.
- Rev. H. Hughes, to the R. of the New Church in Gordon-square, London.
- Rev. C. Hughes, to the P. C. of Congleton, Cheshire, vacant by the promotion of the Rev. T. B. Ingham; pats., the Mayor and Corporation.
- Rev. R. P. Hull, to the P. C. of Buxton, Derbyshire, vacant by the cessation of the Rev. F. Grey; pat., the Duke of Devonshire.
- Rev. J. Image, to the V. of Bodiam, Sussex; pat., Lady Thomas.
- Rev. T. B. Ingham, P. C. of Congleton, Cheshire, to the church recently erected at Rainhill.
- Rev. J. W. Inman, Head Master of the Grantham School, to be one of the Chaplains to the Earl of Hardwick.
- Rev. T. W. Irby, to the R. of Rushmere, Suffolk; pats., Lord Boston, and F. W. Irby, Esq.
- Rev. J. K. Jennings, late of Brampton, Northumberland, to be Assistant Minister of Milverton Episcopal Chapel, Leamington Priors.
- Rev. John Jessopp, M.A., Minister of the English Episcopal Church, Ostende, to be Chaplain to His Majesty the King of the Belgians.
- Rev. P. W. Jolliffe, P. C. of St. James, Poole, to be Official of the Peculiar of Great Canford and Poole.
- Rev. Mr. Jones, of Kilnemanagh, to the R. of Roadroit, vacant by the death of the Rev. Mr. Hinson.
- Rev. R. P. Jones, to the Head Mastership of Denbigh Grammar School.
- Rev. J. B. G. Jones, C. of Gllocaenog, to be Chaplain of the Ruthin Union Workhouse.
- Rev. G. H. Kempe, C. of Budleigh, Salterton, Devon, to be Domestic Chaplain to the Right Hon. Lady Rolle.
- Rev. J. H. La Mothe, C. of St. Paul's, Preston, Lancashire, to the V. of Lezayre, Isle of Man.
- Rev. G. Lancaster, to the C. of Aughton, Lancashire.
- Rev. W. F. Lanfear, late C. of East Brent, Somersetshire, to be Chaplain to the Church of England Congregation, Wisbaden.
- Rev. C. Maginnia, to be Minister of Ellesmere Port Church, Cheshire; pat., Bp. of Chester.
- Rev. W. R. Mahon, to the R. of Honington, Suffolk, vacant by the death of the Rev. J. B. Sams; pat., the Lord Chancellor.
- Rev. E. M'Causland, to the living of Desertgill.
- Rev. J. Mason, to the C. of Great Malvern, Worcestershire.
- Rev. J. Maynard, to the R. of Sudburn cum Capella de Orford, Suffolk.
- Rev. W. Meade, to the R. and V. of Inchinabacka.
- Rev. R. M. Milne, C. of Pattenham, Surrey, to the V. of South Mims, Middlesex.

Rev. — Moncrief, C. of Wallasey, to the R. of Tattenhall, Cheshire.

Rev. J. Moore, to the P. C. of St. Bartholomew, Lancashire.

Rev. M. R. Morgan, P. C. of St. John's, near Swansea, and C. of Llansamlet, to that Rectory, vacant by the promotion of the Rev. H. H. Griffiths.

Rev. G. Munford, to the Curacy of East Winch, Norfolk.

Rev. A. Orme, to the P. C. of Tanslow, Derby.

Rev. T. Philips, to the V. of Toller Fratrum cum Wynford Eagle, Dorset; pat., T. J. W. Fleming, Esq.

Rev. C. Plumptre, to the R. of Wickhambreux, Kent.

Rev. R. Postlethwaite has been appointed by the Colonial Church Society, a Missionary to the Upper Town, Western Australia.

Rev. Mr. Ralph, to be Chaplain to the New Model Prison, at Pentonville, London.

Rev. N. J. Raven, to the Curacy of Thornham, with Holmes next the Sea, Norfolk.

Rev. E. D. Rhodes, to be Officiating Minister of Kensington Chapel, Bath.

Rev. J. Roberts, C. of Cegidog, and Chaplain to Lord Dinorben, to be Chaplain of the St. Asaph Union Workhouse.

Rev. R. Shepherd, C. of St. Mary's, Whitechapel, London, to the Incumbency of St. Margaret's, Stanstead, Herts.

Rev. J. R. Shurlock, late C. of Witney, Oxon, to be Incumbent of the New Church of the Holy Trinity at Attleborough, Nuneaton, Warwickshire; pat., Hon. and Rev. R. B. Stopford.

Rev. J. Sinclair, Chaplain to the Bishop of London, and Secretary to the National Society, to the V. of Kensington, Middlesex; pat., the Bishop of London.

Rev. J. Slade, C. of Sutton Valence, Kent, to be domestic Chaplain to the Earl of Mansfield.

Rev. W. Spedding, to the R. of Carrigrobanbeg.

Rev. R. Stack, to the Curacy of St. Peter's, Dublin.

Rev. C. F. Stewart, to the R. and V. of Clondehorka, co. of Donegal; pat., the College.

Ven. J. M. Stevens, Archdeacon of Exeter, has been elected a Canon Residentiary of the Cathedral, in the room of the Rev. Whittington Landon, D.D. (late Provost of Worcester College), deceased.

Rev. J. M. Sumner, to the R. of North

Waltham, Hants; pat., the Bp. of Winchester.

Rev. R. L. Sykes, to be Incumbent of the New Church at Mickley, in the parish of Masham, nr. Ripon.

Rev. E. Tardy, to the V. of Grinton, Yorkshire.

Rev. A. S. Thelwall, to the Ministry of Bedford Chapel, Bloomsbury.

Rev. G. C. Tomlinson, late C. of Staughton, Bedfordshire, to the Incumbency of the Holy Trinity Church, Coverham, Yorkshire.

Rev. W. Turner, to the Incumbency of Christ Church, Chatham.

Rev. J. Veitch, to the Church of St. Cuthbert, Edinburgh.

Rev. T. Waite, to be Chaplain of Giltspur Street Compter.

Rev. T. Watkins, to the V. of Crickadarn with Llandavally, Brecon; pat., G. P. Watkins, Esq.

Rev. J. G. Watts, to the C. of Ledbury, Herefordshire.

Rev. — White, to the Incumbency of the parishes of Ardernie and Killena, in the county of Wexford.

Rev. J. R. Whyte, to the R. of West Worlington, Devon; pat., Lewis W. Buck, Esq.

Rev. W. W. Willan, formerly of Christ's College, Cambridge, to be Vice-Principal of the Huddersfield Collegiate School.

Rev. J. Williams, to the V. of Towersey, Bucks; pat., R. B. Slater, Esq., M.D.

Rev. M. Wilson, late C. of Edenfield, Lancashire, to be Incumbent of the same place; patron, the Rector of Bury.

Rev. H. Windsor, to the Incumbency of Lockwood, near Huddersfield.

Rev. J. Wing, M.A., R. of Thornhaugh with Wansford, to be Rural Dean of the Peterborough Deanery.

Rev. I. Debois Winslow, to the V. of Napton-on-the-Hill, Warwickshire.

Rev. C. W. Woodhouse, to be Assistant Minister of St. James's, Sheffield.

Rev. G. B. Yard, to the Livings of Wragby and Panton; patron, C. Turner, Esq.

#### CLERGYMEN DECEASED.

Rev. P. Aubin, R. of St. Clement's, Isle of Jersey; pat., the Governor.

Hon. and Rev. George de la Poer Beresford, A.M., Provost of the Cathedral Church of St. Mary's, Tuam, and Rector and Vicar of the parish of Fenagh, in the county of Leitrim, in the diocese of Ardagh.

Rev. C. W. Burrell, M.A., Senior Fellow of Catharine Hall, Cambridge.

- Rev. S. R. Carver, Incumbent of Stan-  
nington, Yorkshire.
- Rev. G. Coleby, R. of Colby; pat., Lord  
Suffield, and V. of Thorpe Market, Nor-  
folk.
- Rev. G. F. Cooper, C. of Yetminster,  
Dorset.
- Rev. F. L. D'Arville, R. of Littleton-  
upon-Severn, Gloucestershire; pats.,  
Trs. of late Sir H. C. Lippincott.
- Rev. W. R. Evans, youngest son of the  
Rev. W. Evans, of Kingaland, Here-  
fordshire.
- Rev. T. Fisher, formerly R. of Salicote,  
Warwickshire.
- Rev. W. Fraser, R. of North Waltham,  
Hants; pat., Bp. of Winchester.
- Rev. T. A. Golding, Curate of West-  
bourne, Sussex.
- Rev. W. B. Graham, of Magdalen Hall,  
Oxford.
- Rev. W. Hinson, M.A., R. of Rosedroit,  
Ireland.
- Rev. S. Hudson, Minor Canon of Car-  
lisle, R. of Hutton-in-the-Forest, pat.,  
D. and C. of Carlisle; and Castle  
Carrock, and V. of Castle Sowerby,  
Cumberland.
- The Very Rev. John Ireland, D.D., Dean  
of Westminster.
- Rev. T. Jackson, R. of East Cowton,  
Yorkshire; pat., Kirby, Ravensworth  
Hospital.
- Rev. C. James, Curate of Blackburn.
- Rev. G. C. Jordan, P. C. of Blakeney,  
Gloucestershire.
- Rev. W. J. Kerrick, R. of Paulerspury,  
Northamptonshire; pat., New Coll.  
Oxford.
- Rev. S. Livingstone, late of Bristol.
- Rev. T. Moore, late of Ringwood.
- Rev. J. W. Niblock, D.D., late Master  
of the London High School, Tavistock-  
square, Lecturer of St. Mary, Somerset,  
and St. Mary, Mounthaw, upper Thames  
Street, London.
- Rev. R. B. Podmore, of Pailton-house,  
Warwickshire.
- Rev. J. Serjeantson, R. of Kirby Knowles-  
cum-Bagby.
- Rev. H. E. St. John, R. of Barkham and  
Finchamstead, Berks; pat., C. L.  
Gower, Esq.
- The Ven. W. Strong, D.D., Archdeacon  
of Northampton and Canon of Peter-  
borough.
- Rev. Nicholas Tindal, V. of Sandhurst,  
Gloucester, eldest son of the Lord Chief  
Justice of the Common Pleas; pat.,  
Bp. of Gloucester and Bristol.
- Rev. J. Justus Tucker, Chaplain on the  
Bengal establishment.
- Rev. A. Turnor, R. of East Torrington,  
and V. of Wragby, Lincolnshire; pat.,  
C. Turnor, Esq.
- Rev. R. M. Vane, R. of Lowick and Islip  
Northamptonshire; pat., Duke of  
Dorset; and Chaplain to the Duke of  
Dorset.
- Rev. B. Waller, V. of Burton-in-Kendal,  
Westmoreland; pat., Trs. of Rev. C.  
Simeon.
- Rev. C. Waller, of Trimley St. Mary,  
Suffolk.
- Rev. W. Weightman, Curate of Hawarth,  
near Bradford.
- Rev. S. Hooper Whittuck, of St Mary  
Hall.

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## UNIVERSITY NEWS.

### OXFORD.

*August 20.*

The Rev. John Antony Cramer, D.D.,  
Principal of New Inn Hall, and Public  
Orator, has been appointed by Her  
Majesty Regius Professor of Modern His-  
tory, in the room of the Rev. Thomas  
Arnold, D.D., deceased.

*August 27.*

The electors appointed by the will of  
Dr. Radcliffe have nominated George  
Joseph Bell, B. Med., of Balliol College,  
to be one of the Radcliffe Travelling Fel-  
lows from this University, in the room of  
Dr. Badham, of Pembroke College.

*Sept. 3.*

Yesterday, Edmund Salusbury Foulkes,  
B.A., scholar of Jesus College, was ad-  
mitted a Probationary Fellow of that  
College.

### CAMBRIDGE.

*August 20.*

Samuel Robert Carter, B.A., has been  
appointed Mathematical Lecturer of Em-  
manuel College.

*Sept. 3.*

The Lord Bishop of Gloucester and  
Bristol has appointed the right Worship-

ful Joseph Phillimore, D.C.L., to be Chancellor (Official Principal and Vicar General) in and throughout the whole of the city and ancient diocese of Bristol, on the resignation of the Venerable Archdeacon Thorp.

The old and beautiful fountain which stands in the old court of Trinity, and which for some years gave no supply, owing to the leaden pipes which conveyed its water from the spring, near the Maddingly-road, having been corroded by time, is about to be restored to its former usefulness. The master's lodge is under-

going a process of thorough repair. The modern timber frames have been already removed from the windows, and their places supplied with stone mullions, to harmonize with the fine old dining-hall alongside. There is to be a new oriel window of stained glass at the north-west corner. In addition to these alterations, the lodge is being newly roofed.

Sept. 10.

The Rev. Lewis Lewis, B.A., of Jesus College, was on Wednesday last elected a Fellow of that Society.

## BIRTHS AND MARRIAGES.

### BIRTHS.

#### OF SONS—the Lady of

Bazeley, Rev. T. T., r. of Poplar, Middlesex.  
 Beal, Rev. W., D.D., Head Master of the Tavistock Endowed Grammar Schools, twin sons.  
 Bebee, Rev. M., r. of Simonburgh, Hexham.  
 Bonnor, Rev. R. M., c. of Trin. C. Oswestry.  
 Brooking, Rev. N., c. of Abbots Kerswell, Exeter.  
 Cheadle, Rev. J., M.A., v. of Bingley, Yorkshire.  
 Conyngham, Rev. J., r. of Weston Longville, Norfolk.  
 Colls, Rev. T. C., r. of Kingsfield, Suffolk.  
 Crawley, Rev. W., r. of Bryngwyn, Montgomeryshire.  
 Daman, Rev. C., Tutor of Oriel Coll., Oxon.  
 Davies, Rev. D., p. c. of Ysppyty Cenfyn, Cardiganshire.  
 Deacon, Rev. G. E., v. of Ottery St. Mary, Devon.  
 Edgell, Rev. W. C., r. of Uggeshall, Suffolk.  
 Evans, Rev. H. G., v. of Staynton.  
 Gillett, Rev. G. E., r. of Walham, Leicester-shire.  
 Gedge, Rev. S., Chaplain to Magdalene Asylum, and Second Mast. of King Edward's School, Birmingham.  
 Hall, Rev. T. F., v. of Hatfield, Broad Oak, Essex.  
 Haughton, Rev. W., v. of Pottersbury, Northamptonshire.  
 Hewlett, Rev. J. P., Charlton.  
 Lee, Rev. Stanlake, r. of Broughton, Hants.  
 Leir, Rev. M., at Berkeley Lodge, near Bruton.  
 Maddock, Rev. E. H., at Lower Streatham.  
 Newman, Rev. W. A., the Deanery, Wolverhampton.  
 Oldham, Rev. J. R., p. c. of St. Paul's, Huddersfield.  
 Pearson, Rev. I., r. of East Horndon, Essex.  
 Pratt, Rev. J., r. of Harpley, Norfolk.  
 Robinson, Rev. J. E., v. of Chieveley, Berks.  
 Scrivener, Rev. F. H., Sherborne.

Snowden, Rev. J., v. of Ilkley, Yorkshire.  
 Stevens, Rev. W. H., c. of Chobham, Surrey.  
 Strange, Rev. W. A., m. of Abingdon Gram. School.  
 Swales, Rev. C. E., p. c. of Over Silton, Yorkshire.  
 Widdrington, Rev. S. H. R., r. of Walcot.  
 Williams, Rev. J., r. of Trawsfynydd, Merioneth.

#### OF DAUGHTERS—the Lady of

Boys, Rev. E. G., p. c. of Guston and West Langdon, Kent.  
 Caunter, Rev. R., M'Donald r. of Highclere, Hants.  
 Deacon, Rev. G. E., v. of Ottery St. Mary, Devon.  
 Fernie, Rev. W., Frome.  
 Gibson, Rev. W., r. of Fawley, Hampshire.  
 Graves, Rev. J., v. of Stretton Grandison.  
 Green, Rev. W., Incumbent of Woodsetts.  
 Gurney, Rev. J. H., c. of Lutterworth.  
 Highton, Rev. H., Rugby.  
 James, Rev. E., v. of Horton Kirby.  
 Lloyd, Rev. A. F., r. of Instow, Devon.  
 May, Rev. J., v. of West Putford, Devon.  
 Mackenzie, Rev. W. B., Minister of St. James's, Holloway, Middlesex.  
 Miller, Rev. E., at the Parsonage, Bognor, Sussex.  
 Minchin, Rev. J. C., r. of St. Mildred, Poultry, London.  
 Mellersh, Rev. W. P., r. of Shipton Gloucestershire.  
 Olive, Rev. J., v. of Hellingly, Sussex.  
 Payne, Rev. R., v. of Downton, Wilts.  
 Parker, Rev. E., v. of Bicester.  
 Richards, Rev. J., p. c. of St. John's, Carmarthen.  
 Simcox, Rev. T. G., p. c. of Smethwick, near Birmingham.  
 Smith, Rev. J. T. H., v. of Floore, Northamptonshire.  
 Thomas, Rev. D. T., of Chesham, Bucks.  
 Thomas, Rev. T. K., v. of Midsomer Norton.  
 Tomlinson, Rev. L., Salisbury.

Tyler, Rev. R. T., r. of Llantrithyd, Glamorganshire, (twin daughters.)  
 Urquhart, Rev. F., r. of West Knighton, Dorset.  
 Vallack, Rev. W. S., v. of St. Budeaux, Devon.  
 Winbolt, Rev. T. H., Hadley, Middlesex.

## MARRIAGES.

Armstrong, Rev. B. J. v. of Crowle, Yorkshire, to Ann Rebecca, e. d. of W. Duncumbe, Esq., of Lagley.  
 Bagnall, Rev. S., p. c. of Aston-by-Sutton, Cheshire, to Elizabeth Ann, e. d. of Mr. Donald, of St. Nicholas, near Carlisle.  
 Berrington, Rev. W. M. D., of Molton, to Elizabeth Anne, s. d. of J. S. Stokes, Esq., of Cuffern.  
 Brothers, Rev. J., to Eleanor, only d. of the Rev. A. Hayton, v. of Brabourne, and r. of Monk's Horton, Kent.  
 Burney, Rev. H., to Sophia, y. d. of P. Hoare, Esq., of Kelsey, Kent.  
 Butler, Rev. W., v. of Wickham Market, Suffolk, to Frances, third d. of W. Mercer, Esq., of Kingston-upon-Thames, Surrey.  
 Cason, Rev. G. R., of Old, Northamptonshire, to Martha Sarah, e. d. of Capt. W. F. Carroll, C.B., R.N.  
 Cromie, Rev. W., e. surviving son of the Rev. J. Cromie, of Neale Park, Mayo, to Emily, y. d. of Gen. Goldie, of the Nunnery, Isle of Man.  
 Fanshawe, Rev. J. F., p. c. of Lanchester, Durham, to Elizabeth, second d. of the late J. Upton, Esq., of Bloomsbury.  
 Fowle, Rev. W. C., of Ilmington, Warwickshire, to Frances, only d. of W. Haggard, Esq., of Bradenham Hall, Norfolk.  
 Goldney, Rev. A., of Cuddesden, Oxon, to Mary, e. d. of the Rev. C. Le Bas, Principal of the East India Coll., Herts.  
 Hatherell, Rev. J. W., D.D., r. of Charmouth, Dorset, to Constantia, y. d. of R. Grey, Esq., of Shorestone, Bamburgh, Northumberland.  
 Harvey, Rev. J. C., to Jane Ann, e. d. of T. Boughton, Esq., of Peckham, Surrey.  
 Hughes, Rev. J., Incumbent of Congleton, to Miss Jane Brierley, niece of the late J. Brierley, Esq., of Mousley Moss Hall, near Congleton.  
 Johnstone, Rev. G. D., Incumbent of Stonegate, Sussex, to Mary Anne, e. d. of the late J. Hawkins, Esq., of Bigun Park, near Petworth.  
 Leeman, Rev. A., Head Master of St. Paul's School, Southsea, Portsmouth, to Eliza Anne, second d. of C. Tyler, Esq., of Monmouth.  
 Lewis, Rev. J. B., of Kingsbury Episcopi, Somerset, to Charlotte, only child of the Rev. H. Hinxman, of Blount's-court.  
 Lloyd, Rev. I., c. of St. George's, Barnsley, to Alicia, e. d. of J. St. Lawrence, Esq., of Sligo.  
 Lowe, Rev. G., v. of Upper Ottery, Devon, to Louisa, y. d. of the late T. Crookenden, Esq., of Rushford Lodge, Suffolk.  
 King, Rev. H., of Lund, Yorkshire, to Harriott Wakeham, third d. of the Rev. J. Nottidge, r. of East Hanningfield.  
 Mackie, Rev. G. C., of Quebec, to Emily Anne, d. of the Hon. W. Smith.  
 Mainwaring, Rev. J., r. of Geldeston, Norfolk, to Jane Susannah, e. d. of the Rev. W. J. Carver, of Sprowston Hall, r. of Winfarthing, Norfolk.  
 Marsh, Rev. W., v. of Ashburton, Devon, to Sarah Ann, d. of the late W. Cockayne, Esq., of Derby.  
 M'Evan, Rev. A., c. of Semington, Wilts, to Susan, y. d. of the late J. Woolley, Esq., of Bockenham Lodge.  
 Meville, Rev. G., c. of Tilton, Leicestershire, to Rosamond, e. d. of Sir M. Blakeston, Bart., of Sandybrook Hall, Derbyshire.  
 Mousley, Rev. W., of Etwall, Derbyshire, to Caroline, third d. of Sir H. Boynton, Bart.  
 Nicholls, Rev. W. T., to Ann Margaretta, y. d. of the late Rev. J. Lloyd, of Gilvachwen.  
 Partridge, Rev. W. E., v. of Sliner, Bucks, to Lucy Olivia Hobart, only surviving child of O. Anderdon, Esq., Queen's County, Ireland.  
 Perceval, The Hon. and Rev. C. G., to Frances Agnes, second d. of the late Rev. G. Trevelyan, Archdeacon of Taunton.  
 Poole, Rev. T., M.A., Incumbent of Firbeck-cum-Letwell, to Mary Brown, e. d. of the Rev. T. Guy, v. of Howden.  
 Rawnsley, Rev. R. D. B., Fell. of Magdalen Coll. Oxon, to Catherine, d. of the late Sir W. Franklin, one of the Judges of the Supreme Court, Madras.  
 Rawlings, Rev. J., r. of St. Pinnock, Cornwall, to Elizabeth, d. of H. Pethick, Esq.  
 Robson, Rev. J. U., to Ellen Frances, y. d. of H. R. Evans, Esq., of Ely.  
 Roe, Rev. C., of Newtown, Hants, to Catherine, d. of Sir C. M. Clarke, Bart., of Durham Lodge.  
 Sandham, Rev. J. M., B.A., of St. John's Coll. Oxon, to Anne, d. of Major Richardson.  
 Saules, Rev. G. A. F., B.A., of Magdalen hall, Oxford, and of Alton, in the same county, to Eliza, d. of the late Capt. T. Cookson, R.A.  
 Shafto, Rev. A. D., c. of Houghton-le-Spring, Durham, to Dorothea, third d. of G. H. Wilkinson, Esq., of Haperley-Park, Recorder of Newcastle-upon-Tyne.  
 Tomlinson, Rev. W. R., r. of Sherfield English, Hants, to Cecilia, d. of W. Baker, Esq., Coroner for Middlesex.  
 Wanton, Rev. J. A., p. c. of Drypool, Yorkshire, to Mary Ann, d. of P. Denton, Esq., of Whittington, Derbyshire.  
 Webb, Rev. W. H., c. of Wood Dallings, Norfolk, to Ann Webb, y. d. of J. Venn, Esq., of Highbury Park.  
 White, Rev. T. R., c. of Stanmore, Middlesex, to Charlotte Eliza, widow of Major J. S. Shauvel, Madras, N. I.

## EVENTS OF THE MONTH.

N.B. The EVENTS are made up to the 22nd of each Month.

## TESTIMONIALS OF RESPECT

*Have been received by the following Clergymen :—*

Rev. J. Baylee, Minister of the new church in Berkenhead, a handsome gold watch, by the ladies of his congregation.

Rev. C. G. R. Festing, late Curate of Maiden-Bradley, Wiltshire, a handsome silver salver, by the parishioners.

Rev. W. Samber Hadley, Curate of Compton Abbas and West Orchard, Dorsetshire.

Rev. W. H. Havergall, and Mrs. Havergall, several pieces of plate, by the parishioners of Astley, Worcestershire.

Rev. W. F. Lanfear, Curate of East Brent, Somerset, a handsome silver inkstand, by the parishioners, on the occasion of his retiring from the curacy on account of ill health.

Rev. W. D. Morrice, a silver cream-jug, by the teachers of the Bank School, Leeds; and a silver teapot, by Mr. Brathwaite, of Briggate, Leeds.

Rev. Thomas Rogers, Curate of St. Matthew's, Holbeck.

Rev. W. Seaton, formerly of Queen's College, Curate of St. Thomas', Bristol, a handsome tea-service, with a purse of £2l. 5s., by the committee and friends who supported him in his unsuccessful contest for the incumbency of St. Mary's, Dover.

Rev. J. C. Williams, Curate of High Wycombe, Bucks.

## BERKSHIRE.

On September 14th, the Lord Bishop of Oxford consecrated the new chapel-of-ease at Sonning, near Reading, on the Oxfordshire side of the Thames. It has been built and endowed entirely by Mr. Palmer, one of the Members for the county of Berks, and his family. His lordship was attended by Archdeacon Clarke. The Dean of Salisbury preached an excellent and appropriate sermon on the occasion. This is the fifth chapel which has been consecrated in the diocese of Oxford this year.

On September 6th, the parish church of Shaw-cum-Donnington, near Newbury, having been entirely rebuilt, was consecrated by the Bishop of Oxford. On the day preceding, his lordship, accompanied by Archdeacon Clarke, arrived at the rectory, where he was met at dinner by the

high-sheriffs and a party of the clergy and gentry of the neighbourhood. On the following morning, his lordship, attended by the Earl of Carnarvon, the Archdeacon of Berks and Oxon, and followed by nearly forty clergymen in their robes, proceeded from the rectory to the church, where, after the ceremony of consecration and the service of the day had been performed, he delivered an excellent sermon from Genesis, xxviii. 16, 17. A collection was afterwards made, which, aided by contributions since received, amounted to 72l. 10s. 2d.

## DERBYSHIRE.

BAREWELL CHURCH.—The restoration of this church is progressing very satisfactorily. That part of the structure now rebuilding is of the decorated English style, and is very pure in its character. The door of the south transept is a very beautiful specimen of this style. Indeed, the whole work is done in a masterly and substantial manner.

TIDESWELL.—A church-rate of one penny three farthings in the pound has been unanimously granted in this parish, for the present year.

## DEVONSHIRE.

TOTNESS.—The visitation of the Lord Bishop of Exeter was held in the parish church of Totness, on September the 2nd. A great number of the clergy and churchwardens of the deaneries of Woodleigh, Totness, and Ippleden attended. The prayers were read by the Rev. J. W. Burrough, the Vicar of Totness, and a most impressive and eloquent sermon was preached by the Rev. G. M. Coleridge, the Vicar of St. Mary's Church, in this county; after which his lordship delivered his charge to the clergy. His lordship afterwards dined at Webb's Seven Stars Hotel, with about sixty or seventy of the clergy. A presentment was made to the bishop by the churchwardens of a parish against a rev. gentleman for neglect of duty and non-attendance at church.—Among the many gratifying features attending the recent visitation of the bishop throughout his extensive diocese, may be mentioned the presence of several gentlemen of rank and distinction in the county, in the official character of churchwardens. Thus, at Totness, Sir J. B. Buller Bart., M.P., Sir Cecil Bishopp, Bart., and H.

Champernowne, Esq.; and, at Exeter, that much-esteemed gentleman, Col. Fulford, were among those parochial officers. It has been just ground of complaint, that our parish churches have suffered materially from the neglect or incapacity of ignorant wardens; but if gentlemen of education and standing would oftener come forward and discharge the duties of the office, much that has been lost or defaced might be restored, or, at all events, that which remains of antiquity and beauty in these sacred edifices might be effectually preserved.

On the evening of September the 7th, during the thunder storm, the lofty and beautiful steeple of Stockland Church, near Honiton, was struck by lightning. The electric fluid, attracted by the weathercock and the iron rods supporting it, descended through the top of the staircase turret, producing a large rent in its inner and upper portions, and wrenching off the door leading out upon the leads of the tower, which was thrown off by the violence of the shock to a distance of several yards from its original position.

PLYMOUTH.—On Sept. 8, the Lord Bishop of Exeter held his triennial visitation, at St. Andrew's Church. Prayers were read by the Rev. J. Hatchard; and the sermon was preached by the Rev. Mr. Oxenham, of Modbury.

The Lord Bishop of Exeter arrived at Plymouth on Tuesday, Aug. 23, and immediately took the chair of the Meeting of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts. On Wednesday, the bishop held a confirmation at St. Andrew's Chapel, Plymouth, when 354 females and 156 males were confirmed. On Thursday his lordship held his Visitation Court, when he delivered a charge to his clergy. On Friday, his lordship consecrated Trinity Church, Southside-street, Plymouth, in the presence of a large congregation. On Monday last, the right rev. prelate confirmed a large number of young persons at Bickleigh Church, and on Tuesday he held a confirmation at Plympton St. Mary Church; after which he proceeded to Plymstock, where he consecrated a new burial ground.

The election of the Ven. John Moore Steevens, Archdeacon of Exeter, to be Canon-residentary of the Cathedral of Exeter, has taken place in pursuance of an arrangement entered into between the church commissioners and the bishop of the diocese, under the authority of the act of parliament lately passed in reference to cathedral chapters. The effect of this ar-

range is that, in future, the Archdeacon of Exeter will always be a canon—a stall in the cathedral having been permanently annexed to that office. The archdeacon, however, will only receive two-thirds of the revenues of the canonry; the remaining one-third having been appropriated to the endowment of the new archdeaconry, which is to comprise a portion of the very extensive district now under the jurisdiction of the Archdeacon of Cornwall.

The Lord Bishop of Exeter consecrated the new church at Plymouth, to be called the Holy Trinity, on Friday, the 9th of September.

The Lord Bishop of Exeter held a confirmation on Wednesday the 7th of September, at St. Andrew's Church, Plymouth, when 510 young persons were confirmed.

#### DORSETSHIRE.

DORCHESTER.—The Right Rev. the Lord Bishop of Salisbury held his triennial visitation at All Saints' Church in this town, on Sept. 14. His lordship, accompanied by his chaplain and registrar, was received at the door by the Rev. Evan Davis, rector of the parish, and there were upwards of sixty clergymen of this deanery in attendance. The service of the day was read by the rector, and the sermon was preached by the Rev. J. L. Jackson, Rector of Swanage, from John, v. 39. The names of the clergy were then called over; after which the right rev. diocesan gave a charge, which was listened to with deep attention, not only by the clergy, but by the numerous laity present, who filled the whole body of the church.

#### DURHAM.

The lately erected Chapel at Windy Nook, in the parish of Heworth, has been consecrated by the Lord Bishop of Durham; it is called St. Albans, in commemoration of the first martyr of the Anglican church. The consecration was attended by thirty-six of the clergy of the neighbourhood. Large and commodious schools have also just been completed.

At the anniversary meeting of the friends of the Durham Society of the Sons of the Clergy, divine service was performed in the Cathedral, the sermon being preached by the Rev. R. C. Cox, Vicar of Newcastle. At the conclusion of the service, a liberal collection was made in aid of the funds of the Society.

#### ESSEX.

The Essex Diocesan Board of Education has determined on the establishment of a



school at Rochford, in which the children of the middle classes shall receive instruction in the principles of the Established Church, and also a sound and liberal English Education. Hadleigh House has been engaged by the board for that purpose, and will be opened immediately after the usual Christmas vacation.

#### GLOUCESTERSHIRE.

**BRISTOL.**—The estimated amount of the fund required for the restoration of Redcliff Church, is 40,000*l*.

#### HAMPSHIRE.

**RYDE, ISLE OF WIGHT.**—On Sept. 6th., a public meeting was held in the Town Hall, in aid of the Society, for the Propagation of the Gospel in Foreign Parts. The Right Hon. Henry Goulburn, M.P. Chancellor of the Exchequer, took the chair, and the Venerable S. Wilberforce, Archdeacon of Surrey, attended as a deputation from the Parent Society. The collection amounted to 7*l*., in addition to several annual subscriptions.

#### KENT.

**GRAVESEND CHURCH UNION.**—On Aug. the 10th., a sermon was preached in Gravesend church, in aid of the above Union, by the Rev. Dr. Hawkins, Provost of Oriel College, after which the sum of 2*l* 10*s* 6*d*. was collected. The annual public meeting was held in the town-hall in the evening of the same day, at which the Venerable the Archdeacon of Rochester presided, supported by the Rev. Dr. Joynes, Rev. Messrs. Stokes, Hindle, Jackson, Graham, Renouard, Grant, Keata, J. King, Edmeades, Ottey, Johnston, Tate, Irish, Wodehouse, R. Joynes, Maitland, and Ellerton; and, among the laity, by W. Gladdish, Esq.; A. Park, H. Ditchburn, H. Swinny, Esqrs. &c. The Report, read by the Secretary, stated that three National Schools had been established at Stone, Hartley, and Meopham, towards the erection of which grants had been made from the Church Union to the amount of 113*l*., and that these schools were now in full operation. At the close of the meeting, the additional sum of 1*l* 10*s* was collected.

**TRINITY CHURCH, BLACKHEATH HILL.**—This church was re-opened on Sunday, 11th Sept., having been closed for several weeks, in order than an improvement might be effected by having a ceiling placed under the roof. The cost was about 100*l*., which has been advanced by the Rector.

**DEPTFORD.**—The polling for a Church-rate for the parish of St. Nicholas, termi-

nated on Sept. the 6th., in favour of the rate. The following is the result of the poll:—For the amendment, 34; against it, 85; majority for the rate, 51.

#### LANCASHIRE.

**ROCK FERRY CHURCH, LIVERPOOL.**—This neat and rather elegant structure was opened for public worship, for the first time, on Sept. 8th., by Chancellor Raikes. The cost of the building, exclusive of the land, is about 3000*l*.

#### LEICESTERSHIRE.

On August the 30th., the Anniversary Meeting of the Society for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, was held at the Judges' lodgings, in Leicester. The company was more numerous and respectable than was ever before known. The sermon at St. Martin's was preached by the Rev. R. Martin, M.A., Rector of Anstey and Breedon, from the 28th chap. of Job, verse 28, and the amount collected at the doors, was 68*l* 11*s* 5½*d*. From the church the company again proceeded to the Judges' lodgings to hear the report read, and to transact the annual business of the Society. The Lord Bishop of Peterborough took the chair, supported by the Earl Howe, the Hon. H. W. Wilson (lay steward), the Archdeacon of Leicester, and a numerous body, both of the clergy and laity. The report was read by the Rev. Andrew Irvine, M.A., and was most satisfactory in every respect.

#### LINCOLNSHIRE.

**THE VICAR OF GEDNEY.**—On Sunday morning last the process of suspension was served upon the Rev. T. S. Escott, as he was going to church.—*Stamford Mercury*.

**LINCOLN.**—The parishioners of St. Nicholas, in vestry assembled, recently granted a church-rate of twopence in the pound.

#### MIDDLESEX.

**NEW CHURCH AT KENTISH TOWN.**—This church is to be erected on the site of the present parochial chapel, at a cost of from 5000*l*. to 8000*l*., towards which the commissioners for building churches have agreed to make a grant of 800*l*. The church is to contain 1668 sittings, one-half of which will be free. It is to be built in the early decorated Gothic style, after the model of the cathedrals at Rheims and Lincoln. Mr. Finch, the treasurer, has presented the trustees with a stained glass window, worth 500*l*., in the centre of the Catherine wheel of

which, an illuminated dial is to be placed, with hands revolving both within and without. The material of the church is to be of fine white brick, with decorations of vitrified stone, by which will be prevented that dilapidation and decay which have lately come over the Bath stone in Henry the Seventh's Chapel, the churches in Langham-place, and others, lately built by the Church Commission. Her Majesty the Queen Dowager, the Earls of Dartmouth and Mansfield, the Lord Bishop of London, and the Rev. J. Grant, the incumbent, have presented liberal donations to the fund.

Her Majesty the Queen Dowager has given a munificent donation of 50*l.* towards the fund for the alterations and repairs of the charity schools of St. Martin-in-the-Fields; and the King of Hanover has subscribed the large sum of 100*l.* for the same object. His Majesty's apartments in St. James's Palace are in St. Martin's parish.

**THE NEW FRENCH PROTESTANT CHURCH.**—This church, which has lately been built as a substitute for the old one which formerly stood in Threadneedle-street, on the site now occupied by Mr. Moxhay's new buildings, is nearly completed, and will be opened for public service in the course of next month. It is built under the powers of the charter granted by King Edward VI., in the sixteenth century, to the French Protestant Consistoire, and which, amongst other things, commands the order to the care and protection of the archbishops and bishops of this realm. The cost incurred in its erection, including site, is estimated at between 7000*l.* and 8000*l.*, which has partly been defrayed out of the funds at the disposal of the order for supporting their aged members, and partly out of the compensation made them by the city authorities on the removal of the old church in Threadneedle-street. It is built in the florid Gothic style. Two French divines, M. Martin and another, have been appointed to officiate.

Her Majesty's Privy Council have given directions for the preparation of a form of thanksgiving to Almighty God for the late manifestation of his goodness by the most bountiful harvest that has, in the memory of man, ever blessed this country.—*Standard.*

The Society for Promoting Christian Knowledge will hold its next general meeting on the 4th inst.

**THE NEW STAMP ACT.**—The act of the 5th and 6th Victoria, chap. 82, which on

the 10th of October next will come into operation, imposes a penalty of 100*l.*, and ten per cent. on the amount of the stamp duty payable on the probate or administration, upon any person who shall take possession of, or in any manner administer any part of the personal estate and effects of any person deceased, without obtaining probate of the will, or letter of administration of the estate and effects of the deceased.

The Proprietary Chapel of St. James, in York-street, St. James's-square, London, was opened for divine service on Sunday, the 18th of Sept., after having been closed for several weeks, during which it has been completely repaired by the proprietor, the Earl of Romney. A very fine picture, representing Christ with his two disciples at supper at Emmaus, by Bassano, has been presented to the present incumbent, the Rev. T. T. Havensfield, B.D., by Charles Ewens Deacon, Esq., of Lansdowne House, Southampton, and is about to be placed over the altar, for which a beautiful covering has been worked, and also presented, by a lady. This chapel was originally built by a Spanish ambassador, who resided in the adjoining mansion (afterwards well known for many years as Wedgwood's Repository), as a place of private worship for his household. It was afterwards used as a dissenting meeting-house; but upon the property being purchased, about ten years ago, by the present noble proprietor, it was licensed as an episcopal chapel.

**THE LATE DR. IRELAND.**—The late Dean of Westminster was no ordinary character. The life of Dr. Ireland, like that of his friend, Mr. Gifford, in the early part of it, was a chequered one, struggling with difficulties. Let others speak of him as a scholar, learned divine, and philanthropist, as he was, in the true sense of the word. His benevolent actions while living are known within the precincts of Westminster Abbey, as were his charitable donations at Islip, Ashburton, and Oxford; and the disposition of the inward man may be collected from the following bequests in his will:—1000*l.* for the Western Dispensary, after a life interest therein in Islip; 2000*l.* Westminster Hospital, after a life interest therein in Westminster; 5000*l.* for a chapel in Westminster; 2000*l.* King's College, for promotion of religious education; 1000*l.* society now forming in London for the education of the sons of clergymen; 1000*l.* trustees for poor persons in Ashburton; 10,000*l.* University

of Oxford, for a professor of theology; 2000*l.* Oriol College, for an exhibition.

**THE DEANERY OF WESTMINSTER.** — The Rev. Dr. Carlton and the Rev. W. Bentinck administer the affairs of the deanery until the appointment of Dr. Ireland's successor.

#### NORFOLK.

The Bishop of Norwich has recently received the office of Rural Dean within his diocese, and has sent to each clergyman appointed to the office a copy of his instructions.

The Lord Bishop of Norwich preached, on Wednesday afternoon, Sept. 7th, in behalf of the Diocesan National Schools. His lordship took his text from Eph. vi. 14, 15; and, speaking of the late unfortunate disturbances in the country, alluded to the fact, that of those deluded men who had then been victims of the craft of the demagogues, but a *very small* number could read. At the same time, his lordship expressed himself assured that the mere teaching the young to read and write was totally useless, unless the engine thus put into their hands was guided by those who were the authorized spiritual instructors of the people; as, without the clergy to forward and sanctify the system, every plan of education would be inefficient. His lordship, in conclusion, expressed the great pleasure with which he saw around him so overflowing a congregation collected together on a week-day, consisting, too, of so many of their poorer brethren. The examination of some of the classes, which took place after the second lesson, went off very satisfactorily, and in a way highly creditable to those under whose tuition the children have been. The collection at the doors amounted to above 31*l.*

#### NORTHAMPTONSHIRE.

**PETERBOROUGH.** — The remains of the late Archdeacon Strong were interred, on Sept. 15, in the east end of the cathedral, in what is called the New Building, apportioned principally as a burying-ground to the dignitaries of the cathedral. The regular service took place at ten o'clock, and the funeral of the Archdeacon at eleven. The bishop read the service at the grave in a solemn manner. The pallbearers were the Revs. Sympson, Pratt, Harman, Hon. and Rev. Lord G. Gordon, Cory, and Dealtry; chief mourner, Rev. W. Strong, son of the deceased.

#### NORTHUMBERLAND.

The Archdeaconry of Northumberland has been divided into two separate archdeaconries, in consequence of the eccle-

siastical jurisdiction of the Dean and Chapter of Durham having been transferred to the bishop of the diocese by her Majesty in Council. The northern division of Northumberland will henceforward be comprehended in a new jurisdiction, under an archdeacon, with the revived title of "Archdeacon of Landisfarne," to which office the Rev. E. T. Bigge, M.A., has been appointed by the Bishop of Durham. The officialty of the Dean and Chapter of Durham in the north, will consequently be annexed to the Archdeaconry of Landisfarne.

#### OXFORDSHIRE.

**OXFORD.** — The Martyr's Memorial is nearly finished, and shews to great advantage on entering the city from Banbury or Woodstock, at the point where the two roads join, as it there appears in the distance between the trees which form the much-admired avenue through which Oxford is entered from the north.

The Annual Meeting of the Banbury, Deddington, and Chipping-Norton Committees of the Christian Knowledge Society was held at Deddington, on Tuesday the 18th Sept., and a sermon was preached in aid of the said society, at which a collection was made to the amount of 47*l.*

#### SHEROPSHIRE.

**WROCKWARDINE.** — Efforts are in progress, and there is little doubt they will be successful, to obtain a resident clergyman in this parish, where a neat little church was built about ten years ago.

#### SOMERSETSHIRE.

**SHEPTON MALLET CHURCH-RATE.** — A vestry meeting was held on the 8th September, for the purpose of making a rate for the repairs and necessary expenses of the church. The Rev. W. Ludlow, A.M., was called to the chair. The churchwardens proposed a rate of 3*d.* in the pound for that purpose, which was seconded by A. C. Phipps, Esq. An amendment was moved by the dissenting minister, Mr. Wilson, and seconded, that no rate be granted. A show of hands being called for, a majority appeared in favour of the amendment. A poll was then demanded, which immediately commenced, was carried on with the greatest spirit on both sides throughout Friday, and finally closed at four o'clock on Saturday, when the rev. chairman declared the numbers to be as follows:—For the rate, 275; against it, 184; majority for the rate, 91. Mr. Phipps was then called to the chair, and a vote of thanks was moved, seconded, and carried unanimously, to the Rev. W. Lud-

low, for his able, conciliatory, and gentlemanlike conduct in the management of the proceedings of this arduous contest, after which the meeting separated without exhibiting any party spirit.

**TAUNTON.**—On Wednesday, Sept. 14, the anniversary meeting of the Bath and Wells Diocesan Society for Promoting Christian Knowledge was holden at Taunton. Divine service was solemnized at the parish church of St. Mary Magdalen, where a sermon was preached by the Rev. F. B. Portman, M.A., Rector of Steeple Fitzpaine, from Job, v. 16. At the meeting subsequently holden at the Assembly Room, the Rev. Chancellor Law was in the chair. The report having been read, the several resolutions were moved and seconded by the Rev. Chancellor Law, Rev. Dr. Cottle, Rev. Dr. Moysey, E. A. Sanford, Esq., Rev. W. Chillcott, Prebendary Lee, Rev. F. B. Portman, Sir C. Dance, Ven. and Rev. Archdeacon Brymer, J. Gould, Esq., Rev. W. P. Thomas, &c. The chairman having pronounced the benediction, the meeting separated. The collection after the sermon, we understand, amounted to a considerable sum.

#### STAFFORDSHIRE.

**HANLEY.**—An address of condolence has been presented to the Rev. R. E. Atkins, incumbent of Hanley, by G. H. Fourdrinier, Esq.; and Mr. Ford, the churchwardens, offering the united sympathies of his parishioners under the afflicting calamity with which he has been visited during the late riots in the Potteries. The address was signed by about five hundred persons; but since its presentation, a number of other influential inhabitants have expressed a wish to add their signatures, and an arrangement has been made for that purpose.

**BATH AND WELLS.**—The next quarterly meeting of the Bath and Wells Church Building Association, and of the Diocesan Curates' Fund, will be holden at Wells, on the 4th of October; and a general meeting of the friends of the Diocesan Societies will be holden at the same city on the 6th, when a sermon will be preached at the cathedral, by the Rev. the Special Commissary of the Lord Bishop of the diocese. The next quarterly Board of Education will be holden at Wells, on Wednesday, the 26th of October.

The anniversary meeting of the Bath and Wells Diocesan Church Building Association was held at Wincanton, on Wednesday, the 14th inst. The friends of the society attended divine service at the parish church in the morning, the meet-

ing being held shortly after, at the Town Hall. The sermon was preached by the Rev. H. Bennett, Rector of Sparkford, from Luke, xxi. 1—4. The collection at the church doors amounted to 16*l.* 10*s.* 7*d.*, there being in that sum a considerable number of penny-pieces and half-pence, which was felt to be a very gratifying circumstance. Sir Alexander Hood had also handed to him a donation of 5*l.*

**BATH AND WELLS DIOCESAN CHURCH MISSIONARY SOCIETY.**—The anniversary meeting was held at Axbridge, on Friday, the 21st of September.

The anniversary of the Bath and Wells Diocesan Board of Education was held on Tuesday, the 13th of Sept., at Frome. It was commenced by public worship in the parish church, where an admirable discourse was delivered by the Rev. J. Horner, of Wells, from John, xxi. 15: "Feed my lambs."

#### SUFFOLK.

**SUFFOLK CLERICAL CHARITY.**—A subscription has been entered into by several of the lay and clerical members of this Society, towards forming a Centenary Fund in the behalf of the widows and orphans of deceased clergymen, in compliance with a general wish expressed at the late meeting, held at Stowmarket, on the 30th of August. The sum already subscribed amounts to upwards of 500*l.* The "Suffolk Clergy Charity" has been an incorporation one hundred years, and its labours have been abundantly blessed by Providence. As an appropriate celebration of the centenary anniversary, it is proposed, when the fund to be provided is sufficiently ample, to erect or procure buildings within the county, to be assigned rent free for the use of such widows and orphans as come within the rules of the charter, such residences being in addition to the pensions or otherwise, as shall, in each case, be determined by a general court. We have no doubt that so praiseworthy an object will receive the heartfelt support not only of the clergy, but of all who avail themselves of the glorious privilege of attending the ministrations of the church.—*Ipswich Journal*.

#### SURREY.

A school is projected for the district church of Virginia Water. Sir G. Caulfield has given a plot of ground, and 50*l.* has been offered by Col. Chaloner. The estimated cost is 450*l.*

#### SUSSEX.

**CHICHESTER DIOCESAN ASSOCIATION.**—The fifth annual meeting of the Associa-

tion took place at Brighton on the 8th of August. The Dean of Chichester preached to the members of the Association at St. Peter's church, in the forenoon; and the meeting for the transaction of business was held at the Town-hall, by adjournment from the church,—the Lord Bishop of the diocese presided. The Rev. H. Foster, Secretary of the Association, read the report of the past year's proceedings. The report alluded to the loss which the Society had sustained by the failure of Ridge's bank at Chichester, on which they had since received a dividend of four shillings in the pound. The number of applicants to the Clergy-Aid Fund had increased, but not to the extent of the Society's means; in consequence of which a sub-committee had been appointed to consider and report in what manner the surplus should be appropriated. The committee had prepared rules for the Endowment Fund, and recommended, as a beginning, the grant of 300*l.* to St. John the Evangelist's church at Brighton. Adverting to the educational department, the Committee regretted that the funds for the training schools had been found inadequate to their maintenance, owing to which they had been obliged to make draughts on the General Education Fund. Three young men, who had been trained at the Chichester School, had been appointed as masters of schools in the diocese; and several pupils would soon be fit to take the management of schools, which the committee hoped would be ready for them. Altogether, the Committee thought the Chichester Training School for Masters had progressed as favourably as could be expected. A Training School had been opened in Brighton, in April last, for school-mistresses, whose course of training can be assimilated to that of the master's school, with the addition of a course of training in domestic duties. Their religious instruction had been placed under the management of the Rev. W. Buckley, the chaplain; and in singing they had the advantage of being instructed in the method of Hullah. The Committee, in conclusion, called attention to the want of instruction among the yeomanry of the diocese, remarking, that unless efforts were made in that direction, the labourer would soon be better educated than the farmer.

The good example set by the Dean of Chichester has been followed, and four other windows of stained glass will shortly be placed in the cathedral of Chichester. These are all intended as

obituary windows, memorials of affectionate remembrance of departed relatives, and as substitutes for mural tablets. A window of stained glass has been placed in the cathedral of Gloucester by a gentleman, to the memory of his wife; two in the church of Wyke Regis; and various other churches are mentioned as likely to receive the same ornamental memorials.

#### WARWICKSHIRE.

It is proposed, as a tribute of respect to the memory of Dr. Arnold, the late Head Master of Rugby School, first, to establish a prize, or some other institution for the promotion of sound knowledge, to be called by Dr. Arnold's name, either at Rugby or at Oxford, as hereafter may be deemed most expedient, to be enjoyed in the first instance by Dr. Arnold's sons in succession; thus carrying out, as far as may be, his views for their education. Secondly, to erect some monumental memorial in the chapel of Rugby, hallowed and endeared to so many by his ministrations, and where his mortal remains have been deposited. The following noblemen and gentlemen have formed themselves into a committee to accomplish the above objects:—His Excellency the Chevalier Bassein; his Grace the Archbishop of Dublin; the Duke of Sutherland; the Earl of Denbigh, P.C.; the Bishops of Ripon and Norwich; Lord Delamere; Lord Wenlock; Lord Stanley, P.C. and M.P.; Sir Gray Skipwith, Bart.; Mr. Justice Coleridge; the Rev. the Provost of Oriel College; the Venerable Archdeacon Hare.

The new church at Attleborough, dedicated to the Holy Trinity, was consecrated by the Right Rev. the Lord Bishop of Worcester on the 19th of August. The Lord Bishop, accompanied by his registrar, chaplain, the clergy in attendance, the architect, &c., went in procession from the vicarage at Nuneaton to the newly-erected church, which is designed in the early English style. There are 514 sittings, 343 of which are free and unappropriated for ever. Three windows, fitted with stained glass, have been presented by the lady of C. H. Bracebridge, Esq., of Atherstone Hall. The communion table was presented by W. S. Dagdale, Esq., M.P.; the cover by his lady; and the chair by C. H. Bracebridge, Esq. The whole of the works were contracted for at £200*l.*

BIRMINGHAM.—The Rev. Dr. Marsh, on Sunday, the 11th Sept., preached his farewell sermons at St. Thomas's church. The church was well filled on both occa-

sions. In the morning; the rev. doctor took his text from Rom. xi. 36. During this discourse, he tendered his thanks to the officers of the church, and the congregation generally, for the valuable assistance they had rendered him during the years of his ministry, and at much length took an affectionate farewell. In the evening he preached from the Third Epistle of John, 2.

**THE BIRMINGHAM RAILWAY CHURCH.**—A church, the first of the kind, in connexion with railways, is to be erected on a site of ground near the London and Birmingham Railway, for the religious instruction of the servants connected with the company, and the neighbouring population round their central station at Wolverton. The proposition was first made at a general meeting of the shareholders in 1840, when it was resolved to establish a church-of-England chapel at Wolverton, so soon as the sum of 4000*l.*, required to erect it, should be raised. Within 300*l.* of that amount has already been subscribed, including 1000*l.* from the Railway Company, with an annual endowment for the minister; 2000*l.* from the Ratcliffe trustees, and sundry other sums. A temporary reading-room, capable of holding two hundred persons, licensed by the Bishop of London, has been opened, until such time as the church shall be erected, which it is expected will take place early in the spring. It is to be built in a plain, substantial style, and to contain six hundred sittings. There is to be a burial-ground, with a house for the residence of the Rev. George Wright, the minister, who has been appointed to officiate as chaplain. Mr. Glyn, the chairman of the railway, has presented the trustees with a handsome communion service of plate.

#### WILTSHIRE.

The Lord Bishop of Salisbury began his triennial visitation on the 6th Sept., at the cathedral, Salisbury, and addressed a charge to the clergy, in which he expressed his opinion upon many of the very important subjects now engaging the attention of the members of the church.

The Lord Bishop of Salisbury finished the circuit of his triennial visitation on Saturday, the 17th inst., at Cerne. Of the soundness of the theological views therein expressed, a more striking proof cannot be afforded than the violent tirade against them in the notice of the Charge by a contemporary provincial print, which, in all church matters, swears by the opinion of "The Nonconformist," an ultra-radical dissenting organ, lately started in

the metropolis by a high-pressure abuse-engine. Condemnation from such a source is proverbially allowed to be a certain criterion of very sound churchmanship. The Archdeaconry of Dorset will soon receive further proof of the Bishop of Salisbury's unwearied exertion for the welfare of this part of his diocese, as he proposes to preach a sermon on the 28th instant, at Blandford, in aid of the funds of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel in Foreign Parts; and to deliver another sermon, on the following day, at the opening of the new church at Wareham. This is indeed doing the work of an evangelist, and making full proof of his ministry.—*Dorset Chronicle.*

#### WORCESTERSHIRE.

Her most gracious Majesty the Queen Dowager has subscribed 20*l.* towards the Building Fund of St. John's church, Kidderminster.

The new church called St. Michael's, erected in Worcester, near the site of the old church, has been consecrated by the Lord Bishop of the diocese.

The general meeting of the Worcester Diocesan Church Building Society, which was originally intended to be held on the 13th Sept. was postponed to the 20th.

**GREAT MALVERN.**—On Sunday, the 11th inst., a sermon was preached at the Abbey Church by the Rev. Dr. Card, in aid of the funds for building and endowing a chapel-of-ease at the extremity of his extensive parish. The collection amounted to 129*l.* 3*s.* 8*d.*

**WORCESTER.**—The dissenters and non-religionists of St. Martin's parish having recently, by means of an insidious combination, succeeded in negativating a church-rate, the churchwardens deemed it necessary to call another vestry meeting on Friday last, in order to afford the friends of the church an opportunity of frustrating the factious designs of their opponents. At the final close of the poll, the numbers were:—For the rate, 190; for the amendment, 161; majority for the rate, 29.—*Worcester Guardian.*

A quarterly meeting of the Committee of the Worcester Diocesan Church Building Society was held on the 16th Sept. at the Guildhall, when a grant of 100*l.* towards the erection of a chapel-of-ease at Headless Cross, in the parish of Ipsley, near Bromagrove, was made, and a general meeting was fixed for Thursday, Oct. 13.

#### YORKSHIRE.

**DONCASTER.**—On Sunday, Aug. 28, sermons in aid of the funds of the Society

for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society, were preached in the parish church and Christ Church, in this town, by the Rev. R. W. Browne, M.A., Professor of Classical Literature, King's College, London, and the Rev. J. King, M.A., of Hull, after which very liberal contributions were made in their behalf. On Monday the annual meeting of the Doncaster Auxiliary Branch was held at the Mansion House. The Rev. Dr. Sharpe having taken the chair, opened the meeting with prayer, after which he expressed his sincere regret that in consequence of sudden indisposition the venerable archdeacon could not attend, as had been anticipated.

**PROPOSED ARCHITECTURAL SOCIETY FOR YORKSHIRE.**—A preliminary meeting has been held at Leeds.—Rev. Dr. Hook, Vicar, in the chair,—to promote the establishment of a "Yorkshire Architectural Society," under the patronage of the Archbishop of York and the Bishop of Ripon, the plan and objects of which are to be the same as those of the societies established in Oxford, Cambridge, Durham, Lichfield, and Exeter. In a circular issued by the provisional secretaries, it is observed, that there are two features in the district over which the studies and influence of the proposed society will extend, which render it a peculiarly favourable and important field for its labours—the number and variety of the ancient ecclesiastical edifices with which it abounds, and the great and rapidly increasing population which demands the supply of additional churches. "Of the probable influence of the society over the future churches in Yorkshire, it may perhaps be better not to speak; but when we are to be learners of what was once so well known as the principles of ecclesiastical design, and collectors and recorders of what was so exclusively perfected as the structure and details of churches, we may speak without impropriety of the advantages by which we are surrounded. We would call attention, therefore, both to the great and well-ascertained antiquity of many of the ecclesiastical remains of this county, some of which, the crypt of York Minster for instance, are among the earliest specimens of the mediæval art, and to the great beauty of many of the churches which still remain, in the principal features, almost in their greatest beauty, as the cathedrals of York and Ripon, and the noble churches of Selby, Doncaster, Halifax, Pattingham, Howden, and many others. There are, besides, more splendid monastic remains in this county than any

other well-defined district in the kingdom; so that it cannot be for want of ancient studies of the highest order if this society does not successfully cultivate and recommend the study of ecclesiastical antiquities, architecture, and design."

**MALTON.**—On Friday, 9th Sept., sixty-two children were christened at the parish church of Scampston, near Malton, by the Rev. T. Addison, incumbent. All the godfathers and godmothers of the children assembled in the village school after the service, where excellent refreshments were provided for them from the hospitable mansion of Wm. St. Quintin, Esq.

**WEST RIDING CHARITY FOR THE RELIEF OF THE WIDOWS AND ORPHANS OF THE CLERGY.**—The Annual Meeting of the Governors of this Society was held in Leeds. The sum of 810*l.* was distributed among forty-one different families, 625*l.* being appropriated to Widows and Orphan daughters.

**LEEDS, Sept. 15th.**—It is not generally known that a benevolent individual, whose name is never to transpire, signified his intention to the Rev. Dr. Hook, Vicar of Leeds, through a very influential person connected with the University of Oxford, to build a church at a place called the Bank, in Leeds—the poorest and most spiritually-destitute district in the parish; and as his wish was, that the doctrines of the Cross should always be preached in the new church, he desired that it should be called the "Church of the Holy Cross," or, as it is commonly styled, St. Cross. In accordance with this wish, the first stone of the new edifice was laid on Wednesday last, being Holy Cross-day, at two o'clock, P.M., in the presence of a vast concourse of people, who seemed to take a lively interest in the religious proceedings. The same order was observed as on the laying of the first stone of St. Luke's Church, and according to the form adopted at that time by the authority of our excellent Diocesan.

At the conclusion of the service, the clergy and the choir of the parish church proceeded, in their surplices, from the door of the school-room up the field to the site of the intended church, solemnly chanting the 133rd Psalm as they went.

#### WALES.

The Bishop of Llandaff has been compelled to postpone the intended visitation of his diocese on account of ill health.

The Aberystwith Bazaar on behalf of Aberayron Church was held for three days, and was numerously attended. The amount realized was about 230*l.*

**THE CHURCH IN MERIONETHSHIRE.**—It must be truly gratifying to every sincere friend of the church, to hear of her success and prosperity in the present day. Not to mention other places, her progress in Merionethshire is very great. She was once in an extremely low state in that county, but now the case is quite different. In Llanymowddwy, the people have almost to a man returned to the Church. There are several churchmen in the districts of Bala. Edeyrnion has become more favourable to us ever since the departure of H. Pugh Mostyn, from Llandrillo. In the vale of Ardudwy, sectarianism is but feeble; at Barmouth, the church is particularly prosperous; several of the independents joined her there lately. The exertions of Mrs. Vaughan of Hengwrt, at Llanelltyd, and of Sir R. W. Vaughan at Llanvachreth, have succeeded in bringing great crowds to church. At Dolgelly also, a great improvement has taken place ever since divine service has been held on Sunday afternoons. The congregation of the Calvinistic Methodists has been considerably reduced in numbers. In Talyllyn and Llanvibangleey Pennant, the ministry of Mr. Jones has been extremely successful; in the latter place scarcely a single person frequents the meeting-house. Though the church is vigorously opposed by E. Griffith, at Llanegyn, yet she gains ground; but at Towyn the victory has been almost completely gained; indeed the sectaries appear as if they were conscious that they must quit the field. Mr. Lloyd, the Independent Minister, conducts himself in a praiseworthy manner; he never holds any meetings during the time of church service, and Mrs. Lloyd goes to church. It is generally believed that, had not Mr. Lloyd been advanced in years, and in rather good circumstances in the world, he would conform to the establishment. Thus the best cause prospers in spite of sectarianism—may it continue to do so.—I. G.—*Yr Haul Magazine*, Sept. 1842.

## IRELAND.

The Lord Primate of Ireland, in his charge to the clergy at Armagh last week, informed them that he had received an assurance from the Government that the subject of national education should be taken into their consideration before the next session of Parliament, and that, in the course of the session, some measure would most likely be introduced to remedy the evils of the existing system in use. A similar expectation was held out to the clergy of Ossory and Ferns by the Right Rev. Dr. O'Brien, in his visitation address.

A school for the education of the sons of the clergy of the established church in Ireland is to be opened at Lucan. The Rev. John Earle, B.A., late Scholar of Clare Hall, Cambridge, Vicar of Aughtencum-Cottingworth, in the East Riding of Yorkshire, has been elected to the Head Mastership.

**THE BISHOPRIC OF MEATH.**—The *Dublin Mercantile Advertiser* states that a new and unexpected obstacle has arisen in regard to the hearing of the appeal in the case of the disputed deanery of St. Patrick's. "The commission of delegates was composed of the following three Judges and two Masters in Chancery:—Judges Perrin, Richards, Torrens; Masters Henn and Townsend. The day for the commencement of the sittings had been named, but Judge Torrens, from continued ill-health, declared himself unable to attend, and the appointment of a substitute became indispensable. For this purpose, it has become necessary to forward the commission to the Lord Chancellor, now in England. Under all the circumstances," adds the *Advertiser*, "it is not likely that the commissioners can be assembled much before November, so that if the Government are determined to wait until the decision of the Court of Delegates in regard to the deanery, the new Bishop of Meath cannot be appointed until towards the close of the year."

The Irish representative prelates for the session of 1843 are, the Archbishop of Armagh, the Bishops of Killaloe, Kilmore, and Clogher.

The Lord Bishop of Limerick held a Visitation at Killarney Church, on Friday, the 2nd inst., and a Confirmation on Saturday, the 3rd. His Lordship also held Confirmations at Tralee, Monday the 5th, and at Limerick on Thursday last.

On Saturday, the 3rd inst., the new Church of Donaghmore, County Tyrone, was consecrated by his Grace the Lord Primate.

## FOREIGN AND COLONIAL.

The Bishop of Toronto has addressed a pastoral letter to the clergy of his diocese, recommending to them the immediate formation of a Church Union Society, the object of which will be to extend the knowledge of the Scriptures, the Prayer-Book, and the doctrines of the Church; to promote the building and endowment of additional churches; and to render assistance to those candidates for holy orders, whose circumstances may require it. The Right Rev. Prelate speaks in the highest terms of commendation of the Society for the Propagation of the



Gospel in Foreign Parts, and the Society for Promoting Christian Knowledge, without whose exertions thousands of persons in the colonies and dependencies of the British empire must have remained in a state of moral and spiritual darkness. His Lordship impresses upon his clergy that they are working not only for the present but for posterity, and earnestly appeals to the laity for aid in behalf of the proposed institution.

**A PATTERN TO CHURCHMEN.**—The new chapel of St. Paul's, in the parish of Portland, was recently opened for evening service. The Hon. the Chief Justice built it at his own expense. He has given the lot on which it stands, valued at 400*l.*, endowed it by the gift of another lot, valued at 1000*l.* and advanced a loan of 1100*l.* more, for the completion of the building; so that the whole funds, amounting to 2500*l.*, have been supplied by himself alone, of which 1400*l.* is a free gift, for ever, for the promotion of religion, and the honour of Almighty God.

**THE SYRIAN CHURCH.**—The Archbishop

of Canterbury, the Bishop of London, and two other friends, have presented the Archbishop of Tripoli, of the Greek Church, with 50*l.* in aid of the objects for which the venerable prelate has visited this country.

The Bishop of New Zealand (Dr. Selwyn) arrived at his distant diocese on the 16th of April, after a voyage of 110 days.

**JERUSALEM.**—July 31, Bishop Alexander admitted the Rev. John Muhleison, Missionary of the Church Missionary Society to Abyssinia, to the Holy Order of the Priesthood. On the occasion, the Rev. G. Williams, his Lordship's Chaplain, preached a sermon (since published by Mr. Wertheim) from Ephesians, iv. 8.

Letters have been received from Jerusalem down to July 1, at which time all the members of the Mission were in the enjoyment of good health, and the Bishop had recovered from an attack of fever, from which himself and some of the younger members of his family had suffered during the preceding month.

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## NOTICES TO CORRESPONDENTS.

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THE letter of "Gratidius" may be inserted, but the Editor would like to have a few examples sent of the practices he censures to accompany it.

"Consecration." The Editor believes we are not bound to love our enemies with the love of complacency, but the love of charity; and that slanderers and heretics stand in the same position to the Christian in this respect that they stand to the great head of the Christian church. If this view is correct, reconciliation with an impenitent enemy, in any other sense than the entertaining a sincere desire for his welfare, and a wish to promote it, seems unattainable.

"A Curate." The practice of omitting the psalm and lesson where the corpse is not carried into the church is very general, and seems most in conformity with the letter of the rubric.

"J. H. B." should learn to keep his temper. If he writes us to put "II." Corinthians instead of the "I.," and sends his letter so late in the month as scarcely to admit of its insertion, he must not wonder if the printer follows his mistake, and the error is overlooked in the haste which must attend the publication of such a work as this. The Editor has no wish to enter into a controversy on the subject, but added the note merely because the letter gave him an opportunity of saying what he has often wished to say to his correspondents—namely, that before they propose questions in the Magazine, they should consult the common depositaries of biblical criticism, and be able to state what has been offered as a solution, and why they are dissatisfied with it.

Received: "Present Dissensions of Scottish Kirk;" and an offer of papers from "A Member of the University of Cambridge," and on which the writer requests a private answer, but gives neither name nor address.—"A Layman."—A Private Letter from "Velas."—"C. W. B."

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**ERRATA.**—Page 263, line 7, for "dear" read "clear;" page 310, lines 21 and 22 from bottom, for "II. Corinthians" read "I. Corinthians;" page 132, line 5, for "never," read "now;" page 138, line 35, for "promise," read "praise," and for "above," read "alone," and line 46, for "cause" read course."

THE

# BRITISH MAGAZINE.

NOVEMBER 1, 1842.

## ORIGINAL PAPERS.

### ON THE PRESENT DISSENSIONS IN THE SCOTTISH KIRK.

NO. IV.

IMPORTANT as, in every step, and in every stage of its existence, the non-intrusion controversy in Scotland has from its very commencement been, it has become still more so since the late final decision of the House of Lords in the Auchterarder case—a decision which has, by the unanimous concurring judgment of the law peers in the upper branch of the legislature,\* ruled it to be IMPERATIVE on every Scottish presbytery, as “bound and astricted,” by the ancient as well as modern statutes of the realm, to “take on trials” every person legally presented to a Scottish benefice—a decision which has found, that while so taking upon trials the presentee, *life, literature, and doctrine* are the sole criteria by which his competency to discharge the duties of a parish minister are to be tested—a decision which utterly discards, as a mere phantom of non-intrusion brains, the idea that *acceptability* to the parishioners, to a majority of these parishioners, or to any portion of them whatsoever, can be admitted as a *sine qua non* in judging of the competency referred to; a decision, in short, which, with all costs against the party who appealed the case from the Court of Session, affirms the decree of the court below, and declares conclusively that wherever a presbytery refuses or delays to act on the principle here laid down, it is liable, both to the presentee and to the patron, in pecuniary damages of the heaviest description.†

The magnitude of the consequences resulting from this decision of the House of Lords it is hardly possible for us to over-rate. Already has it been reclaimed against, by the non-intrusion party, in language of the most determined and emphatic kind, both through their daily press, and through their more direct organ, the Commission of the Ge-

\* Lords Lyndhurst, Cottenham, Brougham, and Campbell, who severally and at great length delivered their sentiments on the subject.

† The damages, in the case of the Rev. Robert Young, (as presentee,) and the Earl of Kinnoul, (as patron,) *versus* the Majority of the Presbytery of Auchterarder, were laid at somewhere about 16,000*l.* The decision of the House of Lords will, therefore, it is estimated, mulct the non-intrusion party to the extent of nearly 20,000*l.*!

neral Assembly which met at Edinburgh on the 17th day of the present month.\* There can be no mistake as to the tone of unyielding and uncompromising defiance in which the decision itself has been hailed by the fanatical majority in the kirk; and unless some unlooked-for abjuration, on the part of a large number of the ministers and elders of which that majority is composed, of the principles by which they have solemnly, in the face of the world, declared that they will stand or fall, should take place before the General Assembly of 1843 holds its sittings, there can be but little doubt that the crisis in the affairs of the northern ecclesiastical establishment, which has hitherto been with so much difficulty avoided, must then come. In what precise shape that crisis will shew itself, it were altogether idle in us at present to speculate. The most probable form, however, which it will take will be that of the majority's adopting one of the most extraordinary measures which has ever been resorted to by any religious body in modern times. Headed by Dr. Candlish, Mr. Cunningham, and others, they will proceed, in utter contempt of the civil power, and of all endeavours from that quarter to arrest the thunder-bolt in its career, to depose Dr. Cook, and the whole minority of which he is the leader, from the exercise of their judicial and ministerial functions as office-bearers in the Kirk of Scotland! It may be said that, by resorting to so desperate an expedient, the majority will be only sealing their own death-warrant. True; as a religious *establishment* they will be certainly doing so. They will be instantly thrust, by the strong arm of the law of the land, from their kirks, their manse, and their glebes; while of these latter things Dr. Cook and his party will remain in full possession. Nevertheless, should the blow which we have here ventured to anticipate be once struck, and should Dr. Candlish and his followers consequently cease to be supported by the powers of the state, with *them*, and not with the Moderates, goes the *prestige* of the presbyterian name. Of this fact, Dr. Cook and his friends seem to be fully aware; and to this circumstance has been probably owing, in a great measure, the past forbearance, and exemplary moderation, under the injuries and malignities of which they have suffered at the hands of their opponents, of those who, through good report and through evil report, have, as ministers and members of the kirk, adhered to the opinions of that eminent man.

Our readers will remember that it was in the year 1833 that the *veto* act was first introduced into the General Assembly. It was embodied in a declaratory motion of Dr. Chalmers, which asserted it to be a fundamental principle of the religious establishment of Scotland, that no man, whatever be his qualifications otherwise, shall be intruded into any pastoral charge *contrary to the will of the people* whose ecclesiastical ruler he is about to become. This motion was met by an opposing one from Dr. Cook, who denied the principle laid down by his distinguished friend, and maintained that the only power to which the people, in the settlement of a minister, were entitled, was that of bringing forward *specific objections* against him, while these

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\* August.

objections were to be judicially decided upon by the presbytery, and sustained or repelled according as the latter might see cause. Dr. Cook's motion was carried by a small majority, and thus matters rested till the meeting of the next General Assembly in May, 1834.

In the Assembly of 1834, the principle on which, as a matter of ecclesiastical order, ministers were to be admitted to hold benefices in the kirk, became again the subject of earnest and acrimonious discussion. Our last paper closed with a series of regulations, drawn up in conformity with Dr. Cook's successful motion of 1833, by a committee appointed for the purpose. Against that motion, and the regulations thus arising out of it, a new motion, on the part of the non-intrusion party, still embodying the principle of the *veto*, made its appearance. If our memory does not deceive us, (and it is one of the many strange things connected with this strange controversy,) the ostensible author of the new motion was Lord Moncrieff, who sat as an elder in the Assembly, and who then was, and still is, a distinguished ornament of the bench in Scotland, as one of the judges of the Court of Session ! Its terms were :—"The General Assembly declare that it is a fundamental law of this church, that no pastor shall be intruded on any congregation contrary to the will of the people ; and in order that this principle may be carried into full effect, the General Assembly, with the consent of a majority of the presbyteries of this church, do declare, enact, and ordain, That it shall be an instruction to presbyteries, that if at the moderating in a call to a vacant parish the major part of the male heads of families, members of the vacant congregation, and in full communion with the church, shall disapprove of the person in whose favour the call is proposed to be moderated in, such disapproval shall be deemed sufficient ground for the presbytery rejecting such person, and that he shall be rejected accordingly, and due notice thereof forthwith given to all concerned ; but that if the major part of the said heads of families shall not disapprove of such person to be their pastor, the presbytery shall proceed with that settlement according to the rules of the church : And further declare, that no person shall be held entitled to disapprove as aforesaid, who shall refuse, if required, solemnly to declare, in presence of the presbytery, that he is actuated by no factious or malicious motive, but solely by a conscientious regard to the spiritual interests of himself and the congregation."

The powers conferred on the people by Dr. Chalmers's motion of 1833 were certainly powers of a very ample nature ; but, as the reader can hardly have failed to observe, they were much increased by the new one of 1834. In two prominent particulars the latter differed from the former : first, inasmuch as that the clause which had rendered it necessary that those parishioners who objected to the settlement of a presentee among them should have been in full communion with the kirk for a period of at least two years, was expunged ; and secondly, in that the right which had been, in 1833, conceded to the presbytery, of judging as to whether the opposition to the presentee had originated in malicious combination or in objections not personal to him, was also taken away—the simple declaration of the parties objecting, as to the purity of their own

motives, being to be held by the presbytery sufficient evidence that they were so! \*

The arguments by which Dr. Cook and his friends met the non-intrusion motion of 1834 must, surely, carry conviction to every candid and impartial mind. By the moderate party it was maintained that the "fundamental principle," † so dogmatically asserted in the non-intrusion motion, had in reality no existence in fact, it being matter of notoriety, as respects the history of ecclesiastical affairs in Scotland, that while the Scottish kirk had ever held it as essential that no *unqualified* man should be intruded into a congregation, the church courts, and not the people, had been the judges of this qualification; "that, while every opportunity was afforded to the people to come forward and express their opinion on a matter of such essential importance, a *mere dissent* had never been considered at any period as a sufficient ground of objection, and that it was only when satisfied that the people had just cause of exception against the presentee, that the presbytery had given effect to their wish to set him aside." ‡ Dr. Cook and his friends further declared that, independent of all considerations to be derived from the circumstance, that no such fundamental principle as that asserted by the non-intrusionists existed anywhere but in their own heated imaginations, the veto now attempted to be given to the parishioners, in the appointment of a minister, was one liable to the gravest objections, seeing that it deprived the Kirk of Scotland of that right of judging of the fitness of its own office-bearers which had in all ages been considered as essential in every Christian church upon earth, and that it erected instead thereof a new and irresponsible tribunal, who, under the name of "heads of families," could not as a body be regarded as having either qualifications, or time, or opportunity, for forming a calm and dispassionate judgment on so important a matter. Nor was the gross injustice thereby about to be done to the *licentiates*§ of the kirk forgotten. Should the heads of families of a parish be armed with the power which the proposed veto law would confer upon them, the personal characters and the future prospects in life of licentiates were placed entirely at their mercy. The simply enunciated dissent

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\* See "A Short Statement of the Origin and Nature of the Present Divisions in the Church of Scotland," by a Minister of the Church of Scotland. 1840.

† Namely, "that no man be intruded into a benefice *contrary to the will of the people*;" that will being a *sine qua non* as to his admission.

‡ "Short Statement," &c. p. 13.

§ In the first paper (Nov. 1841) on the present subject, it was explained that *licensing* in the kirk is nearly, though not altogether, equivalent to ordination in the church of England, while a presbyterian ordination answers similarly to a united institution and induction. Scottish *licentiates*, therefore, are ministers who are not in full orders—who, after having been examined and approved of by a presbytery, are "licensed to preach," but not to administer either of the two sacraments. To this class of persons, and to men in possession of benefices, the patrons in Scotland are restricted in the issuing of their presentations; so that in the event of any *unqualified* persons being admitted to a Scottish parochial charge, it is perfectly evident that the fault must lie, not with the patron, but with the presbytery who originally *licensed* him, and with the presbytery whose duty it is again to examine him, or, as it is technically termed, "to take him on trials," before he can be inducted.

of these heads of families—composed, it might be, more especially in rural districts, of persons belonging to the humblest and most illiterate classes of society—was to be held sufficient to deprive a man of the most respectable talents, of the fairest moral reputation, and of the sincerest attachment to the work of the ministry, of every prospect of devoting himself to the service of his divine Master; and that without his being afforded any opportunity of knowing on what ground the judgment (if it can be so called) pronounced against him was founded, or of removing any erroneous impressions to which he might have fallen the victim.

But there was another point, and that point one which of itself ought to be sufficient; it was alleged, to induce the advocates of the veto to pause in their attempts to make it the law of the kirk, on which Dr. Cook and the moderate party dwelt with peculiar emphasis, as a complete barrier to the ecclesiastical enactment now sought. It was the circumstance that the General Assembly, as the representative body of a class of Christians who had attained the national establishment of their religious tenets, and all the temporal privileges enjoyed by them by express legislative acts, emanating from the state, could not without the state's concurrence invade the *civil rights of patrons*: these rights being secured to the patrons by the self-same statutes to which the kirk herself appealed in proof that she, as an assumed branch of Christ's visible church, and none other, constituted the Established Church of Scotland. It was said the opponents of the veto, *ultra vires* in the General Assembly to declare that veto part and parcel of the law of the kirk; in other words, so long as the statute law, which had established the kirk as the depository of the national faith in Scotland, declared the various presbyteries of the kirk to be "*bound and astricted to RECEIVE and ADMIT whatever qualified minister (the test of qualification being life, literature, and doctrine) was presented by his majesty or laic patrons,*" it was utterly impossible for any of these presbyteries to reject a person who had been legally presented, *without taking trial of his qualifications at all*.

In vain did Dr. Cook, as the leader of the moderate party, urge these arguments upon the consideration of the non-intrusionists in the General Assembly of 1834. In vain did he, the able, the eloquent, and the candid historian of the ecclesiastical trials and troubles of his native land, press upon their attention the difficulty of the position into which the kirk would, as an inevitable consequence, be driven in the event of her adopting, as a guide in her future course of conduct, with regard to the filling up of vacant charges, the rules and regulations of this veto measure. To all the reasonings of himself and of those judicious and sober-minded men by whom he was supported, the democratic portion of the Assembly either turned a deaf ear, or replied in accents of infatuated confidence in the wisdom and prudence of their own counsels. The measure was passed much in the same manner as that in which it had been rejected during the preceding year—namely, by a small majority; and from the day on which it was so, the Scottish Kirk has found herself constantly im-

peded by jarring collisions with the civil courts of the country in all her efforts to carry it into effect.

To churchmen, members of a duly constituted branch of Christ's catholic church, inclined to contrast the position and prospects of the Scottish Kirk previous to the passing of her veto act with those which now characterize her, mainly as the result of her fatal adoption of that act, and to moralize thereon, much and solemn matter for reflection would undoubtedly be afforded. Such a contrast we must, however, waive for the present. It is sufficient for us to know that the purposes for which divine Providence had raised the kirk up, and had supported her by the arm of civil power during a period of one hundred and fifty years, depressing, at the same time, that true and living representative of the Redeemer's body in Scotland which sinned so grievously in the latter days of the Stuart dynasty in permitting worldly-minded statesmen to work her as a tool for the accomplishment of their own ends, and which could only be purified from the earthly dross so contracted by her, by being thrust in a state of persecution into the wilderness, seem at length to have attained their final completion. Such being the case, the handwriting on the wall has appeared against her; and whatever be the condition in which, as a mere *sect*, she may hereafter be at any time found to prolong her days, the probability is, that as a religious establishment, upheld by the powers of this world, and dignified with the title of a *church*, to which temporal privileges and temporal immunities had been liberally awarded, she will, ere a few more brief annual revolutions of the sun shall elapse, have ceased to exist.

The veto act was carried in the General Assembly of 1834 by a very small majority. Immediately on its being so, a code of regulations intended for the guidance of presbyteries while acting upon its provisions was drawn out and published. With the view of improvement, this code has, by the instrumentality of the authority which originally framed it, been repeatedly altered.

Antecedent to the enactment of the veto, the first step towards the filling up of a vacant parish was, as a matter of course, the laying on the table of the presbytery of the district a regular deed of presentation, on the part of the legal patron, in favour of a particular individual; which individual, as we have already stated, must be either a "licentiate" or some "fixed minister," holding a charge within the pale of the kirk. This deed having been sustained by the presbytery as a competent one, the next part of the process was the "moderating in a call"—that is, the moderating or presiding at a meeting of the parishioners by the presbytery, in favour of the presentee, on a day previously appointed at the first meeting of presbytery for the purpose. When the day for moderating in the call had arrived, and public worship had been performed, a paper, purporting to be a *call*, or invitation, from the parishioners to the presentee to accept the office of their pastor, was laid in the church door for signature. By the moderates, who then constituted a majority in the counsels of the kirk, this procedure was regarded as merely a very ancient and very desirable *form*, intended to enable the parishioners to evince publicly

the kindly feelings with which they were inclined to place themselves under the spiritual superintendence of their new minister. *Without* this call, the presentation, and consequent induction, of the minister were considered to be perfectly valid; *with* it, nothing more was supposed to be accomplished than the creation of an additional tie of amity and goodwill between pastor and people. In some cases, the signing of this paper by three persons from among a population of three thousand has been the mortifying and unfortunate result; and yet in none of these cases was it ever imagined that the absence of the signatures of any given number of individuals within the parish constituted the slightest barrier to the reception and admittance as pastor of the person presented by the patron.

At the meeting of presbytery convened for the purpose of moderating in a call in favour of the presentee, the parishioners, or any individuals of them, were permitted to come forward, and to offer objections, not only to the *life and doctrine* of the presentee, but also to *his personal fitness for the particular charge* in connexion with which he held his deed of presentation. In the event of the objections offered being competently proved to the satisfaction of the presbytery, all further proceedings were immediately abandoned, the presentee was rejected, and the patron was compelled to present anew. Should the presbytery find, however, that the objections were irrelevant, or that they were not of a sufficiently important nature, trial was next taken of the literature and theological acquirements of the presentee. Discourses on different subjects were prescribed him, and he was at the same time examined with respect to his knowledge of Latin, Greek, Hebrew, philosophy, theology, and ecclesiastical history. If the presentee gave satisfaction in all these matters, a day was fixed for inducing him into the charge. Nor did the powers granted to the parishioners to prevent an incompetent or improper person from being appointed as their pastor stop here. Even on the day of induction it was still open to them to urge new objections; with this premise, that, of whatever description these objections might happen to be, they must, at so late a stage in the proceedings, be proved *apud acta*, or while the presbytery were assembled for the purpose of induction.

Very different was the mode of proceeding according to which the various presbyteries throughout the kirk were compelled to act after the passing of the veto law. In compliance with the provisions of that law, when a presbytery met for the purpose of moderating in a call in favour of a presentee, this power of deciding as to the validity of objections offered to him was taken away. All which they had to do was, instead of exercising that right of judging upon qualification which is termed collation, and which the statute law of the country had recognised and guaranteed to them, to receive *dissents* from the parishioners to the presentee's settlement among them; these dissents to be unaccompanied with any reasons whatsoever! In receiving these dissents, the presbytery had no other duty to perform than that of simply placing them on record. If a majority of male heads of families, being communicants, be they the most highly educated or the most illiterate of men, should happen to dissent from the settlement, no such settlement could take place. The presentee was in-



stantly—not, be it remarked, for *herein* lies the great bone of contention between the civil and ecclesiastical courts in Scotland—*rejected because of incompetency or unfitness*, but **REFUSED TO BE TAKEN ON TRIALS AT ALL**; and that, let it be again remarked, in the very teeth of the statute, on condition of conforming to which the Presbyterian Kirk had been permitted to usurp the place of the true church of God at the Revolution of 1688, and which declares every presbytery to be “*bound and astricted*” to admit *qualified* persons to Scottish benefices.

Thus it appears that the question between the supreme civil courts of Scotland and the kirk is, not whether a presbytery shall, in its judicial capacity, dismiss a presentee from their bar as incompetent, or as even unfit for a particular charge, *after having tried him*, but whether they shall **REFUSE TO TAKE HIM ON TRIALS**; whether they shall disrobe themselves of their own judicial functions as a court established by the law of the land, and hand over the discharge of these functions to an unauthorized body, it may be of ditchers, delvers, weavers, and tailors, known under the name of “heads of families” in a parish; whether in so acting they shall be permitted virtually, though indirectly, to seize upon the patron’s civil patrimonial right to present to the benefice, and coolly to consign it, as a matter of property, to others. To the kirk, the state in this extraordinary contest says, “*You*, as the religious establishment of Scotland, are *bound and astricted* by the law which established you, to the pursuit of a particular line of conduct. To *you* is given the right of collation, as respects the appointment of ministers to vacant parishes. To *you*, and to none else, it belongs to sit and adjudicate upon the qualifications of your own licentiates, before inducting them into these parishes. If *you* find them unfit, you have only to say so, and to state the grounds of your so finding them, and you may then reject them. But you cannot refuse to *try* whether they are fit or no. The very statute which conferred upon you your temporal privileges and your *status* as the establishment of the country prohibits you, under the severest penalties, to do so. It is one thing for a legal court of justice, whether civil or ecclesiastical, to hear the merits of a case, and to give judgment upon it, however erroneously; and it is another thing to dismiss the case without so much as allowing it to come on for examination and decision at all.”

#### THE SYNOD OF ANGROGNA.

IN the month of November, 1841, a brief article was inserted in the British Magazine\* under the above title. And the same title is prefixed to the few remarks that are about to follow, inasmuch as they are written in farther illustration of a point which the author of that article was not then able to explain in a satisfactory manner.

The Synod of Angrogna, it will be remembered, was an assembly or council of the pastors of the Vaudois Vallies, held at that place

\* Vol. xx. p. 486.

in September, 1532. Among other deliberations entertained by that synod, it resolved upon twelve articles or decisions "touching the points whereon some diversity of sentiment existed;" and although all its conclusions ultimately prevailed, the diversity of sentiment was not immediately removed, but continued for a time to agitate the Vallies, and attracted attention even in the far distant countries of Bohemia and Moravia. For the account of all these proceedings we were indebted to Pierre Gilles, the pastor of La Tour, and certainly, upon the whole, a very honest and unvarnished historian.

The sixth in order of the abovementioned twelve decisions is given by him in these words: "VI. That on Sunday one should desist from earthly labours, to have leisure for the spiritual service of God." It certainly did seem very surprising that the observance of the Lord's Day should be a rule introduced for the first time at Angrogna, in the year 1532, and even at that time the subject of a diversity of sentiment. Therefore, in speaking of "the twelve points of controversy which there received a Calvinistic decision," the following note\* was appended: 'The sixth of them is very remarkable. Perhaps it relates to a relaxation of practice rather than a doctrine.' An enactment for the better and stricter observance of the Lord's Day, an endeavour to correct those profanations of the sacred weekly feast which we see continually creeping in, seemed rather more likely than the actual introduction of the doctrine of a Christian Sabbath; although the words made use of pointed the other way. That conjecture was encouraged by the apparent silence of the ancient and authentic witnesses of this heresy, upon so flagrant a deviation from immemorial and universal Christian practice. The earliest, perhaps, of those authorities, Alanus de Insulis has omitted to point out this offensive peculiarity. And the numerous authors who pass under review in Mr. Maitland's "Facts and Documents," &c., do not clearly present to us the curious and stiff-necked sect of Waldenses in the character of asabbatarians. For what they contain most to our purpose is in the following words† from Reinerius Saccho: "They despise the feasts of Christ, and of the saints, because of the great number of them, and say that one day is like another; also, they privately work on the festivals." These words, taken strictly, will include the Dominical day among others; for that day is certainly a "feast of Christ." But the reader would more naturally understand these words in a sense analogous to that of some of the Protestant reformers; and as implying merely a rejection of the entire calendar of saints, and of such feasts of Christ as the Annunciation, Nativity, Circumcision, Easter, and Ascension. That the Perrins, the Legers, the Morlands, &c., should have kept the matter very snug, was not the circumstance which elicited that note. For its writer was fully aware that they were very snug people; and that unpleasant truths were to be sought for anywhere rather than in their pages. But it really did then appear as if history, by its silence, cast a doubt upon the extraordinary circumstance which Mons. Gilles' words seem to imply. But since that time the elaborate work of the Dominican Moneta

\* At the foot of page 493.

† Facts and Documents, p. 413.

against the Cathari and the Waldenses has come to hand, and it shews that both the Waldensians and the Catharans in the thirteenth entirely rejected the Lord's Day.

The tenth chapter of his fifth book is entitled "De Sabbato et diè Dominico." It may seem tedious to many; but as it tends to the establishment of a curious fact, and to the explanation of that which his contemporary and fellow-labourer, Reyner Saccho, had left ambiguous, it is entitled to the reader's patience:—

"Let us proceed to the tenth head, and consider this commandment, Remember thou keep holy the Sabbath day. The Jews kept that commandment to the letter. One reason why the Lord directed them to observe the Sabbath was this, that they might remember the beginning of the world, and not say that the world was co-eternal with God. Whence the words of Exodus, xxxi. 16, 'The children of Israel shall keep the Sabbath, and observe it in their generations. It is a perpetual covenant between me and the children of Israel, and a perpetual sign.' Afterwards, in the same verse, he adds the reason which I mentioned, 'For in six days the Lord made heaven and earth, and on the seventh day he rested.' The second reason of the Lord's commandment was, that they should be mindful of the mercy by which the Lord led them out of the bondage of Egypt, in which they could not sabbatize—that is, have rest. The Lord states that reason in Deut. v. 15: 'Remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence with a strong hand, and a stretched out arm.' And he added in the same verse, 'therefore he commanded thee to keep the Sabbath day.'

"Before I proceed, I must answer an objection of the Jews, who say we are transgressors of this commandment, inasmuch as it is said in Exodus, xxxi. 16, 17, to be everlasting and perpetual. But if we say to them, that it was not given to us in a literal sense, but only to the Jews, they will object that the apostles were Jews, and yet did not observe it.

"ANSWER.—Where we have *sempiternum*, there they have in *seculum*; but that it has an ending at some time appears in Exodus, xxi. 1, &c., where it is said of the Hebrew slave who will not go forth free in the seventh year, et erit ei servus in *seculum*, and the meaning is, *until the jubilee*. So you see, O Jew, that the everlasting and perpetual is not always without end. So it is employed in Exodus, xxxi. and Gen. xvii. concerning circumcision.

"Moreover, the Lord of the Sabbath has exempted us from that commandment, as appears in Mark, ii. 28, where it is said, 'Therefore the Son of Man is Lord also of the Sabbath.'

"Moreover, it was the sign and figure of the spiritual sabbath among the Christian people; wherefore the signified being come; the sign should cease. But that it is a sign appears from the above words of Exodus, xxxi. But it must be known that as the Jews observe the Sabbath, so we observe the Lord's Day, with this exception, that they abstained from some things on the sabbath from which we do not abstain on the Lord's Day. [We observe\* that day by appointment of the church, and in reverence to Christ, who was born on that day, rose again on that day, and sent the Holy Ghost on that day.] For, if it were enjoined to the Jews to observe the Sabbath in memory of their material liberation, to the glory of their liberator, why shall it be unlawful for the church to appoint that day for a festival in honour of Christ, and in memory of our spiritual liberation from the bondage of the devil effected by Christ? Also the Jews sabbatized, that they might give up their time to the old law, which led no man to the perfect state of eternal liberation. And why shall not the church give up her time on the Lord's Day to attend to the gospel, which leads to perfection—that is, to the state of eternal beatitude? We also keep other festivals by appointment of the church, in veneration of the saints, and in

\* The passage between brackets is absent from the Bologna Codex of Moneta.

memory of them—that is, that we may remember their works to perform them. Behold, what a reasonable cause for the church's appointment! But that she hath power to appoint is shewn above in the sixth chapter of this part.

"Against that the heretic—namely, the\* Catharan and the Waldensian—objects what is written to the Galatians, iv. 10: 'Ye observe days, and months, and times, and years;' and further, in ver. 11: 'I am afraid of you, lest I have bestowed upon you my labour in vain.' Therefore it is a sin to observe days. Also to the Colossians, xi. 16: 'Let no man therefore judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the Sabbath days.'

"ANSWER.—The apostle was reproving those who Judaized or observed after the manner of the Jews the things prescribed in the law of God, on which account they also observed circumcision. Whence, reproving them, he says in chap. v. 1: 'Since if ye be circumcised, Christ will profit you nothing;' and in verse 2: 'I testify again to every man that is circumcised, that he is a debtor to do the whole law.' For that reason he reproaches them, saying, Ye observe days, that is, the sabbaths, and neomenia or new moon, namely, the beginning of the lunation, and the fourteenth day from the evening, to the twenty-first day of the same month, when they ate the azyma. Also they observed months, namely, the seventh month, of which they observed the first day; as well as the fifteenth to the twenty-second day, as is written in Numbers, xxix. 1, 12, &c., and that was called the feast of tabernacles. And they observed times, by coming thrice in the year to Jerusalem, believing to fulfil that precept of Exodus, xxiii. 17, 'Three times in the year all thy males shall appear before the Lord God.' They also observed years, namely, the seventh year, and the fiftieth, which is called the jubilee, concerning which is written in Lev. xxv. 4, 10. So also, of what is said in Col. xi., 'Let no man therefore judge you in meat, or in drink, or in respect of an holiday,' namely, of a Jewish holiday; for which he gives a particular explanation of holiday, saying, 'or of the new moon, or of the sabbath days.' Therefore the Jewish feast days are not to be observed, but the days appointed by the church, as I before said."

Thus much says Father Moneta in his "Chapter de Sabbato et de Die Dominico." The perusal of it compels us to put the most ample and extended construction upon what Reinerius said of the Waldensian "rejection of the feasts of Christ and of the saints." It also proves that the enactment of the Synod of Angrogna, "that on Sunday one should desist from earthly labours to have leisure for the spiritual service of God," was really and literally a new commandment among them, and one of which their predecessors had held the observance in abomination. They received from the hands of the Calvinists, and other reformers of the like spirit, the doctrine and observance of a Christian Sabbath. From this circumstance (carefully kept out of our sight by the Genevese school of historians, and only transpiring through the single-mindedness of one honest Vaudois) we may once more appreciate the morality and good faith of those who pretended, that the ancient Waldensic heresy was an ever-burning lamp of presbyterian Puritanism in the tomb of the dark ages. Therefore in volume xx. p. 493, *dele note*.

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\* In the absence of such evidence as Monsieur Gilles affords concerning the Waldenses, these words may leave it possible that the Cathari might make a distinction in favour of the weekly feast. But unless good positive evidence of that fact be adduced, we cannot suppose or infer any such distinction.

## ON THE ECCLESIASTICAL CHANT.\*

AMONG the numerous symptoms of returning health exhibited by our branch of the church, must be reckoned the revival of a purer taste in sacred music than had lately prevailed, and especially the desire manifested in several quarters to restore our choral services to that severe, but sublime, simplicity to which Pope Gregory I. brought back the ecclesiastical singers of his day, who had for some time been allowed to stray into a licentious style. To carry that desire properly into effect is rather more difficult than might be supposed, owing to the great imperfection of the ancient musical notation, and also, probably, to the circumstance that ears, accustomed to modern music, require a stricter attention to rhythm than appears to have satisfied those of our ruder forefathers. Whether any master of a choir would think it practicable or desirable to attempt the restoration of a style of singing destitute, at once, of measure and of harmony, I know not. I confess that I should think it labour lost to make the attempt; and, indeed, it seems to me that it is our duty to study perfect order in our sacred music, as well as in everything else that is connected with devotion, and to make what we offer to the Almighty as complete in every way as we possibly can. For this reason, if we could obtain really good metrical versions of the Psalms it would probably be advisable to adopt them into our choral services, and, if possible, to sing each of them to some one appropriate tune. As, however, that is not the case, nor does it seem likely that the want will ever be supplied in a really satisfactory manner, the best course to be pursued is to cultivate the best species of chant applicable to the prose version, giving to it as much method and regularity as it will admit without detriment to its own peculiar character. It seems to me, at least, that we shall thus reduce within the narrowest practicable limits the difficulty, which must always exist, of adapting any one set of musical notes to verbal phrases so thoroughly irregular and unlike each other, as the verses of even any one Psalm in the best possible prose version, and so be most likely to attain the desirable object of getting whole congregations to unite their voices together without confusion, in chanting the Psalms as well as in the other parts of our divine service.† We cannot expect that to be the case till a correct knowledge of this species of music is extended among the laity by special study; but after what Wilhem and Mainzer have done, we need not despair of seeing large classes of both sexes assembled

\* [The Editor feels it necessary to apologise both to the author and readers of this article for the defective engraving of the music. The evil became apparent at a period too late to admit of remedy.]

† I must here take the liberty of repeating what I have before asserted in the pages of your Magazine—namely, that the *substitution* of a body of trained singers for the general congregation of worshippers is wrong in principle as well as inexpedient in practice, whether it be in a cathedral or in a parish church. Whatever monastic or puritan schismatics may have dreamed, catholic Christianity knows of no distinction among the faithful but that between *clergy* and *laity*, which it seems to have been the constant aim of popery to obliterate."

for the purpose of learning to chant, in a proper manner, the genuine ecclesiastical tones.

The fullest treatise which I have met with on these venerable strains is that contained in the "*Methode de Plain Chant*," composed by La Feillée, of which a new and improved edition was published some years ago in France, by F. D. Aynès. It is not so methodical or so clear as might be wished, but I presume it was never intended to be used, as I have been compelled, by ill health and other adverse circumstances to use it, without a master to point out the various rules and remarks as they are required. There is a smaller work of the same kind in use among the Romanists in this country, under the title of an "*Essay or Instruction for Learning the Church Plain Chant*." There is also a short account of the Gregorian tones in the *Encyclopædia Metropolitana*, Art. Music; and another in the first volume of a musical magazine called the "*Harmonicon*." All these give the *Latin* use of the chants, but leave one in considerable difficulty as to the mode of adapting them to English words. Here, however, important assistance is afforded by Marbeck's "*Common Prayer Book Noted*," a very interesting Work, of which a reprint has been lately advertised; and, in a different way, by a collection of "*Gregorian Chants, adapted to the use of the Protestant Church*," by Mr. Warren, the Organist of a Roman-catholic Chapel in Chelsea.

"There are," says La Feillée, "eight tones or modes in the plain chant. These tones serve to distinguish the different modulations of the plain chant, and that variation is to express the passions of the soul in spiritual things.

"Of these tones some are grave, some sad, some mystical, some joyful, as will be seen hereafter. Some are suitable to certain words, and others to others.

"There are four principal tones, which are, the 1st, the 3rd, the 5th, and the 7th: the others are derived from these. The former set are called *superior* tones, because in each of them the pitch is upwards with reference to the final note. The others are called *inferior*, because their extent is downwards.

"The 1st tone is called by the ancients the *Doric chant*, because the Dorians made use of it in grave and serious things. *Primus gravis*.

"The 2nd tone is called by the ancients the *Sub-Doric chant*. The Dorians used it in sadness. *Secundus tristis*.

"The 3rd is called by the ancients the *Phrygian chant*, because the Phrygians used it to express their joy. However, it is called, now-a-days, *Tertius mysticus*.

"The 4th is called by the ancients the *Sub-Phrygian*; and the Phrygians made use of it to excite in them tears of joy. *Quartus harmonicus*.

"The 5th tone is called the *Lydian chant* by the ancients. The Lydians made use of it to excite one another to sadness and tears, wherefore they named it the *weeping mood*; however, we give it the name of *joyful*, because it may be rendered sad or joyful at pleasure. *Quintus lætus*.

"The 6th is named the *Sub-Lydian chant* by the ancients. It is now called *Sextus devotus*.

"The 7th is named by the ancients the *Mixolydian*, and now-a-days, *Septimus Angelicus*.

"The 8th is named by the ancients the *Sub-Mixolydian chant*, or *mood*, and now, *Octavus perfectus*."

We collect from the observations of this author in another place, what other writers fully confirm—namely, that the four first tones are in *minor keys*, the four last in *major ones*. In fact, it appears that the first and second tones are naturally in D minor, but occasionally transposed into A minor. The third never varies from A minor. The fourth is usually in that key, but is sometimes transposed into D. The fifth and sixth are sung in F or C major. The seventh and eighth are always in C. There is a remarkable peculiarity in the Gregorian tones, as compared with our ordinary chants—namely, that when used with full solemnity, on high festivals, or when adapted to the *canticles*, each of them has a regular *intonation*, or *opening*, introductory, to what the Romanists term the *dominant*, and our organists, the *reciting note*. Marbeck has faithfully preserved these; and traces of them are to be found in the chants published by Mr. Warren, who seems, however, to have thought it necessary to disguise the ancient style greatly, with a view, perhaps, to conciliate *protestant ears*.

Although the regular Gregorian tones are said to be only eight in number, they amount in practice to many more; for, in the first place, some of them have several different endings, the use of which appears to depend on certain fixed rules, having reference to the short *antheims* which are sung before and after each psalm in the Latin churches; in the second, the *mediation*, (as the Romanists call it,) or what we may perhaps term the *break*, of five out of the eight, has to be taken differently, according as the syllable which immediately precedes the *colon* is accented or unaccented. In the third place, it appears from La Feillée's work that several of the French dioceses have peculiar *sets* of the tones. Whether a similar liberty is enjoyed in other countries subject to the Roman see I do not know, but it seems not improbable that such is the case.\* I should probably weary your readers were I to pursue the subject through all these varieties, and therefore I will only undertake to lay before them a selection of such chants (in some cases, strictly speaking, rather founded on the original tones than identical with them) as seem to me most likely to suit the habits of our branch of the catholic church.

H. CODDINGTON.

Ware, June, 1842.

#### FIRST TONE.

This tone, as used at Rome, on *double festivals*, is noted as follows†:—

\* It is well known that the Milanese have a distinct *use* of their own, called the *Ambrosian Chant*.

† I omit certain short *bars*, which are used in the plain chant to divide the notes belonging to different words, as they only puzzle a person used to modern musical notation. The square note answers to our *minim*, the lozenge to our *crotchet*. The square note when followed by the lozenge is lengthened, like our *dotted minim*.

Intonation                      Mediation                      I. Termination

Dixit Dominus Domino meo: sede a dextris me - is

II. Termination

me - is

III. Termination

me - is

IV. Termination

me - is

V. Termination

me - is

VI. Termination

me - is

VII. Termination

dextris me - is

In the Gallican dioceses the *mediation* of this tone is made as at Rome, in the case of a monosyllabic, or indeclinable word—e.g., *Credidi, propter quod locutus sum. Deus Israel.* In other cases the notes are as follows:—

Dixit Dominus Domino meo

This chant seems to require a considerable modification of its principal termination before it can be made available for our purpose.\* The sixth termination falls in more easily with our mode of chanting, and affords a beautiful chant for all but the concluding verse of a psalm, taking the first termination as a final close—thus:—

Glory be to the Father, and to the Son; and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

These two modes of the first tone may be exhibited in a harmonized form,† as follows:—

\* I allude here to the relative lengths of the notes, and to the place of the accent.

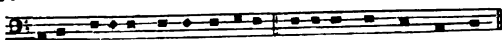
† No. 2 of the single chants in Warren's collection, seems to be this tone slightly altered.

‡ The *pause* indicates the *reciting* note, which may be *extended* to any length necessary for the proper utterance of the words of any given verse, but (in my humble



## SECOND TONE.

This tone has but one form,\* according to the Roman use, which is as follows:—



Dixit Dominus Domino me-o: sede a dextris me-is

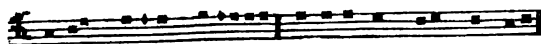
The last note but one is said to be sung as if *sharp*, although not so indicated, there being no mark available for that purpose in the notation of the plain chant.

This chant, I suppose, may be harmonized as follows:—

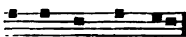


## THIRD TONE.

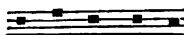
This tone has, according to the Roman use, four different terminations.



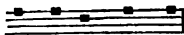
Dixit Dominus Domino meo: Sede a dextris me-is



a dextris me-is



a dextris me-is



a dextris me-is

The first of these forms may be thus *Anglicized*:

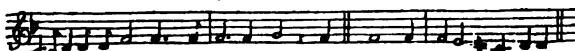


## FOURTH TONE.

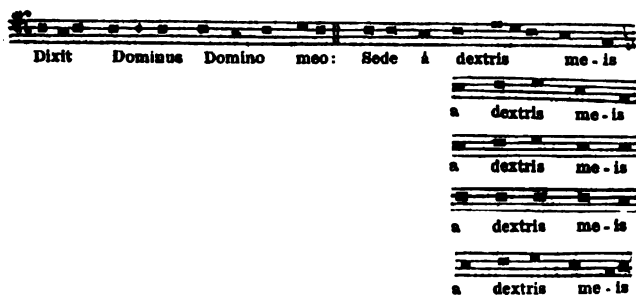
This chant has five terminations, of which, however, only the first is termed *regular*.

opinion) should never be shortened. In playing over a common cathedral chant, the first note should be made a whole *breve*, otherwise the two parts are of unequal length, which has a barbarous effect, to my ears at least.

\* It is, however, observed, by the Roman-catholic writers, that "in the second, fourth, fifth, and eighth tones, monosyllables, and words which are not declined, make their mediation upon a rising note." Following this rule, we must take the former verse of the Gloria Patri, (for example,) thus:—



Glory be to the Father, and to the Son and to the Holy Ghost, as it, &c.



The regular form of it I would exhibit thus:—



and the first irregular termination thus:—

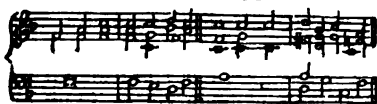


#### FIFTH TONE.

This appears to be a very favourite chant for Psalms of a joyful cast. It has but one form\* at Rome.



This very easily assumes a modern appearance.



If it be found inconveniently high for singers it may be transposed into the key of C.

#### SIXTH TONE.



The first part of this, as regards the mere melody, is identical with that of the first tone, and the observation made in that case about the *mediation*, is equally applicable here.

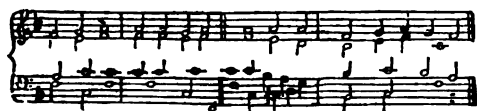
This first part, combined with the sixth termination of the first tone,

\* See, however, the note \* at the Second Tone. The application of the rule in this instance may be observed in Marbeck's Prayer Book, *passim*.

seems to have suggested to Tallis the fine single chant which goes under his name in English collections. This tone appears also to be the original of that which stands at the head of Warren's Gregorian chants, and which is as follows :—

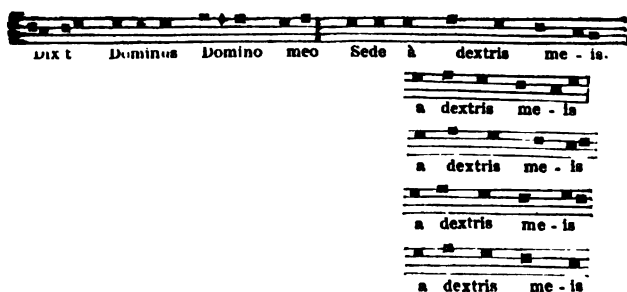


The peculiar style of the ancient strain might perhaps be more clearly exhibited thus :—

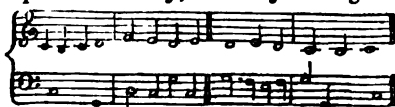


#### SEVENTH TONE.

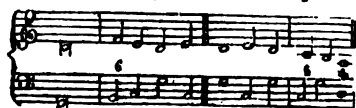
To this the Roman singers give five different terminations,



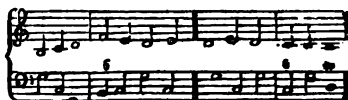
The third of these forms is the only one which comes to a regular close on the key note, so as to be fit for the conclusion of a psalm. Mr. Warren has accordingly selected that termination for his ninth single chant, which is evidently this tone divested of its *intonation*, and transposed, for the convenience of singers, into the key of G. It may easily be kept in its original key, as I presume it ought, by giving the melody to the tenor or counter-tenor voices. Omitting those parts which serve only to fill up the harmony, we may arrange this tone thus :—



If the *intonation* be omitted, or even slightly altered by the omission of its first note, the first termination may be used with very beautiful effect, for any but the concluding verse of the psalm, thus :—



or thus—



The second termination may be employed precisely in like manner, and the fifth is easily adaptable to the same purpose.

#### EIGHTH TONE.

Here we find two terminations—



Marbeck makes great use of this tone, to which he gives a *mediation* little different from the Roman, and of which I find no trace in La Feillée's account of the Gallican Tones. Perhaps it is a relic of the celebrated *Use of Salisbury*. He notes the first verse of the Magnificat thus:—



My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

In harmonizing this tone for modern use it seems advisable to have two terminations, the former for what may be termed general use, the latter for the conclusion of the psalm or canticle.



Besides the eight regular tones, there is an additional one, apparently of equal antiquity, which, at Rome, is called the *eighth irregular*, but in France the *first modulation of the first tone*. The latter appellation seems the more reasonable of the two, as it is in the minor key of D, and in its termination very much resembles the first tone. It differs, however, from all the eight in having two different *reciting notes*, in the first and second parts. It appears to be always used for the psalm, *In exitu Israel*, (our cxiv.) According to the Roman use it is thus noted:—



In exitu Israel de Egypto: domus Jacob de populo barbaro.

In modern notation it may assume the following form:



## ANTIQUITIES, ETC.

## COLET AND FISHER.

THE revival of preaching at St. Paul's may fairly be dated from the time when John Colet was made dean of that cathedral. He belonged to a respectable family; his father having twice served the office of Lord Mayor of London, where the dean received his early education. For seven subsequent years he studied at Oxford, and acquired considerable classical and inathematical knowledge; and having graduated in arts, took orders, obtained preferment, and went forth upon his travels. In France and Italy, however, he met with those who gave his studies a direction which made them eminently serviceable to his country. Grocin, Linacre, and Lilley were his associates; the Fathers his chief study; and when he returned to England, in 1496, he was in many respects an altered man.

Having taken deacon's and priest's orders, he set himself to attain a character suited to his profession. The flow of his spirits was chastened, prayer and fasting repressed his passions, study and watchfulness his irritability of temper; his love of display and wit was mortified by abstinence from courtly festivals, or when drawn into them by entering on a conversation with some like-minded man, and so remaining isolated within the brilliant circle. After a short residence in London he returned to Oxford, where he read a lecture on St. Paul's Epistles, gratuitously, to crowded auditories; graduated in divinity; and having formed a close intimacy with Erasmus, was only withdrawn thence by receiving first, a prebendal stall, and afterwards the deanery of St. Paul's, (1505.) It was an important promotion: no loftier spire in England pointed heavenward with its silent finger, but little religious energy pervaded the watchmen of the tower. The precentor was a foreigner, and unlikely to edify an English congregation; the chancellor a lawyer, and the treasurer also, who was, however, a man of some note, being removed in 1509 to a bishoprick. Some of these, as well as the inferior members, preached "bosom sermons" occasionally; so did Fitzjames, the bishop, in a style so tedious and effete that when Colet censured pulpit apathy, his ordinary took it as meant personally.

One of the dean's first reforms was establishing a sermon every Sunday, either at the Cross, or, when the weather made shelter necessary, in a beautiful chapel beneath the choir; a divinity lecture thrice a-week, and a sermon on every holiday. In the performance of these duties he actively engaged himself, and provided able deputies on other occasions. His discourses, moreover, were of a kind to promote inquiry after the Holy Scriptures. He would take a whole epistle or gospel, and go through it in the way of commentary; in the course of which he spared neither station nor profession, lashing the superstitions and follies of monastic life, and the inconsistent practices of the clergy. Even had his discourses not been seasoned with such piquant condiments, Colet was a man well able to command attention.

Tall and comely in person, graceful in his attitude and manner, his learning and piety kept pace with his external attractions, and gained universal respect; his style was energetic, and his fondness for poetry had given it an impress of ease and freedom; his face declared the working of an imaginative mind, and as his subject warmed him, he seemed to grow inspired. "He spoke," says Erasmus, "not with his voice alone, but with his eyes, his countenance, and his whole demeanour." Of his style the following may be taken as a specimen; it occurs at the conclusion of a sermon *ad clerum*, originally delivered before the convocation, 1511, in Latin, but the translation is attributed to his pen.

"You will be honoured of the people; it is reason; for Saint Paul saith unto Timothy, 'Priests that rule well are worthy of double honour, chiefly those that labour in word and teaching, therefore, if ye desire to be honoured, first look that ye rule well, and that ye labour in word and teaching, and then shall the people have you in all honour.'

"You will reap their carnal things, and gather tythes and offerings without any striving; right it is, for St. Paul, writing to the Romans, saith they are debtors, and ought to minister to you in carnal things; first sow you your spiritual things, and then shall ye reap plentifully of their carnal things; for, truly, that man is very hard and unjust that will reap where he never did sow, and that will gather where never scattered.

"Ye will have the churches liberty, and not be drawn afore secular judges; and that also is right, for it is in the Psalms 'Touch not mine anointed;' but if ye desire this liberty, first unloose yourselves from the worldly bondage, and from the services of men, and lift up yourselves unto the true liberty—the spiritual liberty of Christ; into grace from sins, and serve your God, and reign in him, and then believe me, the people will not touch the anointed of their Lord God.

"Ye would be of business in rest and peace, and that is convenient, but if ye will have peace, come again to the God of peace and love; come again to Christ, in whom is the very true peace of the Ghost, which passeth all wit; come again to yourself and to your priestly living, and to make an end, as St. Paul saith, be you reformed in the newness of your understanding, that you savour those things that be of God, and the peace of God shall be with you.

"Suffer not, fathers, this your so great gathering to depart in vain. Suffer not this your congregation to slip for nought. Truly ye are gathered oftentimes together, (but by your favour to speak the truth,) yet I see not what fruit cometh of your assembling—namely to the church.

"Go ye now in the Spirit that ye have called on, that by the help of it ye may in this your council find out, discern, and ordain those things that be profitable to the church, praise unto you, and honour unto God, unto whom be all honour for evermore.—Amen."

A man far from advanced in years who could deliberately write passages far severer than these which occur in his Convocation Sermon, would be unlikely to shew more timidity in his extempore effusions; but Colet seldom wrote his sermons, and even ascended the pulpit without notes. He appears to have entertained a low idea of his own compositions, and probably felt how much they owed to his look and accents. The fiery globule struck from steel may kindle a conflagration as it falls, yet appear the moment afterwards a dull and inconsiderable atom. Some of the effects of Colet's sermons on illustrious auditories, well able to distinguish between sound and sense, although often related, could not well be omitted in a review of his character as a

preacher, as they prove that others did not concur in his modest opinions.

Being appointed to preach before Henry VIII. on Good Friday, 1512, he treated of Christ's victory over death and the grave, exhorting his hearers to fight manfully under the Captain of their salvation, and to come off more than conquerors. He proceeded to apply this by urging upon his hearers the duty of conquering those lusts whence came the embroiling of states and princes, the wars and fightings among men. The worldly and wicked, he said, who fought with each other from hatred and ambition, and were hurried on to mutual slaughter, did not fight under the banner of Christ, but under the devil's ensign. It was hard to die like a Christian in the day of battle—with hands imbrued in blood, and surrounded by everything to stir up stormy and vindictive passions, to die in that charity without which no man shall see the Lord. In conclusion, he exhorted those who professed to follow the standard of their Saviour, to imitate him in his lowliness and peaceful spirit, rather than an Alexander or a Cæsar. Henry listened with evident emotion, and Colet's enemies hoped that his hour was come; but the King, in a private audience, treated him with great respect, and having persuaded him to preach on the circumstances which might justify a war, dismissed him graciously. For the sermon which resulted from this interview, he gave him public thanks, and observed, "Let every man choose his own doctor, but this shall be my doctor."

Such was the pulpit style of one of the most eminent low churchmen of his day. Fisher, Bishop of Rochester, may be regarded as one of the best specimens of the high churchman.

The fate of this eminent prelate has rendered his name familiar to every reader; but he occupies a far less conspicuous position as an orator or a scholar, perhaps even as a man, than he held in the eyes of his contemporaries. Erasmus calls him a true bishop and a true divine. Henry considered him the most learned man in Europe, and made him his ally in his controversy with Luther. The continuator of Fleury says—"C'est dans une étude approfondie del' Ecriture sainte et des peres qu'il avoit puisé sa science théologique;" and a cursory examination of his works will convince any one that he was not ignorant of any of those doctrines which reformers brought into prominence—certainly not of Luther's "*articulus stantis aut cadentis ecclesiæ*."

Under these circumstances, it is a curious feature in his sermons, that in scarcely a single passage is there that direct and obvious reference to Christ as the operating cause of man's salvation, which, however the doctrine may have been abused and vulgarised, is one no preacher can surely be justified in keeping out of sight. Christ in his forbearance is sufficiently displayed; but the mode in which he is made unto us wisdom, righteousness, sanctification, and redemption, is taught with an obscurity so great, that one may doubt how far the hearers profited by it. He did not see things exactly with Colet's eyes.

But if to feel deeply the extent of human weakness—to deplore the

baneful effects of sin—to extol the divine compassion—and exhort to repentance and a life renewed with faithfulness and fervour, be to preach the gospel, Fisher preached it thus far as the following extract attest, with considerable power :—

“ That man were put in great peril and jeopardy, that should hang over a very deep pit, holden up by a weak and slender cord or line, in whose bottom should be most wild and cruel beasts of every kind, abiding with great desire his falling down, for that intent when he shall fall down anon to devour him : which line or cord that he hangeth by should be holden up and staid only by the hands of that man to whom, by his manifold ungentleness, he hath ordered and made himself as a very enemy. . . . .  
 . . . . . If now under me were such a very deep pit . . . and that there be nothing whereby I might be holden up and succoured, but a broken bucket or pail, which should hang by a small cord stayed and holden up only by the hands of him to whom I have behaved myself as an enemy and an adversary, by great and grievous injuries and wrongs done unto him, would ye not think me in perilous condition ?—yes, without fail. Truly all we be in like manner ; for under us is the horrible and fearful pit of hell, where the black devils in the likeness of ramping and cruel beasts doth abide, desirously our falling down to them. The lion, the tiger, the bear, or any other wild beast, never layeth so busily wait for his prey when he is hungry, as doth these great and horrible hell-hounds, the devils, for us . . there is none of us living but is holden up from falling down to hell in as feeble and frail a vessel hanging by as weak a line as may be. I beseech you, what vessel may be more brittle and frail than is our body, that daily needeth reparation, and if thou refresh it not anon, it perisheth and cometh to nought ? . . and therefore Solomon, in the book called Ecclesiastes, compareth the body of man to a pot that is brittle, saying, ‘ Remember—have mind on thy Creator and Maker in the time of thy young age, or ever the pot be broken upon the fountain. . . .  
 Oh, good God ! how fearful condition stand we in if we remember these jeopardies and perils—and if we do not remember them we may say oh, marvellous blindness !—your own madness never enough to be wailed and cried out upon. Heaven is above us, wherein Almighty God is resplendent and abiding, which giveth himself to us as our Father, if we obey and do according to his holy commandments ; the deepness of hell is under us, . . our sins and wickedness be afore us ; behind us be the times and spaces that were offered to do satisfaction and penance which we have negligently lost ; on our right hand be all the benefits of our most good and meek Lord, Almighty God given unto us ; and on our left hand the unmeasurable misfortunes that might have happened if that Almighty God had not defended us by his goodness and meekness. Within us is the most stinking abomination of our sins, whereby the image of Almighty God in us is very foul and deformed, and by that we be made unto him very enemies. By all these things before rehearsed, we have provoked the dreadful majesty of him unto so great wrath, that we must needs fear lest that he let fall this line of life from his hand, and the pot of our body be broken, and we then fall down into the deep dungeon of hell.  
 \* \* \* \* \*

Number the sunbeams, if it be possible, and the mercies of Almighty God be more without end.”

#### THE VOCATION OF JOHN BALE.

THE following passage is taken from “ The Vocation of John Bale,” a work in which the Bishop enters, after rather a singular fashion, upon the reasons he has for concluding his calling lawful. After asserting



that every minister of God must have a vocation, and illustrating it from scripture and history, he enters more at large upon the introduction of Christianity into this country, and its depravation by the monks, who, "like lazy locusts, sprung forth from the bottomless pit" for the express purpose; but a blast from the Lord arose and dispersed the swarm. "That wonderful work of God, that noble prince, King Henry VIII., within this realm, by his royal power, assisted, after that he had given an overthrow to the great Goliaths of Rome; our most godly sovereign, Edward VI., for his time performing the same. The first, with noble King David, prepared the building of the Lord, but this other, with the wise King Solomon, to his power made all things very perfect."

This introduces the story of how he was called to the bishopric of Ossory—his endeavour to escape the charge—his journey with his wife and a servant to Bristol, and his voyage to Waterford—his ride to Knochtrower, and his supper at the house of Adam Walsh, commissary-general for this diocese. The parish priest supped with them, who boasted that he was the son of William, the last abbot of the Whitefriars, and seemed not to understand why Bale should recommend him never to mention a circumstance he thought so honourable to himself again.

He then describes his consecration by the archbishop of Dublin, George Bowne, of whom, in the same paragraph, he speaks as "that great epicure;" and in a few sentences further on adds, opposite his title, the emphatic words, "a beast," by way of marginal note. He proceeded to preach incessantly, and was never conscious of an ague that affected him while in the pulpit. He could not persuade his priests, however, to preach or marry. The former they could not do; and as for the latter, they only answered, "What! should we marry for half a year, and lose our livings!" alluding, of course, to the probable decease of Edward.

The week after Easter he preached twelve sermons; and "having established the people," as he thought, "at Kilkenny, he left it for Holmes Court, where he remained until Ascension Day. On the 25th of July the priests flocked to the taverns singing—*Gaudeamus in dolio*—for news had come of the death of Edward. The next day, Thomas Hothe, a justice, came to the cathedral and demanded a communion in honour of St. Ann; and on hearing that Bale had prohibited its celebration, except on Sundays, discharged the priests from their obedience to the bishop, as he said—"The blasphemous blindness of this beastly papist" prevailed,—although the next day Lady Jane was proclaimed, from which he blamed Bale for absenting himself.

Insurrection and the proclamation of Mary followed. But to return to the cathedral. The prebendaries wished Bale to walk in procession with cope, mitre, and crosier. He explained to them that it was against his conscience to comply; urged them not to compel him to deny Christ; and taking a Testament in his hand, and going to the market-cross, he enforced the duty of obedience to princes before a great multitude. He seems to have winked, however, at a compromise.

Two aged priests bore one the mitre, and the other the crosier before him, "making three procession pageants of one;" and he, on the other hand, inflicted on them what they liked as little. "The young men in the forenoon played a tragedy of God's promises in the old law at the market-cross, with organ playings and songs very aptly. In the afternoon, again, they played a comedy of St. John Baptiste's preachings, of Christ's baptizing, and of his temptation in the wilderness, to the small contentation of the priests and other papists there."

On Bartholomew's day, Bale, who saw whither events were leading, preached his last sermon on "I am not ashamed of the gospel of Christ," &c., dined with the Mayor, and retired to Holmes Court, but the lawless peasantry, and the no less lawless nobles, one of whom, the Baron of Ossory, was very anxious to get possession of the episcopal residence, Holmes Court, made his escape thence both necessary and dangerous. On the last of September, five of his servants and a girl 16 years old were set upon and slain near his house; his horses were all stolen, and but for a body of soldiers sent by the Mayor of Kilkenny to rescue him, he would, no doubt, have been killed in his own house. From thence he went to the castle of Lechline, and thence to Dublin. After a good abuse of old George, the archbishop of that see, he contrived to embark, and had nearly got to sea, when the ship was seized and robbed of everything by a Flemish pirate; he was taken on board the Rover, and after a number of strange escapes, conveyed to Holland. The pirate had four owners, one of them was a man fearing God, and his wife a woman of much godliness also; he and the other three kept him safe till they got fifty pounds for his ransom.

"I have been in journeys and labours, in injuries and losses, in pains and penuries; I have been in strifes and contentions, in rebukings and slanderings, and in great danger of poisonings and killings; I have been in peril of the heathen, in peril of wicked priests, in peril of false justices, in peril of traitorous tenants, in peril of cursed tyrants, in peril of cruel kerns and gallowglasses; I have been in peril of the sea, in peril of shipwreck, in peril of throwing over the board, in peril of false brethren, in peril of curious searchers, in peril of pirates, robbers, and murderers, and a great sort more.

"St. Paul also rejoiced that God had so miraculously delivered him from so many dangerous jeopardies, and spareth not to report them, (2 Cor. xi. 12,) why should I then shrink, or be ashamed to do the like, having at God's hand the like miraculous deliverance? Are they not left to us for example, that we should do the like when we feel the like? . . . He in the city of Damascus being laid wait for by the lieutenant of King Aretha, was let down at a window in a basket, and so escaped his hands, (Acts, ix. ;) I, in the city of Dublin, being assaulted of papists, was conveyed away in the night, in mariner's apparel, and so escaped the danger, by God's help. When Paul's death was sought by certain Jews at Jerusalem, the upper captain there commanded two under captains in the night to convey him to Cesarea with 200 soldiers, 70 horsemen, and 200 spearmen, and so to deliver him, (Acts, xxiii. ;) in like case, when the priests, with Barnaby Bolger and others, had sought my death at Holmes Court, the good *suffren* of Kilkenny, with 100 horsemen and 300 footmen, brought me thither in the night, and so delivered me that time.

"As Paul, against his will, was put into a ship of Adramyttium, coupled with other prisoners of Jewry, conveyed forth in Italy, and there safely delivered, (Acts, xxvii., xxviii. ;) so was I and my companion Thomas, against our

wills, taken into a ship of Zealand, coupled with French prisoners, conveyed forth into Flanders, and so at the latter safely there delivered. As their ship was caught between Candia and Melita, and could not resist the winds, so was ours betwixt Milford Haven and Waterford: as they had an exceeding great tempest upon the sea, so had we likewise; as they were without hope of safeguard, so were we also; as they feared Syrtis, or dangerous sandy places and rocks, so did we; as they were almost famished and drowned, so were we. As God comforted them, so did he us; as they were, in conclusion, cast into an island, so were we into St. Ives, in Cornwall; as the people shewed them kindness at Malta, so did they us at the said St. Ives; as Paul gave thanks, and brake bread among them, so did we also; as the captain, Julius, courteously intreated him, and gave him liberty to go unto his friends at Sidon, and to refresh him, so did our captain use us very gently, with all favour and liberty; as Paul was stung of a biting viper and not hurt, so was I of that viperous Walter, most unjustly accused of treason afore the justices there, and yet, through God's deliverance, not hurt; as he appealed to Cæsar, so did I to the throne of God. As great dispicions (disputations?) were among the Jews at Rome concerning Paul, so were there afterward among the shippers in our return to their ship concerning us. As the soldiers gave counsel to kill the prisoners, so were there some of our men that gave counsel to have drowned us for our money, and of some to have delivered us up to the council of England, in hope of great rewards. As the brethren met Paul with rejoicing at Appii forum, so did they me in divers parts of Dutchland, and lauded God for my so miraculous deliverance." (Fol. 7, preface to the 'Vocation of J. Bale.)

"I was put into it against my will by a most Christian king, and of his own mere motion only, without suit of friends, meed, labour, expenses, or any other sinister means else. By his regal power and authority, which both were of God, (Rom. xiii.) was I both allowed and confirmed, and net all unjoyfully received of the people, which causeth me in consequence to judge my vocation just."

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## SACRED POETRY.

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### SACRED LATIN POETS OF THE FIFTEENTH, SIXTEENTH, AND SEVENTEENTH CENTURIES.

#### NO. I. LÆVINUS TORRENTIUS.

Much attention has lately been paid to the beautiful hymns of the early Christians, and to those of later ages, preserved in the various breviaries and missals of the Catholic Church. And while, doubtless, they are far more worthy of our study than those of any single writer, however eminent his piety, or admirable his genius, there is yet a class of authors who by no means merit the oblivion to which they have been consigned—the Latin ecclesiastical poets who have flourished since the revival of learning.

Various reasons, no doubt, have caused this general neglect: their number, the scarcity of their works, the worthlessness of many, the voluminousness of all. The *Deliciæ* alone of the French, Dutch, English, German, Hungarian, and Italian poets, who wrote from 1450 to 1600, comprise five and twenty volumes—duodecimo, indeed, but very thick and very closely printed; that is, are much longer than all

the classical authors, Greek and Latin, put together. And when I add that the *Deliciæ* extract only a few lines from many, and a few pages from most, of the bards whom they commemorate, and that the poetry of the hundred years intervening between 1600 and 1700 is much more voluminous than that of the time which they embrace, the reader may form some faint idea of the immense volume of modern Latin poetry.

Out of this vast mass, many passages are of eminent merit; and I propose in the following papers to bring forward a few specimens of these forgotten bards. I do not intend to give any further account of the life of the poet under consideration than is absolutely necessary to enable the reader to understand the time in, and the circumstances under which he wrote.

I proceed, without further preface, to the subject of the present paper.

LIVIN VAN DER BEKEN, better known by his Latinized name, LÆVINUS TORRENTIUS, was born at Ghent, in 1525, and educated at Lausanne. He studied civil law and antiquities at Rome; returning to his own country, he was employed in several embassies; having taken holy orders, he became Bishop of Antwerp, and finally Archbishop of Mechlin, where, however, owing to the troubles of the times, he was never enthroned. He died in 1595. He is best known to modern scholars as a commentator on Horace; but his fame as a Latin poet stood high among those of his own times. His poems appeared at Plantin's press, in the year 1594. They are all of them sacred.

The first part of the volume consists of hymns, or rather a hymn in three books, on the birth of the Saviour, probably the longest lyric poem ever composed. The *Alcaic* measure, which our Archbishop adopts, is managed by him with great dignity.

After stating his subject, the poet glances at the fall of Adam, which made it necessary for the Salvation of man that a Saviour should be born into the world.

“ Posterity for that one crime  
Must suffer to the end of time,  
And shew the guilty stain :  
The lustral torch, the sprinkled wave,  
The thousand victims slain,  
They cannot give, they never gave,  
Hope for the future ; nor could save  
The captive from his chain.  
Till leaving Heaven's eternal height,  
He, God of God, and Light of Light,  
Came down to dwell below ;  
And gave for erring man his breath,  
And by his death redeemed from death,  
And by his woes from woe.”

We are then carried at once to the Annunciation, and to the joy which pervaded Heaven at that moment. There is, however, a most misplaced reference to the release from their torments of Sisyphus and Ixion; but Torrentius is seldom happy in his classical allusions.

More worthy of quotation is the description of the Old-Testament worthies:—

“ The patriarch band that could not rest  
Amid the chorus of the Blest,  
Till the drear land, by death possest,  
Should feel the Victor's might ;  
Prescient of that glad day when He  
Should captive lead captivity,  
Looked with unwonted joy to see  
The coming of His light.”

The joy and astonishment of the Blessed Virgin are beautifully illustrated by a simile:—

“ So, when to quell some barbarous foe,  
The only son, so dear,  
Girds on his sword and bends the bow ;  
If to the mother's ear  
The messengers of passing woe  
Bear the sad tale that he is low :—  
When he himself is near,  
Unharmed, and safe, and all her own ;  
Albeit her arms are round him thrown,  
Albeit the cause for fear is flown,  
She cannot chase the fear ;  
Until to listen, feel, and see,  
Turns to calm joy her ecstasy.”

Hence we are carried, following the order of history, to the visit paid to Elizabeth. I might quote much that is beautiful in the journey, in the paraphrase of the Magnificat, in the description of the three months' visit, and the return. I will, however, confine myself to the account of the Celestial Convoy which accompanied the Blessed Virgin home:—

“ Scarce had Her feet the threshold passed,  
Before sweet sounds were on the blast  
Of heav'nly minstrelsy :—  
And Angel Cohorts, passing fair,  
Made vocal all the desert air,  
And all the wondrous journey share  
With sounds of choral glee ;  
Through valley, path, and mountain brow,  
Till Nazareth receives Her now.

“ The wonders deepen that I tell,  
My answering song must louder swell—”

exclaims the poet at the opening of the second book. A description follows of the general peace then prevailing over the earth, and of the general expectation that some mighty event was about to happen. The transition to the Mantuan bard is very pretty:—

“ Then, where the Tiber, noble stream,  
Cleaves, glittering in the sunny beam,  
Etruria's fair domain ;  
The bard of Mantua tried no more  
The song that oft had pleased before ;

The leafy honours of the grove,  
 The rustic toils, the shepherd's love ;  
 But while across the plain  
 His gentle charge securely stray,  
 Crop the green herb, or join in play,  
 He struck a nobler strain :  
 A mightier age, he cried, is nigh ;  
 Fulfilled the ancient prophecy ;  
 A Royal Babe descends from high,  
 Descends on earth to reign ;  
 The *Virgin* comes ; She comes, so long  
 The subject of Cumæan song."

Next follows the journey to Bethlehem ; the full conflux to the town ; the thankfulness with which even the deserted stable was accepted by Her who was so soon about to become a Mother. It is remarkable that, in describing the birth of our Saviour, the poet should have made use of the very same metaphor which has been adopted by Beaumont in his now almost neglected poem, *Psyche* :—

" And as through clear and crystal glass  
 The sunbeams, all untainted, pass,  
 Most beautiful, most bright ;  
 While yet to wind and winter rain  
 Impervious stands the crystal pane ;  
 So He, the Very Light,  
 Knew in His Birth no sinful stain,  
 And spotless still doth She remain."

The book ends with an address to Bethlehem :—

" And though my song be all too weak,  
 The glory of thy name to speak ;  
 For who can boast like fame divine,  
 Bethlehem Ephratah, with thine ?  
 I pause to bid thee hail :  
 Eye of the land that flows with wine  
 And milk, all lovely Palestine,  
 Within thy lowly vale  
 Rose He, the Saviour, for Whose brow  
 I wreath the votive offering now."

The birth of the Saviour has taken place, and, recovering from Her astonishment, the Blessed Virgin at first hardly dares to perform all the offices of maternal love for Her Lord. But experience teaches Her to throw off this fear :—

" His human weakness must confess  
 His need of human tenderness ;  
 A fleshly tent like ours He knew,  
 And all its wants and sufferings too ;  
 His thunders shake the solid sky,  
 He holds the earth at rest ;  
 Yet there, an infant, doth He lie  
 Upon His mother's breast !"

Here the poet pauses awhile, to draw from this wonderful history its great moral ; which, though its force be somewhat weakened by a reference at the beginning to *Persius's* "*Et farre litabo*," is not without its beauty :—

" O, when thou seest thy Lord so low,  
 Subject to pain, and girt with woe,  
 Subdue thy swelling soul ;  
 And meditate, if He whose sway  
 Myriads of angel powers obey,  
 Whose mighty hand the heavens display,  
 By Whom the planets roll ;  
 If thus He lay in cot obscure,  
 Meanest among the very poor,  
 What lesson taught He, this beside,  
 ' Oh ! what have we to do with pride ?'  
 Shall we, the creatures of a day,  
 Sprung from the dust, and formed of clay—  
 Shall we so precious then esteem  
 The very shadow of a dream ?  
 With haughtiness and anger tost,  
 At honours gained, or honours lost ?  
 Just as the infant cries in vain  
 For some fond plaything he would gain.  
 Here thy home is not. To the skies  
 In winged meditation rise,  
 And strong in patience, lift thine eyes  
 To God's protecting hand ;  
 But trust, and venture, and confide,  
 And lean on Him, and nought beside,  
 And He Who took our woes shall guide  
 Unto the promised land."

The last lines will strongly remind the German scholar of Schiller's beautiful little poem entitled " Longing ;"—

" Du muss wetten, du muss wagen,  
 Denn die Götter leih 'n Kein Pfand ;  
 Nur ein Wunder kann dich tragen  
 In das schöne Wunderland."

The next collection of poems is a book of hymns on the " Infancy of Jesus." It treats of the following subjects :—the Circumcision, the Epiphany, the Flight to Egypt, the Martyrdom of the Holy Innocents, the Purification, the Teaching in the Temple, the Obedience of Christ to His Earthly Parents. Like the former poem, these hymns form a regular series, but the connexion is much slighter, and the measures employed, though all lyrical, are all different from each other.

The flight into Egypt opens with some peculiarly Horatian stanzas.

" The sleepy murmur of the rill,  
 The flowers that gird the brow of Spring,  
 The grotto cool, the shady hill,  
 Where wild birds sweetest sing ;  
 These are the homes belov'd by rest ;  
 In courtly bands 'mid palace halls,  
 Full seldom is she found a guest ;  
 The glitter of their walls,  
 The Tyrian purple on the brow,  
 The gnawing canker of the heart,  
 The inward pang, the outward show,  
 Compel her to depart."

From the hymn on the Feast of the Holy Innocents I quote a few lines:—

“ Hail ! then, sweet band of Innocents ! hail, ye !  
 By death so rudely torn  
 From all the joys of opening life ; for He  
 Of Virgin Mother born,  
 Himself the Flower of Virgins, so to grace  
 The spotless Virgin band,  
 Amidst that lovely choir allots your place  
 In Heaven's eternal land.  
 Now, where in pure and milky brightness glows  
 The fair sidereal way,  
 Where the bright grape drops nectar, and the rose  
 And lily bloom alway,  
 Ye, who from mighty tribulations came,  
 Have found a sweet repose,  
 Tread in the snowy footsteps of the Lamb,  
 And follow where He goes.”

A hymn on S. Stephen's Day is eminently beautiful. The following are some of the concluding stanzas :—

“ And as the first-fruits of their crop  
 The pious rustics bear,  
 That He, who brought to pass their hope,  
 His own might freely share ;  
 So Christ, Whose dying words ordain  
 That he must suffer, who would reign,  
 Appointed thee, of all His train,  
 The first to tread the road  
 By which, as following ages fly,  
 Myriads, whose names can never die,  
 Shall put off their mortality,  
 And hasten to their God.  
 They, not by might, and not by power,  
 O'ercame in that last dreadful hour,  
 But Hope, fair pilgrim, went along,  
 And bade her warriors to be strong,  
 And Faith leads on their dying eye,  
 To visions of eternity,  
 And Love, who flings her easy chains  
 O'er heathen realms and barbarous plains,  
 Carries them forward till they stand  
 Triumphant in the heavenly land.”

And again :—

“ Feebly he lifts his dying eye  
 To the celestial plains,  
 And finds a consolation nigh  
 In death's severest pains.  
 Then, as beneath the stormy hail,  
 Some flow'ret wounded lies,  
 Its leaves are scattered to the gale,  
 It languishes and dies ;  
 So pass'd thy breath in one sweet prayer  
 For those whose malice brought thee there.”

But the elegies of Lævinus Torrentius are his most finished productions, and exhibit the most favourable specimens of his Latinity.



Their subject is the Passion of our Saviour. The following is the opening of the first :—

“Thou, Who for us the paths of grief hast trod,  
Man of thy Mother, of Thy Father God!  
Eternal Power! to Whom pertain by right,  
The Father's wisdom and effectual might;  
Whose strong right arm restrains the ocean tides,  
The stars created, and created, guides;  
Who rul'st each sweet variety of time,  
Evening's calm hours, and morn's ambrosial prime;  
What can the eye in Nature's beauties see  
That speaks not of Thy might, and lauds not Thee!  
Yet from Thy love far higher wonders flow,  
The mighty love that bade Thee come below,  
Lay by Thy glory, human woes to bear,  
And Very Man in man's affliction share.  
A God descends below, that man may rise;  
God dwells on earth, that man may share the skies;  
May soothe his sorrows in perpetual rest,  
Walk the bright streets, and dwell among the Blest.”

There are some noble lines on the Saviour's descent into Hell :—

“Yet, though His earthly toils and cares are past,  
Ere the third sacred morn can break at last,  
Leaving its partner in the peaceful grave,  
His Victor Soul must pass the infernal wave;  
And trampling down its monarch's tyrant sway,  
Snatch from the mighty chief a mighty prey.”

Addressing the liberated souls, the poet proceeds :—

“Follow the Victor-chief! the way untrod  
Shall cause no fear—ye tread the steps of God.  
Yet till superior to His finished woes,  
He seeks His Heaven, and leads you where He goes,  
Bear yet awhile His tarrying as ye may;  
Long though it seem, 'tis no unmeet delay;  
First He must comfort His afflicted train,  
And prove indeed that He is risen again.”

The original lines may serve as a specimen of the Archbishop's style :—

“Ante sed optato quam Lucifer emicet ortu  
Tertius, et venient quæ memoranda cano,  
Ferali linquens pendentia stipite membra,  
Spiritus infernas Victor adibit aquas;  
Debellanda illic sævi fera numina Ditis,  
Magnaque de magni præda petenda domo.  
.....

Itæ Duci comites! nondum via nota; sed Ipse,  
Ipse per insuetum vos bene ducet iter  
At vobis patrium donec conscendat Olympum,  
Et Secum pariter vos super astra venat,  
Interea læti selectis sedibus una,  
Ferte brevem—multis prodent illa—moram;  
Dum Sese sociis et dum manifestus amicis  
Approbat, haud falsam versus in effigiem.”

Further on the poet says—

“Commands He patience, though the pain be sore?  
 He leads thee forth where He hath gone before :  
 One cause alone could bring Him from the sky—  
 A cause of love—to suffer and to die.  
 Who will not, grateful, of His praises tell?  
 For the lost sheep the generous Shepherd fell,  
 The Husband from Her captor won his Bride,  
 Well-pleased, although it cost His heart’s red tide ;  
 And shall She, marking that dear torrent flow,  
 Deny Her Lord, asham’d to see Him low ?  
 Nor rather, link’d in closer union, yield  
 Her all to Him Whose Blood hath won the field ?  
 And doth the high command so mighty seem,  
 That formed the world ? ’Twas mightier to redeem.  
 For God to die, that man might taste of bliss,—  
 The miracle of miracles is this !  
 He opes the heavenly mansions ; bend the knee !  
 He bore those pangs, that realm He won, for thee !  
 Though earth and all the powers of hell combine,  
 His triumph was a shadowing forth of thine.

Of our poet’s two epics, the *Christiad* and the *Pauliad*, I shall say nothing, because the former shares the failure of all such attempts to treat a theme too high for man ; and the latter—the work of the writer’s old age—is the feeblest of all his poems. I shall conclude these specimens with an elegant simile from the former. In describing the determination of a noble mind to make its last its most glorious days, the poet says :—

So, when the painter burns to wreath his name,  
 By one great master-piece, with deathless fame ;  
 When noblest art and richest colours meet,  
 And the fair picture all but stands complete,  
 He tasks his mightiest faculties of soul  
 To their full strength, to consummate the whole ;  
 That no false colour, that no broken line,  
 May mar the conduct of the full design.  
 At length his hand the last completion gives,  
 He drops the pencil—and the canvass lives !”

## CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions of his Correspondents.

### ON THE APOTHEOSIS OF THE CHURCH.

SIR,—The reproach of *mysticism* is variously applied in religion. It originally had reference to the pagan initiations, in regard of their obscurity and secresy. In that sense Weishaupt’s people, though mere rationalists, might be called mystic. Sometimes it is applied to the practice of allegorizing the Scriptures. Such an use of the word is

unconnected with doctrines; for it is the great vice of that practice that it will, with almost equal ease, support any doctrine. But the true modern sense appears to be, an heretical disposition to seek for or to inculcate an union, more or less absolute, of man with God, attainable through channels other than the Catholic church, or by means, rites, and discipline, other than her ordinances; or, if it relate to persons anterior to or out of the Christian dispensation,\* then by any *ἑτεροδοξία*, and means or channels not appointed to them. It has usually been found connected with pantheism; and its tendencies are to represent men as ultimately reabsorbed into one Being.

There exist some reasons for supposing the Egyptians to have held that Osiris, their principal god, was the Great or Universal Man, and that every lesser man was of that great one, and actually became Osiris at his death. The dead man† was certainly called Osiris, represented as him, and invoked as him. Even the four minor deities, sons of Osiris, invoked the dead man as their father Osiris. The mummy cases represented the person of Osiris, and were called the coverings of Osiris, ‡ *Osiriades Peribolæ*. The modern Hermetics are of the same spirit. To obtain re-union with the Universal Being and participate of its nature and life, by feeding upon its essential element, is the object of perhaps their greatest, and certainly their worst dissembled, secret. When their numbers were thinned and their credit almost exhausted, Swedenborg, an avowed pantheist, reproduced the principle of those dread mysteries in a strain analogous to that of their school, and not in that of his own subsequent school, in his book "De Cultu et Amore Dei." § He relates how this earth, orbis noster, was a *suâmet humo quasi elevatus*, and formed a most enchanting forest, in which every bush and leaf and fruit exhaled fragrance from all its pores, *etc., etc.* *Hic erat deliciosus ille hortus Paradisus dictus, in summâ ætheris regione, ipsâque viciniâ solis, situs, etc.* *Lucus erat totus Pomarium.....Hic erat PARADISUS IN PARADISO.....* In ejus medio erat Pomus, quæ omnium pretiosissimum portabat ovulum, in quo tanquam in cimelio natura seipsam cum supremis suis potentiis et copiis, consummatissimi Corporis initia futuris, recondebat. *Hæc Pomus ex eo dicta fuit Arbor Vitæ.* The Supreme Mind, or Sun of Life, infused into this noble treasure or egg, a super-celestial form or soul. That soul was ardently desirous, quemdam mundulum seu microcosmum, ad effigiem maximi, condere, sed non ex nihilo. Yet it was still but an egg, modò adhuc ovum erat. But the *Arbor Vitæ* ramum suum, qui *aureum* hoc et vitale gestabat pomum, in lenem et facilem se explicabat uterum. The Sun infused his rays into the ultimum hoc *sui* mundi ovum. At last the parturient branch deposited on the ground its burthen, the complete man. He was the ripe fruit of the Tree of Life. The whole of this work|| appears to me to be purely Rosicrucian, or Hermetic, and in

\* This takes in the Zoharite, Suffee, &c.

† See the Antiquities of Egypt, p. 111, 2.

‡ See Damasc. Vit. Ividor. ap. Phot. Bibl. p. 343, Berol.

§ Part i. c. 2, ss. 32—38. Lond. 1745.

|| I suppose the strange romance about Eve in part 2 to be connected with the mystic nuptials of Virgin Sophia. But as usual, thicker darkness veils that part of the subject, and the wedding is less accessible to us than the banquet.

the vein of Boehmen and Co., and not to be in form a Swedenborgian book. Mahomet was not a Mahometan when he was driving the camels of Khadjah; nor was Swedenborg a Swedenborgian until he had hit upon his new method, of which this production lacks the characteristics. I do not remember seeing this volume in the lists of books translated in France and England by the members of the New Jerusalem. If it is not translated by them, perhaps it ought to be by others. Afterwards, under his ministry of the Second Advent and Day of Judgment, and in his books of "Angelic Scriptural Correspondence" thereto appertaining, extending from 1749 to 1771, which are the Swedenborgian\* portion of his writings, he propounded the strictly corporeal, or at least organic, anthropomorpheity of the First Being; or Deus Pantheus—the aggregate humanity of heaven, (meaning by heaven the divine humanity of the Lord) or the existence of an Homo Maximus,† under whom all lesser men are comprehended, and by virtue of whom they are human; and an eucharist,‡ comprehending in itself the whole of the church and of heaven, and the whole of the Lord, both as to his humanity and as to his divinity, and in which the Lord unites himself to the man, and the man to the Lord. Such, in substance, was the Swedish revival of the mysteries of Osiris, Adonis, &c. The late Mr. Hope, in his eccentric work on the Prospects of Man, expressed his belief that all individual or lesser men would be ultimately combined into one all-comprehending human being. His looking forward was to a sort of Homo Maximus. But he wrote all this more as a philosopher than as a religionist. Neither is it apparent from what particular sources this idea (certainly not a novelty) was derived into his cultivated mind.

I believe few errors have rooted deeply and branched widely, which have not filched some truth that imparts to them their vegetative power. We may do a service to those evil ones who practise the aucupium animarum, by keeping back and hiding from mankind a part of that truth to which they are entitled, of which they cannot wholly renounce the idea, and which the hæresiarch claims (not without colour) the merit of restoring to them. So churchmen, by too much hiding the doctrine and discouraging the teaching of the first resurrection, the kingdom, the restoration of Judah and Jerusalem, and all that relates thereto, have retarded (under Providence) the conversion of the Jews, and on particular points seem actually to put them in the right. I fear that, by hiding and discouraging the doctrine of "an union of man with God, attainable through the

\* Divine Love, &c., c. 288, and *passim*.

† Quod Universum Cælum in uno complexu referat unum hominem; quod unaquævis Societas in Cœlis similiter; quod inde unusquisque Angelus sit in perfectâ formâ humanâ; et quod hoc sit *ex Divino Humano Domini*. Vide Arcana Cœl. n. 59 ad 67, 68 ad 72, 73 ad 77, et 78 ad 86, cit. de Ult. Jud. p. 6. Quod Universum Cælum referat Unum Hominem, qui ideò Maximus Homo Vocatur, Vide de Telluribus, p. 6. Inferno, n. 59. Il n'y a même que le Seigneur qui est Homme proprement dit, &c.—Latouche Abregé, p. 2.

‡ Latouche, *ibid.* p. 216. Theol. Univ. pp. 437, 441. To the eucharist he has adapted Angelic Correspondence of the most horrid nature that ever human tongue dared to utter; correspondence not unknown to his precursor, Boehmen, but which even he forbore to apply to the subject *thus*.

catholic church, and by means of her rites and ordinances," we may be offering an encouragement and some sort of an excuse to mysticism, as I endeavoured to define it in the outset. By not hiding either that doctrine or the prophecies of the kingdom, of course I do not mean a perpetual harping upon them in pulpits without reserve or respite—but the promulgation of them in due season and just measure. It is true that we hear much, and many may think we hear unto satiety, of having Christ, of being joined to him, and in unity with him; and at times we hear some talk of his church being his mystical body. But we rarely hear that stated as a good logical proposition; for both the subject and the prædicate are used vaguely, equivocally, and indeterminately. If we follow out such phraseology we generally find it resolved into each person's faith, piety, and moral improvement. It is but of an *ens metaphysicum*, and not of an *ens naturale*. Or, if it even relate to the soul substantially, and not only to its operations, it is to individual souls separately. Moreover, the body seems to have no part in it. This latter is a serious gravamen, and a theme of just complaint to authors of the school of Jacob Boehmen.

But the mystical body of the Lord is a reality, and not a mere phrase. None of the great things of God is more clearly shewn to us than is *our* Homo Maximus. For, though it is possible for a violent hand, moved by a pre-determined intention, to warp and force aside all those sayings from their purpose, it is impossible so to do with any consistent rejection of the analogous rationalism of Arius, Nestorius, or Socinus. In the first to the Corinthians we read, "There is a natural\* body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual. The first man is of the earth earthy; the second man *is the Lord from heaven*. As is the earthy such are they also that are earthly, and as is the heavenly such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I shew you a mystery."† Adam had only a soul vivified or quickened; but Christ had also the godhead, which is living and quickening. Whereby his body or flesh, howbeit real, was not natural. The first man's body is both natural and earthy; it was so in him, and is so in us the offspring of his body. The second man's body *is the Lord from heaven*. It is spiritual, non-natural, and sub-

\* In what precise sense the rubric now appended to the communion service intends to use the epithet "natural" I have never been able to discover, and sincerely avow my entire ignorance.

† The division into verses is of *absolutely no authority*; yet perhaps nothing exercises so great authority over men's minds as that division, and the division into chapters. They who study merely a verse and chapter Bible, in some sense study a spurious one. These last words, pointed with a semicolon, are carried on to verse 51, and made the preamble to words far less, if at all, mysterious, instead of the peroration to the preceding great mysteries.

limited from earthiness by virtue of the Hypostatic Union; and through it the elect obtain spiritual bodies. But not "*through it*" in a forensic or moral sense, as by means of His good precepts, availing intercession, &c.; for that utterly confounds the whole argument. Adam's sin is the proportional to Christ's merits, and the [sentence of] death in him to the [meritorious] making alive in Christ. But Christ's actual imparting of his non-natural body to his elect is the proportional to Adam's transmission of his earthy or natural body to his consubstantial progeny, mankind. We bear the *eikōn* or image of the earthy, not by mere similitude, (which, being of another, either may or may not be,) but by form, which is of ourselves, essential to us and causative of us; and we have the image of the celestial (if we have it at all) as really and formally, or else we have it not SO. All this would be clear enough, but for an imaginary necessity, and consequent predetermination to get rid of it.

Above we have read that natural, Adamical, and earthy "flesh and blood cannot inherit the kingdom of God." Our Lord also spoke to Nicodemus of those who might enter that kingdom. "Except a man be born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Our Lord *might* have confined his discourse, as most men limit their interpretations, to the moral concerns of the soul, its faith, charity, holiness of thoughts, and the like; but he certainly *did not*. The two births must be of the same, or no palingenesia is stated in that clause of the discourse. If the [natural] flesh born of that flesh continues to be that flesh, there is no change; but as there is a change promised, it must be into the spiritual flesh, born of the "quickening Spirit," which quickening Spirit is "the last Adam," and "the Lord from heaven."

As those passages cannot be taken for mere allegories, conveying psychological and ethical ideas, it follows (in some cases probably, and in others evidently) that such interpretation will fall short of the scope of these other passages. "He that heareth my word," &c., is *passed from death into life*, John, v. 24. "If a man keep my saying, *he shall never see death*.....Thou sayest, if a man keep my saying, *he shall never taste of death*.....Whom makest thou thyself?.....Before Abraham was, I am." John, viii. 51—8. "Whosoever is born of God .....His seed remaineth in him.....We know that we have passed from death unto life." 1 John, iii. 9, 14. "Your life is hid with Christ in God," Col. iii. 3. "I live, yet not I, but Christ liveth in me," Gal. ii. 20. "To sit with me *in my throne*," Apoc. iii. 21. "Have tasted.....the powers of the world to come," Heb. vi. 5. "We know that if *our earthly house* of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be *clothed upon with our house* which is \* from heaven," 2 Cor. v. "The glory which shall be revealed *in us*†.....The manifestation of the sons of

\* And "is the Lord from heaven."

† Εἰς ἡμᾶς, better thus rendered in our version, than *to us*, as some have preferred.

God..... We groan within ourselves, waiting for *the adoption*; to wit, the *redemption of the body*," Rom. viii. 18, 23. "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself," Phil. iii. 21. Indeed, so great a truth must enter into and tinge the sense of numberless passages. But above all it is desirable to read without rationalistic prepossessions, or the quibbling spirit of polemics, what was said in the dialogue at Capernaum.

"What sign shewest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat. Then Jesus said unto them:

"Verily, verily, I say unto you, Moses gave you not [the\*] bread from heaven. But my father giveth you the true bread from heaven. For the bread of God is he that cometh down from heaven, and giveth life unto the world.

"Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them:

"I am the bread of life. He that cometh to me shall never hunger, and he that believeth on me shall never thirst. . . .

"Verily, verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread, which came down from heaven. If any man eat of this bread he shall live for ever. And the bread that I will give is my flesh, which I will give for *the life* of the world.

"The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them:

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. *He that eateth my flesh and drinketh my blood dwelleth in me, and I in him.* As the living Father hath sent me, and *I live* by the Father, so he that eateth me, even *he shall live by me.* This is the bread which came down from heaven; not as your fathers did eat manna and are dead; he that eateth of this bread shall live for ever.

"These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can bear it?"

It seems to me impossible to disconnect this conversation from the words written by the same apostle in his Revelation to the angel of the church of Pergamos—"He that hath an ear let him hear what the Spirit saith unto the churches: To him that overcometh I will give to eat of *the hidden manna*."† Nor, methinks, can those last words be taken otherwise than synonymous with those addressed to the Angel of Ephesus—"He that hath an ear let him hear what the Spirit saith unto the churches: To him that overcometh will I give *to eat of the tree of life*, which is in the midst of the paradise of God."

Thus we make the further collection, that As that man liveth by

\* Vulgo *that*. But the original has no *that*.

† This passage strikes my mind as one much opposed to such a fixed consubstantiation as conveys the body and blood of Christ to the impious man, and permits them not to recede even from Tantalian lips. For if so, he that *overcometh* not may eat the hidden manna. I do not know if this has been remarked before.

means of *His* union with *the living God*, so the elect have life by *their* union with *Him*. Which carries us a step onward; for perhaps our previous views of the case would have been satisfied by a *derivative* consubstantiality, like that of our natural bodies from those of Adam and Eve, without a real subsisting union. And we also collect that the ordinance of eating the body and drinking the blood of Christ is the mean appointed to the adults of the holy church for perfecting that vital union. But we cannot hazard the assertion, that it is the sole mean provided for that purpose (except as regards them only, to whom alone it is so propounded) without involving ourselves in difficulties.

It is to be added, that the prize offered to the Ephesian Christian who overcometh is called "eating of the Tree of Life," thereby asserting and establishing some conformity between the Christian eucharist and the fruit of that original tree. It behoves us to find that conformity if we can. The penalty denounced against Adam should he eat of the Tree of the Knowledge of *Good and Evil*—i. e., of *God's final causes*—was, to die; in the day when he ate thereof he should surely incur death. This penalty was not any metaphorical sort of dying, like a death unto righteousness, being dead in sin, or such like. It was expressly that he should return unto the ground out of which he was taken; that, being dust, unto dust he should return. But that sentence was unexecuted so long as he could approach the other tree; for he could still "take of the tree of life, and eat, and live for ever." He was excluded from approaching that tree, and that exclusion was the execution of his sentence, and the very form of his mortality. It was life in the strictest sense of the word, and an exemption from returning unto dust, that the Tree of Life conferred. Manna, on the contrary, was only "bread from heaven to eat;" and as food it averted death by famine; but was no elixir vitæ. Accordingly, the Tree of Life is placed in *direct* analogy with the body and blood of Christ, the latter being *positively* called the Tree of Life. Whereas manna (which our Lord had himself depreciated, saying, "Not as your fathers did eat manna") is placed in a qualified analogy, marking the difference; for it is called *the hidden* manna. It is "*the true* bread from heaven," invisible and inscrutable; not eking out the days of mortality, but giving the true life immortal. From which distinctions it results that Christ in the sacrament is verily such, in that respect, as the fruit was of which the cherubim kept the way.

But the main object at present is the incorporation (and not merely *derivative* consubstantiality) of the elect with the Second Adam. It is to shew the real, and not moral, incorporation of the faithful into the divine humanity of Christ, and the consequent apotheosis of the church. That truth, which was in some measure revealed in the discourse of Capernaum, was afterwards strongly enforced. After the abrupt departure of Judas Iscariot, our Lord in his consolation to the disciples said—"Because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you." John, xiv. 19, 20. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, *as We are*." John,



xvii. 11. "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me; and the glory which thou gavest me I have given them, that they may be one, even as we are one, I in them and thou in me; that they may be made perfect in one." John, xvii. 20—3. It appears to me a vain effort to attempt explaining away the force of these words, as applicable to the elect, and at the same time to maintain all their force against Arius or Socinus. If men's unanimity with Christ, obedience to him, love of him, harmony of mind and thoughts with each other and with his, were all that is here prayed for of the Father, or promised by the Son, nothing more can here be predicated of the Father and the Son in respect of each other. It is a failing argument to say that *Sicut*, AS, is a word admitting of degrees, and does not necessarily imply equality of degree: as, for instance, "Be ye perfect as your Father which is in heaven is perfect," does not express an equal perfection. That conjunction certainly does not imply equality of degree; but it does imply homogeneity, or the equality of kind. And those popular interpretations which are limited to conversion of the mind and temper, set forth an unity purely metaphorical and completely heterogeneous to the unity of the divine Persons. It must be added that the words of our Lord are not allusive and casually dropped, but elaborated in every way, and dwelt upon heavily; so that he who will not receive them, rejects them at his own venture. "In that day," (the Lord had said, "I will come to you," and denotes the day of his second advent,) "in that day" we shall doubtless know all things meet for our knowledge, much better and more clearly than we do at present. But if there be one thing more than another of which the disciples could even in this life form a tolerable idea, it was of that metaphorical unity with Christ which consisted in their faith and love. But the mystery which, until "that day," will not be felt or comprehended by the heart of man, is the consubstantiality of Christ's humanity and that of his elect; in which they are in one sense dead, by ceasing to have a life of their own, but live his life and his immortality, as the Galilean who is contained in Christ's person lives the eternity of the Increate Word and of the Holy Trinity.

We have yet to observe, that the doctrine of a metaphorical and moral unity meets only one part of the case. It only gets rid of that part of Christ's awful declarations which hinges on the word ONE. But they have another aspect, which popular interpreters do not touch by borrowing that Socinian gloss. These passages exhibit in its strongest shape the doctrine anciently\* called the *περιχώρησις*, or that of the mutual in-being or inter-penetration of the inseparably distinct divine Persons. "That....as thou, Father, art in me, and I in thee, that they also may be one in us," &c. "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Here

\* See Newman's "History of the Arians," p. 189. The oriental pantheists describe their identification with God by the same words of reciprocation, "the indwelling, and the being resided in." See *Asiat. Res.* xi. p. 413.

arises no question of a common parlance or customary phrase, such as, *unity of temper, united in love*, and so forth; but the language is most high, theosophical, and remote from human usage, and the language which most sorely presses the Arian and the mere humanitarian. For they are hard beset to shew how the Son is in the Father, as well as the Father in the Son. By the superaddition of the mutual *περιχώρησις* to averments of unity incapable of being metaphorized, every avenue of evasion seems closed.

The Theanthrope becomes to our faith the *homo maximus* by taking up into his humanity the whole number of the faithful. He is in them, and they in him, as he is in the Father; and so they are one both in him and in the Father, "One in Us." But I have already said that the *sicut*, though requiring homogeneity, does not imply equality of degree. And our feeble discernment may even now perceive a point of inferiority in the degree of oneness. There is mutual in-being between Jesus and his people, as there is between the Father and the Son, "Ye in me and I in you." But there is no such interpenetration of the elect one in another. In other words, their unity with him is absolute; but their unity each with other results from, depends upon, and exists in, their unity with him, as that of radii is in their common centre, or as twins are united by distinct umbilical cords to one parent. That one consideration, independently of others, may suffice to keep down any tendencies to an heretical mysticism and self-deification; and perhaps even to avert from these remarks some of the odium of popular prejudice and alarm. For it shews that the elect of Christ, however "complete in him," can never obtain "the fulness of the Godhead bodily," (Col. ii. 9, 10;) or receive the Spirit "not by measure;" or obtain or have ought except immediately from his fulness. To this purpose it is most important to remark, that we do not, as it seems, receive a promise of being made divinely immortal (if I may thus term it) by one operation and out of hand. Nicodemus seems to be referred to the hour of Christian initiation for the commencement of that change in "the flesh that is born of the flesh;" the process seems to be always going on, and not perfected until the hour of final beatitude. Adam had never been forbidden to pluck from the Tree of Life; therefore we may in reason suppose that he had done so. And he was removed from it that he might not by repeated visits to it feed the lamp of his life, and so live on without end. In like manner, the tree of life tralatitiously so called, or eucharist, was not offered in Patmos to the conquerors of the world once for all, but as a repeated and recurring bread of immortality, like the daily bread of mere life. Lastly, in the remotest eras of prophecy, after the delivering up of the kingdom to the Father, and the last or general resurrection, and the passing away of this heaven and earth, and after the cessation of these our sacraments, which only "shew the death of Christ" so long as "*until his coming*," the tree of life will feed the servants of the Lamb with the rich variety of its fruits, and preserve them from all ailments by the virtue of its leaves. Rev. cap. ult. Nothing can more forcibly shew that the apotheosis of the church, her true and real union with Christ, and his and her *Περιχώρησις* in her

and in him, never admits a moment of even apparent independency, nor can any of her members, even in the days of their highest glory and perfection, indulge a moment's dream of *αὐτάρκεια*. Eternally nursed with the milk of life, they are never weaned.

We are naturally led on to say a little upon the great bridal mystery. Those who reject all these realities, and resolve them into moral and intellectual effects, wrought upon the minds of the individuals, and made one by logic and in *the species*, must have almost too much of that mystery. Could they divest their thoughts of reverence, and listen freely to their taste, they would think it excessive, if not in Saint Paul, at least in the Book of Canticles. If nothing lies at the bottom of it, but merely a metaphorical *prosopopœia*, that book has certainly all the hardness of digestion which is leading weak stomachs to reject it. But that is strong enough which was written to the Ephesians: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it....so ought men to love their wives *as their own bodies*. He that loveth his wife, loveth *himself*. For no man ever yet hated *his own flesh*; but nourisheth and cherisheth it, *even as the Lord [does] the church, for we are members of his body, of his flesh, and of his bones*. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church." This memorable passage seems to me to leave the mere metaphorist in an awkward position. By a mere figure of sacramental language, strained to the utmost in those words, we are "*members of Christ's body, flesh, and bones*;" by another mere figure of poetical personification, Christ is bridegroom and the church his bride; and these two metaphors put together, render marriage a great mystery concerning Christ and the church, and the love of our wives a sacred duty. Those who will repudiate *things* as too hard for them, and substitute *words*, must be content to swallow very hard sayings, and, in the matter of hardness, may gain little by their bargain. Christ and his church (in her invisible purity hereafter to be manifested) fill up the idea of the *homo maximus*, so far as it hath place in true religion; and she is that part of it which consists of the elect. Here again recurs the principle of dependence, obedience, and inferiority, even in the highest glory and most intimate union. But we must carefully remember that St. Paul's cause or reason for strict nuptial union is entirely distinct from that alleged by Christ. The latter (as I pointed out in my former letter)\* related as far back as to the bisexual unity of Adam when first created, *ἀρσενόθηλος* and so *θεοείκελος*; in which argument neither love nor obedience could have any place. But the former relates to the legal union of man and woman, and therefore love and obedience become prominent topics. The latter related to an hypostatic union in Adam, and therefore it is entirely inapplicable, and consequently unapplied, to the union of Christ and his elect, which it is superfluous to say will never be hypostatic. But the former

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\* See April Number, p. 383.

offered such a similitude as the concerns of our mortal life can have to those of the eternal life, hidden with Christ in God.

That unity which is a characteristic of the immaculate bride is the unity of the elect in Him. "My dove, my undefiled, is but one." She looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners; not to behold her is mental blindness, and to contemplate her without awe is temerity. It is reasonable to think that a marriage with her God must imply some kind of an apotheosis in her, some existence made homogeneous or con-natural with his. If her humanity, or that of the elect her members, were still a natural creature, and *κτίσις*, she could not (to our thinking) endure to approach the unveiled and final glory of God manifest in the flesh, but would rather shrink and perish in the Beatific Vision—*ἀποθανοῖσα βρόμῳ κεραυνῷ, τανύθειρα Σεμέλα*. "There shall no man see me, and live." Even so much as was manifested to Saul, and that for a moment, made him sick and blind. But the second Adam *is the Lord from heaven*, and that man will be able to see the Lord and live, who *is the Lord*, and to exist in his manifested presence, who exists in *Him*. St. John himself (1. 3. 2.) warrants this way of reasoning: "it doth not yet appear what we shall be, *but we know that* when He shall appear we shall be like Him, FOR we shall see Him as he is." We may approve the same reasonableness, by a more strictly philosophical process. For how can we reconcile evil with the Creator? And where, in what topic, do we place the undeniable optimism of his work? In the essential and inherent imperfection of all that is created—in other words, of all *that is not God*. So saith Leibnitz, the origin of the sin of Adam\* proceeds from the original imperfection and limitation of creatures, which prevents their being gods. But if the caducity of man was inherent in the supralapsarian conditions of *not-godness*, it seems to follow in a due course of reason, that he can be perfected and made holy in no other way than by making him be God. How that truth is taught by our Lord and his apostles, and how it is to be held by us orthodoxly and catholically, I have partly endeavoured to shew.

Our ignorance is, most especially, of itself. People ignore nothing so much as the extent of their ignorance. They vainly imagine they understand words, because they have often heard them, and things, because they have often seen them. But they *feel* their inability to explain what has not become familiar to them, and therefore cry out against it. This is the fountain of unphilosophical incredulity. The idea propounded may be as reasonable, or it may be more so than its contrary; and it may not be a juster cause of wonder than other things which have ceased to excite that passion. But although not at variance with externals, which is objective wonderfulness, it may be subjectively strange and monstrous, from its want of harmony with the casual contents of the vulgar mind. So a black swan is surprising on the Strymon, and a white one in a duck pond. But when ears shall have well accustomed themselves to the sound of

\* Opera, vol. i. p. 28.

words, the truth conveyed in them will be pronounced even clear, palpable, obvious to the meanest capacities, and much that it really is not. And those are changes gradually operated, but incessantly going on. Therefore, I think it possible that these observations may not be quite useless, although few out of the many may now receive them with favour, or even with toleration. H.

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#### MORAL RESPONSIBILITY.

DEAR SIR,—Will you permit me to reply *very briefly* to the letter in your last number upon the above subject?

“Vindex” has controverted a very ingenious fallacy, but he has entirely misunderstood “Ves.” The source of his mistake appears to be the circumstance of his having supposed that by the words *moral responsibility* I meant *moral freedom*. This will soon appear. In the first place it is not *man* that I compare to a vessel, but that *atmosphere of grace* in which every Christian lives and moves and has his being. “Vindex” imagines that I say a very foolish thing indeed—viz., that man is responsible to God for the way in which he *feels*, i. e., for what takes place in his own heart, but not for what he *does*. I should rather be inclined to say (though I do not say it) that man is responsible for what he *does*, but not for what he *thinks* and *feels*: since, generally speaking, thoughts and feelings are, as such, only temptations. What I say is this, Man is responsible to God for what takes place within the atmosphere of grace, but not for what takes place beyond. God only can tell exactly where this atmosphere leaves off. Some men—men of extreme sensibility—can never do anything wrong without sinning, because they can never entirely shake off this merciful endowment; others, on the contrary, men of obtuse feelings, or who are of God designedly deafened by the cry of occasion, so that they cannot hear at all the voice which leads the saint to the hermitage, are persons employed by God to do actions which the well-informed Christian must pronounce unchristian, but which the doer in question may regard as things excusable, if not necessary to be done, and therefore remain whilst he does them just as good a Christian as the individual who could not do the same things without sinning grievously. What I say is this, it would be sinful in a person such as I imagine “Vindex” to be, to go to church without intending, or, when there, endeavouring to pay the least attention to the service; but that God would be well pleased with the conduct of an aged and decrepit woman who, unable to do anything more than signify her wish to be conducted to church, should, in effect, do the same thing. In other words, I am in the habit of suspecting that the command, “Judge not,” points directly to this fact—viz., that regenerate *man is at once a fated and responsible being*. Self-contradiction is the only sign of dishonesty which justifies the act of charging a man with dishonesty; because here the man discovers that he is *knowingly* uttering a lie. Although the commandment, “Thou shalt not steal,” existed at that time among the Jews, yet the *Spartan* thief cannot be said to have

acted disobediently, simply because he was not aware that any such commandment existed; in other words, because, by the light under which he lived, thieving was not forbidden. He was *destined* to be a thief, and *therefore* stole with impunity. Whatever we do in unconscious obedience to the law which is *next* to us (no matter what that law may be) we are destined to do. Eating is neither a sin nor a virtue, because what we eat, as a matter of course, we are destined to eat. Destiny is mute, but all powerful; it always moves us when we are not thinking of it. If I eat in *conscious* obedience to a law, I am not moved by destiny, but by my mind acted upon by the law, consequently I am, in this case, responsible for what I do—i. e., the act will be remembered; I shall hear of it again.

Permit me to add, in conclusion, that I do not agree with "Vindex" that the Christian is under the government of experience, that he is deterred from doing this action by the recollection or perception that it will lead to his hurt, or induced to do that by the perception that it will do him good. The Christian acknowledges no other law than the law of the Redeemer; and if, consequently, among other things, he were required at the age of twenty-one to cut off his right leg, yet told, at the same time, that he would not be punished for not submitting, or rewarded for submitting, to the painful operation, he would comply with alacrity. For why? The wishes of his Redeemer are *his* wishes, the heart of Jesus is *his* heart; none other has he to please. As the fleet limbs of the greyhound obey the desire of his eye, and take him like the wind after the scudding quarry, so the body of the real Christian speeds in obedience to the Saviour's will. Here it appears that, in speaking of moral responsibility, "Vindex" does not sufficiently consider *to whom it is* that we are responsible. He appears to think that my remarks were intended to establish the fact that we are *consciously* forced to do some things which we think evil, and therefore, that we are not to ourselves responsible for all that we do. This is a mistake. The phrase "moral responsibility," as I use it, means *moral responsibility to God*; and it is, I think, used in this sense by the "British Critic," in the short reply to my letter on "Colonel Mitchell's Argument against Promotion by Purchase," which gave rise to the letter commented upon by "Vindex." "Vindex" accuses me of saying that Napoleon, when on the rocks of St. Helena, would probably have been justified in saying, "It is not *my* fault, but the fault of Heaven, that I am here." But this I never have said, nor, with the principles I at present profess, could say. I said something very different from this, as "Vindex" may learn by reading attentively the two letters upon the subject which you have kindly published. The first occurs at page 554, in the Number for May. The most vivid illustration of my meaning, however, is contained in the pamphlet before alluded to; so at least I think—though you, who were, with the "British Critic," misled by it, will probably not agree with me. I regret that I should be so soon again compelled to apologize for the obscurity of my style.

I have the honour to be, Sir, your obedient servant,

VELES.

PAPAL EXACTIONS IN BRITAIN CONSEQUENT ON PAPAL  
DOMINION.\*

"Image-worship and Relics."

NO. IX.

SIR,—*"Vere est Anglia hortus deliciarum, vere nobis puteus ineshaustus,"* was the exclamation of Innocent IV. (A.D. 1245,) when reflecting on the vast sums of money which he derived from this country: "An exclamation," says an historian, "which indubitably proves this pope's *infallibility*." Connected with the doctrine of indulgences is *the worship and adoration of images and relics*, affording, as we shall presently see, another means of enriching the papal treasury. It may not, perhaps, be uninteresting to trace the origin and progress of the worship of images and the adoration of relics, both in the Christian world and in our own country—an inquiry which will clearly develop the dangerous tendency of the Romish practice. "As for worshipping of images," I quote from Bishop Hall, in his "*Old Religion*," a treatise dedicated to the diocese of Exeter, "we need not ascend so high as Arnobius, or Origen, or the Council of Eliberis, A.D. 305, or to that fact and history of Epiphanius, whose famous epistle is honoured by the translation of Jerome—of the picture found by him in the church of the village of Anablatha, though out of his own diocese; how he tore it with holy zeal, and wrote to the bishop of the place, beseeching him that no such pictures might be hanged up contrary to our religion—that of Agobardus is sufficient for us—*nullus antiquorum catholicorum*," &c. None of the ancient catholics ever thought that images were to be worshipped or adored. They had them, indeed, but for history's sake, to remember the saints by, not to worship them. The decision of Gregory the Great, A.D. 603, which he gave to Serenus, Bishop of Massilia, is famous in every man's mouth and pen: "*Et quidem quia eas adorari vetuisses*," &c. "We commend you," says he, "that you forbad those images to be worshipped, but we reprove your breaking of them;" adding the reason of both—"for that they were only retained for history, not for adoration." Bingham, speaking of the comparative novelty of image-worship, says, "The Romish church, to prove the antiquity of image-worship, have invented an apostolical council of Antioch, wherein not only the use but the worship of images is pretended to be authorized by the apostles; and the credit of this council is strongly defended by Baronius, and Turrian, and Binius, and many such over-zealous writers; but Petavius, and Pagi, and other writers of candour and judgment, give it up as a mere forgery, and freely confess that it is a fiction of the modern Greeks. Petavius also owns that, for three or four of the first ages, there was little or no use of images in churches. The silence of all ancient authors is good evidence in this case; and the silence of the heathen is a further confirmation. In the council of Eliberis, A.D. 305, there was a positive decree against

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\* The subject of "*Indulgences*" will be resumed in a subsequent paper.

them. One of the canons of that council runs thus :\*—"We decree that pictures ought not to be in churches, lest that which is worshipped and adored be painted upon the walls." Referring to the case of Epiphanius above cited, Bingham says, "That some storm against this passage as an interpolation of some modern Greek Iconoclast, which is the common evasion of Bellarmine, and Baronius, and others; but Petavius owns it to be genuine, and says images were not allowed in the time of Epiphanius in the Cyprian churches—"Non dum in Cypro, ubi habitabat Epiphanius, usitatum illud fuisse, ut imagines in ecclesiis hujusmodi proponerentur." We may here remark upon the testimony of a Romish writer, Cassander, that the ancients never approved of massy images, or statues of wood, or metal, or stone, but only pictures, or paintings, to be used in churches. This he proves from the testimony of Germanus, Bishop of Constantinople, and Stephanus Bostrensis, both alleged, in the acts of the second council of Nice, which shews that massy images, or statues, were thought to look too much like idols, even by that council. Cassander likewise notes that,† till the times of the sixth general council, the Synod of Trullus, at Constantinople, A.D. 683, the images of Christ were not usually in the effigies or image of a man, but only symbolically represented under the type of a lamb; and so the Holy Ghost was represented under the type or symbol of a dove. But that council forbade the picturing of Christ any more in the symbol of a lamb, and ordered it to be drawn henceforth in the effigies of a man. The following is the canon 82 :—"Whereas, among the venerable pictures, the *Lamb* is represented as pointed at by the finger of his forerunner, John the Baptist, which is only a symbol or shadow, we, having due regard to the type, but preferring the antitype, determine that he be for the future described more perfectly, and that the portraiture of a *man* be made instead of the old lamb." Johnson, from whom the above canon is extracted, remarks, with Cassander, that, "in that age pictures, not images, were in request;" and in the year 596, Bede describes Austin the monk making his first entrance into Canterbury with the cross and a picture of Christ carried before him, and singing a short litany." Bingham conjectures that "by this time the worship of images had commenced, A.D. 690; and therefore it was thought innocent to pay their devotions to the figure of a lamb;" but that it was not yet sanctioned by papal or synodical authority—that the practice was not permitted in this island, nor generally in the Christian world, especially in France and Germany, till a much later period, will be apparent from a brief recapitulation of the circumstances attending its establishment in the eighth and ninth century. In a sub-

\* "Placuit picturas in ecclesia esse non debere ne quod colitur et adoratur in parietibus depingatur."

† "Ex quibus apparet, Christum magis in typum agni, quam effigie humana depingi consuevisse, quod usque ad tempus sexti concilii generalis obtinuisse videtur; in quo statuitur, ut pictores in posterum non in agni typo, ut fieri consuevit, sed humano characterē, Christum expriment; et satis apparet ex scriptis Gregorii, quamvis ejus ætate superstitis in cultu sanctorum non parum invaluerat, tamen picturas tantum in ecclesiis admissas fuisse, non item statuas vel simulacra."



sequent paper, I shall consider at large *the introduction of image-worship into our own country*. As regards the subject in general, it may be remarked that, though the worship of images was condemned in the seventh century by pontifical authority, as it had on former occasions been denounced by Eusebius, Epiphanius, and the council of Elvira, though Serenus, Bishop of Massilia, had zealously opposed its progress, and though in the beginning of the eighth century the bishops, the pontiff, and the councils, attempted to stem the tide of popular superstition, still the current of idolatry, so congenial with human weakness and depravity, fostered as it was by the then existing practices of the church of Rome, overwhelmed or subverted all the barriers of ecclesiastical prohibitions, and the clergy, as well as laity, were hurried down the headlong stream. It was not till the year 726 that any vigorous attempt was made to disturb its sway. The worship of images and adoration of relics had become so notorious, that the Jews and the Saracens charged the Eastern Christians with idolatry. Leo Isaurus, advanced to the empire about the year 717, was so sensibly affected by this reproach, that, by an edict about the year 726, he commanded that images should be taken down and removed out of the churches; and by another edict 'made the refusal thereof capital.' Leo Isaurus dying, his son Constantine, surnamed Copronimus, pursued his steps; and about the year 754, called a council, consisting of three hundred and thirty-eight bishops, which met at Constantinople, and not only decreed against the worship, but also against the use of images in the churches." These princes met with great opposition, and especially from the bishops and people of Italy, encouraged by the deliberate resistance of the Bishop of Rome, Gregory II.; and a great schism was raised in the church, and factions in the state, insomuch that the Italians, and in particular the bishops and people of Rome, withdrew their obedience from the emperor, the tribute hitherto paid to him was refused, and his authority was never afterwards acknowledged in the ecclesiastical states. Constantine reigned thirty-four years; and during that period continued a zealous warfare against the introduction of images. He was succeeded by Leo, who\* died soon after his accession; and the education of his son, his successor, a boy of ten years old, as well as the direction of public affairs, was entrusted to the Empress Irene,† his mother. Immediately the religious policy of the palace was changed; no sooner was Irene possessed of the administration, than she gave private information to Adrian, Bishop of Rome, of her resolution to restore the use of images; and foreseeing that she should meet with great opposition from Paul, Patriarch of Constantinople, she obliged him to retire from that station, and enter

\* "A cup of poison, administered by the impious council of a perfidious wife, Irene, deprived Leo IV. of his life, in 780, and rendered the idolatrous cause of images triumphant."—Mosheim.

† "A second Jezebel; not less zealous for images, nor less scandalous and notorious for wickedness and cruelty. She put out the eyes of her son Constantine, gave herself up to follow wizards and sorcerers, put many good and innocent persons to death, and was, in short, a fit instrument to set up this doctrine of devils."—Note in Dupin, Cen. 8, p. 137.

on a monastic life, and put Tarasius in his room, whom, from a layman, she advanced to that patriarchate. In order to carry on her design, permission was granted by an edict to "discuss on the lawfulness of worshipping images;" whereas Baronius observes that before that edict of Irene and Constantine, the people, soldiers, and senate so strenuously opposed that doctrine, that no man was allowed to contend for or discuss the practice of image-worship. Aided by Adrian, Bishop of Rome, the empress summoned a council to meet at Constantinople, A.D. 786, with a view of annulling the decrees of the council of 754; but so strenuous was the opposition—the Eastern bishops and clergy, and the citizens and military men, contending that the matter had been already finally determined—that an insurrection ensued, and the council was dissolved. However, in the year following, the young emperor and his mother appointed a council to meet at Nice, in Bithynia, on the same subject; and accordingly, in September, 787, this celebrated council, the second council of Nice, entered upon the much controverted question. This council, which established idolatry as the law of the Christian church, is accounted in the East as the seventh and last general council, and its decisions completed the body of doctrine and discipline which constitutes the system of the Greek church. In this assembly the imperial laws concerning the new idolatry were abrogated, the decrees of the council of Constantinople reversed, the worship of images and of the cross restored, the adoration of relics sanctioned, and severe punishments denounced against such as maintained that God was the only object of religious adoration. In the fifth session they pronounced anathemas\* against all the breakers of images, against all that call images by the name of idols, or apply the texts of scripture against idols to the images in use among Christians, or refuse to salute them; and determined that the adoration of honour should be paid to them. (Concil. tom. 7, col. 390. Ed. Labbe.) And the better to illustrate the doctrines they delivered, or, as Monsieur Labbe expresses it, "that the fathers might the better reap the fruits of their labours," in the fifth session of this council they caused the image of our blessed Saviour to be brought into the assembly, and they all fell down and worshipped† it. The conduct of the prelates assembled at this council, in thus exemplifying their views, may possibly give us the best idea of the real sentiments of this body; and the second canon of the council of Frankfort, a council

\* "In quinto congressu, qui habitus est quarto nonas octobris eodem anno, iterum ex patribus proferuntur dictu, quibus imaginum cultum stabilire conantur; ut ex Cyrilli archiepiscopi Hierosolymorum catechesi, ubi Nabuchodonosor propter cherubim ex templo ejectum dicitur punitus; et inde colligitur, omnes esse damnandos, qui aliquod sacrum ex templo ejiciat. Et ex epistola quinta Simeonis Stelitzæ, ad Justinum juniorem, ubi indicatur, eos qui statuas et imagines imperatorum subvertunt, peccare; multo ergo atrocius eos delinquere, qui Christi et Matris ejus Mariæ statuas evellant; et ex libro Johannis Episcopi Thessaloniceæ, unde probant etiam angelos esse pingendos in ea forma, qua hominibus apparuerunt."—Magdebourg Centuriators, Cent. 8, cap. 9, page 604.

† "Legati Romani pronunciant, venerandam imaginem esse sequenti die in consessum adducendam, et ab omnibus salutandam, et quid de ea fieri debeat statuendum; et anathemata pronunciat synodus in diversum sentientes."—Magdebourg Centuriators, Cen. 8, cap. 9, page 607.

of three hundred bishops assembled by Charlemagne a very short time after, A.D. 794, for the express purpose of examining this important question, still more clearly represents the actual character of the Nicene decisions. The second canon states that "A question having arisen concerning the late council of Constantinople, (that is, the second of Nice, which had been commenced at Constantinople, by the empress, as we have before seen,) about the worship of images, in which council it was decreed that whosoever did not give to the images of the saints worship and adoration, as they give to the Divine Trinity,\* should be anathema. This is what the holy fathers of the council, who deny all such adoration, condemn, and have unanimously condemned." The doctrine of relics, decreed and published by the same Nicene council, seems no less surprising and unaccountable than that of image-worship. We learn, indeed, from the life of Gregory the Great, A.D. 600, that he entertained a reverential respect for relics, founded for the most part on their miraculous character; and that he was not ashamed to enforce so gross a delusion is clear from his answer to the Empress Constantina recorded by Fleury and Baronius. It remained, however, for the Deutero-Nicene council to sanction, by ecclesiastical decrees, so monstrous a superstition. By the fourth canon of that council it is required, "that such churches as had been consecrated without relics, should,

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\* The Romanists deny the correctness of this extract. Lingard, in his "Anglo-Saxon Antiquities," says, "A spurious copy of the canons of Nice was forwarded to Charlemagne, and transmitted by him to the prelates of the Germans, the Franks, and the Anglo-Saxons. Their piety," adds Lingard, "was alarmed at the impious assertion attributed to Constantine, Bishop of Cyprus, that the 'sacred images were to be honoured equally with the persons of the adorable Trinity.' Alcuin was commissioned to refute the blasphemy of the Greeks; and the synod of Frankfort equally condemned the heresy of the Iconoclasts, and the supposed decision of the Nicene fathers."—Page 291. Stillingfleet, refuting this objection, which was urged in his day, says, "that the council of Frankfort condemned the Nicene decrees, not out of misunderstanding their doctrine, as some vainly imagine; because, as Vasquez well proves, the copy of the Nicene council was sent to Charles the Great, who convened and was present at the Frankfort council, by Pope Adrian himself; because the acts of the Nicene council were very well known to the author of the book written upon this subject under the name of Charles the Great, and published by Du Tillet, at Paris, about the middle of the last century, which is acknowledged by their most learned men to have been written at the same time; because the pope's legates, Theophylactus and Stephanus, were present, and might easily rectify any mistake, if they were guilty of it; and because none of the historians of the time take notice of any such error committed by the council."—*Idolatry of the Church of Rome*, p. 83. See also Inett's "*Origines Anglicanæ*," vol. i. page 214.

† St. Gregory had a great veneration for relics, particularly for those of St. Peter and St. Paul. He refused to send some of them to the Empress Constantina, assuring her that "they were not to be approached without terror; that his predecessor, desiring to have some of the plates touched that were near them, was troubled with visions; and, endeavouring to change something at the sepulchre of St. Lawrence, the monks and churchwardens who searched for discovering it, died in ten days time; that the relics of the holy apostles are never given, but only a piece of stuff, or linen, which has come near their bodies is put into a box, which is sufficient, and has the like effect." Upon this occasion he relates many stories. He promises her "*some of the flings of the chain of Peter, if the priest who is appointed for fling them could have any; for this flie will not take hold when those who desire them do not deserve them. He sent everywhere some of these flings enchased in keys.*"—See authorities in Dupin, Cen. 6, page 87.

with the solemnity of public prayer, have relics introduced and deposited therein;" and, further, it decreed "that such bishops should be deposed as, in time coming, presumed to *consecrate new churches without relics*." Inett says that, "though the first canon of this kind emanated from the second Nicene council, yet it seems probable that the superstitious opinion of relics had been growing up in the church for more than a century prior to that council." He tells us that "the sixth canon of the council of Braccar, in Spain, held about the year 675, takes notice of and forbids a very odd and unaccountable honour which some Spanish bishops paid to the relics of saints, who, in their processions, caused the relics to be hung about their own necks; and being thus adorned, caused themselves to be carried in chairs by their deacons in their surplices." And before that, in the beginning of the same century, we find Gregory the Great appointing the depositing of relics in churches. But, adds Inett, the necessity thereof to give validity to the consecration of churches, and the penalty for a neglect of such practice, are wholly owing to the council of Nice. How far the worship of images and relics obtained at a subsequent period, not only in our own country, but throughout Christendom, will presently be considered; but even at this early period, the doctrine of relics, having now something that looked like the authority of the church impressed upon it, searching for the bones of such as had suffered martyrdom, or were upon other accounts esteemed saints, was regarded as a proof of deep piety and devotion, and became highly profitable to the monks and clergy. So rapid was the growth of this superstition, that we find Charles the Great, a year or two after the Deutero-Nicene council, taking notice of the practice of the monks, "running up and down with the bones and other relics of the saints, and under the umbrage of this kind of zeal, using all indirect means of gaining wealth to themselves;" and in the fifth, sixth, and seventh capitularies, he gives particular directions to his bishops "to suppress those their wicked practices." (Capit. Carol. M. Concil. tom. 7, col. 1168.) We have already seen that image-worship had received the sanction of synodical authority by the canons of Nice. The final establishment, however, of the doctrine and practice of worshipping images and relics, as it now obtains in the Romish church, was not effected either in the Greek or Latin church till nearly a century subsequent to that council. After the banishment of the Empress Irene, the controversy concerning images broke out anew among the Greeks, and was carried on by the contending parties during the greater part of the ninth century, with various and uncertain success. The Emperor Nicephorus seems to have pursued a middle course. His successor, Michael Curopalates, under the dictation of the priests and monks, persecuted with great severity the opponents of the Nicene decrees. The scene changed again upon the accession of Leo the Armenian, who abolished the decrees of the Nicene council in a synod held at Constantinople, A.D. 814, without, however, enacting the penal laws against idolatrous worshippers. His successor,

Michael,\* surnamed Balbus, was still more strenuous in his opposition against image-worship; and the zeal of his son and successor, Theophilus, went so far as to put to death some of the more obstinate supporters of this new idolatry. On the death of Theophilus, A.D. 842, the regency was entrusted to the Empress Theodora; and it has been truly remarked that, "as the first success over the reviving reason and religion had been obtained under the auspices of Irene, so the second and mortal wound was inflicted by the rashness of a woman." Theodora, in the year 842, assembled a council at Constantinople, in which the decrees of the second Nicene council were reinstated in their lost authority, and the whole East, the Armenians excepted, bowed down before the victorious images. No attempt was made by any succeeding emperor to check the practice, and the council that was held under Photius, Patriarch of Constantinople, in the year 879,† gave a further degree of force and vigour to idolatry, by "maintaining the sanctity of images, and approving, confirming, and renewing the decrees of Nice." The Greeks, in commemoration of the council of Photius, instituted an anniversary festival, which was called the "*Feast of Orthodoxy*." The triumph of images, notwithstanding the zealous efforts of the Roman pontiffs in their favour, was obtained with much more difficulty among the Latins than it had been among the Greeks. The greater part of the European Christians steered a middle course between the idolaters and the iconoclasts, between those who were zealous for the worship of images, on the one hand, and those who were averse to all use of them, on the other. In the council of Frankfort, above referred to, under Charlemagne, A.D. 794, while all worship of images was declared highly offensive to the Supreme Being, the opinion was expressed, that "images might be lawfully preserved, and even placed in the churches." Again; when Michael Balbus, A.D. 824, sent a solemn embassy to Louis the Debonnaire, to renew and confirm the treaties of peace, and charged his ministers in an especial manner to bring over the King of the Franks to the party of the Iconoclasts, Louis on this occasion assembled a council at Paris, A.D. 824, in order to consider the question, and it was resolved "to adhere to the decrees of the council of Frankfort." In process of time, however, the European Christians departed gradually from the observance of the

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\* The following epistle, addressed to the son of Charles the Great, Louis, Emperor of the West, by Michael Balbus, throws great general light on the ecclesiastical history of that age:—"Many of our clergy and laity, departing from the apostolical traditions, have introduced pernicious novelties. They took down the crosses in the churches, and put images in their room, before which they lighted up lamps, and burned incense, honouring them as the cross. They sung before them, worshipped them, and implored their succour. Many dressed the female images, and made them stand godmothers to their children. Some presbyters scratched off the paint from the images, and mixed it with the holy eucharist, and gave it in the communion; others put the body of the Lord into the hands of the images, and made the communicants take it out thence; others used boards with pictures painted on them, instead of an altar, on which they consecrated the elements; and many such like abuses were committed."

† Some date the institution of the "*Feast of Orthodoxy*" in the year 842, under the Empress Theodora, who re-established the authority of the seventh council.

Frankfort decrees, and fell imperceptibly into a blind submission to the decisions of the pope; or, to quote the words of Lingard, "in the lapse of a few years, under the authority and representations of the pontiffs, the Gallic prelates became divided in sentiment; by degrees they consented\* to a silent acquiescence in the doctrine of the Nicene council, and at last, the ceremonies approved by the popes were adopted in the churches of Gaul, Germany, and England." (Anglo-Saxon Church, page 294.)

T. C. HARINGTON.

*St. David's, Exeter, Oct. 3, 1842.*

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MATTHEW, xxvi. 37.

SIR,—May I venture to inquire of your more learned readers whether there is any objection to the derivation of the word ἀδημονεῖν, used in Matt. xxvi. 37, and translated in our version "to be very heavy," from ἀδημος, "absent from one's country," rather than from ἀδην, "sufficiently, to satiety," which the dictionaries usually derive it from?

The passage from Xenophon's Hellenics, 4. 4. 3. s. which is quoted in Raphelius, as illustrating it, bears no meaning inconsistent with this derivation: ἀδημονῆσαι τὰς ψυχὰς, "they began to be very anxious in their minds." Certainly the feelings of an unwilling exile, rather than of a sated voluptuary, would render this word appropriate and picturesque in the place which it occupies in the New Testament.

Your faithful servant,

C. W. B.

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AN EXCURSION.

DEAR SIR,—Change of air having been recommended to —, we set out in search of as much health, pleasure, and improvement as might fall to our lot. We were fortunate enough to fall in with the royal squadron off the Nore. All on board cheered lustily, and many doubtless put up a fervent prayer for the safety of our beloved queen. Wonderful are the ways of God! Out of weakness he ordaineth strength. It might have been thought that the British sceptre would have proved too heavy for a female's hand, just eighteen; yet we can now see that her sex and youth, accompanied as they have been with a wisdom above her years, and a courage superior to her sex, have done much towards raising feelings of loyalty and patriotism

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\* Milner, in his "History of the Church," speaking of Claudius, Bishop of Turin, who died in 839, says, "the cause which he espoused was still in part supported in the Western churches; and the Roman hierarchy was not yet able to establish idolatry in its full extent, and to punish all its opposers. It is proper to add that even the adversaries of Claudius did not insist on the worship of images; they only asserted that they were innocent and useful. So far were the decrees of the papacy from being owned as decisive through Europe. At the same time it must be confessed that the middle path, which first had the sanction of Gregory, and was afterwards confirmed by the Carolin books and the council of Frankfort, naturally paved the way for the gradual establishment of idolatry."—Vol. ii. page 7.

throughout the kingdom. Whence is this? Doubtless it is owing to His blessing who has said "Them that honour me, I will honour." We may, indeed, thank God that Victoria is our most *religious*, as well as most gracious queen.

One of our first visits in London was to the Temple church. The restorations going on in this beautiful sanctuary are well worthy of it; they do credit to the taste and liberality of all concerned. The beautiful altar screen—the chaste communion table and rails—the elegant marble columns now happily restored to their pristine beauty—the open seats of oak, elaborately carved and conveniently arranged both for sitting and kneeling—the painted glass, which is the richest modern glass I have seen—all these well deserve a passing tribute of admiration. An immense sum will be expended on these repairs; and I have heard persons ask, "Why was this waste made?" But, not to enter now upon the subject, whether Christians are not bound to adorn God's houses of prayer in a magnificent manner, as a mark of respect to the Sovereign we worship in them, I would merely mention that the greater portion of the money thus expended is spent in providing hundreds with employment and the means of subsistence. The restorations at the Temple and elsewhere have given rise to vast improvements in our arts and manufactures. The lost arts of painting on glass and of making encaustic tiles have started again into existence within the last few years. The supply has followed the demand. And I know not how money can be better expended than in employing of the labouring classes in adorning the courts of the Lord's house, "the place where his honour dwelleth." But over and above the pleasure we derived from witnessing the beauty of the restorations at the Temple church, we could not but rejoice to see the cross, the emblem of our redemption, and the badge of our profession, represented over the communion table; and the ceiling sumptuously adorned with different designs, all of them probably symbolical of the Christian faith, and characteristic of the ancient Templars. I heartily thank the benchers for having set the members of the church so good an example how to restore their temples, and for having put to silence the ignorance of foolish men, who could see nothing in the figure of the cross but an emblem of popery. No one has been hardy enough to accuse the modern Templars of a leaning to popery, or a bias to superstition.

When in London, I make a point of attending the daily service either at St. Paul's or Westminster Abbey as often as possible. During this visit, the morning and evening sacrifice of prayer and praise was suspended at St. Paul's, as the interior was undergoing repairs. I was not convinced that the lamp of God need have gone out, notwithstanding. The world will say clergymen have their churches whitewashed when they want to make holiday. A correspondent in your Magazine has drawn attention to the needlessly dirty state of the exterior. If a little of—not the rust of ages, but the smoke of London, were washed off, it would add greatly to the beauty of this majestic temple; and this purification might easily be effected by employing several of the fire engines to play upon it. This was done at Cambridge to the Senate House, under the savans there, and answered

admirably. I beg to recommend this to the consideration of the Dean and Chapter.

Our first Sunday was passed at Chichester. We attended the morning and evening services at the cathedral, and received the Lord's supper, which is now administered every Lord's day. The services were performed "decently," and, with one or two exceptions, "in order," and were well attended. I remarked the two candlesticks on the altar, and the device  $\dagger$ <sub>IHS</sub> on the communion cloth. The preachers wore the surplice. I mention these things to prove that the cry of popery, because some parish priests have restored them in their own churches, is most senseless and unfair. Drs. Maltby, Otter, Shuttleworth, and Gilbert, have been successively bishops of Chichester; they were no favourers of popery, and yet they sanctioned these things, which they would not have done, had they been contrary to the doctrine, discipline, or ritual of the church of England. At Ryde, we visited the chapel in which the Rev. W. Sibthorp ministered. It was built on low-church principles, and might have passed for a meeting-house; and as it was *never consecrated*, I do not see how it can be looked upon in any other light. When Mr. Sibthorp had become dissatisfied with Geneva, and was meditating a sojourn at Rome, he took just a *peep* at the Anglo-catholicism of Oxford. In this state of transition he expended 2000*l.* in ornamenting his chapel. His liberality is highly to be commended, but not so his taste. The walls are plentifully covered with texts of scripture: this is as it should be; but they are written on pieces of tin, cut into scrolls. The carpet at the communion table is of the gayest colours, more suited for a drawing-room than a place of worship. Altogether, there is about it a something which is symbolical of the state of mind of him who planned it. By-the-bye, how providential it was that when he went over to popery he did not take his chapel along with him. If he had, many of his congregation, brought up in low-church views, which lead men to transfer their affections from the church to the individual minister, would most probably have followed him. It is worthy of remark, as proving that Mr. Sibthorp was never a consistent high churchman, that he sold his chapel to a decidedly so-called evangelical clergyman, who has made several *great improvements* in the interior arrangements. For instance, the eagle, which served as a reading-desk, has been banished; the pulpit and desk have been restored to their original position, just in front of the altar; and the painted window over the holy table has been made to let down, in order to increase the accommodation by the addition of a room, which is used as a school, and for weekly lectures and missionary meetings. This has quite a novel appearance. The inventor should take out a patent to secure the use of it to his own chapel. We spent one morning in visiting Quarr Abbey. The situation is beautiful. The valley opens to the sea, and is surrounded by woods. We were struck with the beauty of what was once a chapel, and is now, alas! a barn. In the course of our ramble we came to a large unfinished house, built of the stone taken from the ruins. The entrance-door was lately removed from the



old chapel. Surely this perversion to common uses of what was once dedicated to God is not only a barbarism against taste, but sacrilege against God. It was one of the things that filled up the measure of Belshazzar's guilt, that he employed for his own pleasures the golden vessels which his father had taken from the Temple of Jerusalem, (Daniel, v. 2, 23.) None who believe that sacrilege eats into an estate as doth a canker, (Haggai, i. 4, 9, 10,) will be surprised at hearing that, owing to some unforeseen losses, "he who began to build was not able to finish it." As we walked amongst the ruins, and meditated upon the days that are gone, we could not but feel that the restoration of some religious houses upon Christian principles might be attended with the happiest effects. Some might afford an asylum for unprotected females, that they might, in the language of St. Paul, "attend upon the Lord without destruction." Others might be opened for the reception of men who were tired of the world, or unfitted for it; and some of whom might cheerfully occupy their time in visiting the sick, educating the young, instructing the ignorant, and comforting the distressed. Surely the day is not far distant when such religious communities, free from corruptions, and under the control of the bishop, shall be re-established amongst us. If this is popery, then were Cranmer, Ridley, and Latimer papists. We hastened through the natural beauties of the island, that we might spend the following Sunday at Winchester. The morning service commences at a quarter after seven. I found here a practice which has been recommended elsewhere—that the morning prayers should be separated from the Litany, and form a distinct service. After the third collect for grace, the minister proceeded to St. Chrysostom's prayer, leaving out the three prayers which are to be omitted when the Litany is read. At ten, the second service began with the Litany. This is an excellent arrangement, as it permitted the *whole* of the communion service to be read without wearying the congregation. This division of the services might be introduced with good effect in many large parishes, if the diocesan sanctioned it. The afternoon service commenced with an anthem, then the sermon, and afterwards the prayers. We visited the new church of St. Maurice, which has lately been rebuilt in very good taste. The altar railing is a beautiful specimen of the early English style; it was in the old church, but sadly disfigured. I cannot, however, help suspecting that it originally belonged to the cathedral, being very like some of Prior Silkstede's work, and was removed to make way for the present railing, which, though beautiful in its way, is evidently modern.

The next day we arrived at Hursley in time for the morning service at ten. We were most courteously entreated; and the day will long be remembered by us with gratitude and pleasure. We visited the new church in the hamlet of Ampfield, which is beautiful, both within and without, and does credit to the taste and liberality of Sir W. Heathcote. In the afternoon, we attended service at another new church, built at Otterbourne, and attached to the vicarage of Hursley. The pulpit and communion rails are of very elegantly carved oak. These two churches may well serve as models of what churches ought

to be. The rubric, which orders the morning and evening prayer to be used daily throughout the year, is faithfully obeyed in each of these three churches. If all clergymen complied with the rubric as closely as is done here, it would be a blessing to the whole country. During my stay at Winchester, I could not help feeling what a misfortune it was when the bishop's palace was in a distant part of the county. A cathedral without a bishop is like a body without a head. If the bishop resided constantly, and was supported by resident prebendaries, and all made a point of attending the daily service—if ordinations were always held in the mother church, then would our cathedrals again become a centre of unity to their respective dioceses, and we should never hear that sad and saddening question, What good do the cathedrals do?

On my return through London, I inspected the oak carving done by Messrs. Braithwaite's process: they had several very handsome specimens in their rooms. Amongst others, the altar rails of St. Maurice, which looked extremely well. For very elaborate carving, and for restorations, the invention will answer; but plain carving can be done by hand almost as cheap as by their process; and of course there is more originality and freedom in what comes from the hand. I also looked at the encaustic tiles, both at Messrs. Chamberlayne's and at Messrs. Wyatt and Parker's. These will make an excellent pavement for churches, and they may now be had of every pattern. How remarkably has the spirit of restoring churches called forth the skill and ingenuity of our artists and manufacturers! May the day soon come when all our churches, from the least to the greatest, shall be restored and adorned in a becoming manner; and may they be opened twice every day for public worship, that Christ's little flock, even though it consist but of two or three, (the number mentioned by Him who knew the end from the beginning,) may meet together in his name to join in prayer and praise, and to wait for his coming.

Yours truly,

L. F. P.

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#### THE REGISTRATION ACT.

REV. SIR,—In the recent numbers of your Magazine the attention of your readers has been called to the injurious working of the Registration Act, in consequence of the *names* of children being registered previously to their baptism; and people being in consequence taught to think less of the importance of this holy sacrament. Your correspondent in the August number has very ably argued that such registration of the *name* previously to baptism is not sanctioned by the Act, and I humbly submit that his view is correct. In addition to the arguments adduced by him, founded on the difference between the existing enactment and the one originally proposed, and on what passed when the measure was before Parliament, I would submit that *the Act, taken by itself*, does not authorize the course complained of. By the 18th section, the registrar is "required to inform himself carefully of every birth which shall happen within his district; and

to learn and register, as soon after the event as conveniently may be, *the particulars required to be registered according to the form in the said schedule A.*" The twentieth section makes it compulsory on the persons therein mentioned to give information, on being required, "*of the several particulars hereby required to be known and registered touching the birth of such child.*" The twenty-fourth section provides that "if any child whose birth shall have been registered *as aforesaid*, shall, within six calendar months after it shall have been so registered, *have any name given to it in baptism*, the parent &c. procuring such name to be given, *may*, within seven days after such baptism," deliver to the registrar &c. a copy of the certificate according to the form of schedule G.; and the registrar is then, "*without any erasure of the original entry*," to register that the child was baptized by such name. The registrar has clearly no authority to register more than "*the particulars required to be registered.*" Those particulars are, the date of birth, the sex of the child, the *name and surname* of the father, the *name, if any*, of the child, with other matters not bearing upon the present question; and there is a column left for the "*baptismal name*, if added after registration of birth." It is clearly contemplated by the Act that *a child* may be registered without having a name, while it is equally certain that *the father* must have a name. Now there are two ways of getting a name—by the holy sacrament of baptism and by reputation. As it is intended that the child shall be registered within forty-two days after the birth, it could not possibly have obtained a name by reputation, and if not baptized, it could therefore have no name to register. It will be observed that in the third column of the Act the words are, "*the name*," if any; in the fifth, "*the name and surname of the father*;" in the sixth, "*the name*," &c., of the mother; while in the last column we find the words "*baptismal name.*" Except on the assumption that the Act points to the two ways mentioned of acquiring a name, it would seem strange why the word "baptismal" was introduced; but looking at those two ways there is no difficulty. If a child shall, after registration, "*have any name given to it in baptism*," shall, in fact, acquire a "*baptismal name*," such name shall be registered, but a name acquired by "*reputation*" cannot be registered. A baptismal name is the only name of the child which, it appears, is recognised by the Act; and the twenty-fourth section shews that in baptism alone can the child get a name; the previous sections having provided for the registration of the "*name, if any*," this one provides for the registration of the name, if "*any name*" shall be given in baptism after registration "*as aforesaid*," which shews that no name can have been given "*as aforesaid*," before baptism, and that baptism is the only way in which a child can acquire "*any name*." But let us test the matter in another way. A father is *obliged*, on being required, to give information "*of the several particulars required to be known.*" Supposing he is applied to for such "*particulars*" (as your correspondent "T. B." was) before the baptism of the child, it surely cannot be contended that he is *obliged* to give *the name*, and if not, the name is *not* one of the "*particulars*" to be registered before baptism. I confidently

submit, then, that the registrar is not justified in registering the name of the child before baptism.

If this be so, there can be no reason for an application to the legislature for an alteration of the law, as the registrars can certainly be stopped in their schismatical and irreligious practices; the means to be adopted, however, for this purpose, whether by enforcing the penalty under the Act, or otherwise, should be determined on after careful consideration, and the attempt should rather be made by a body than by an individual. I would therefore suggest that a society be formed for the purpose, not merely of stopping the evil now under consideration, but also, as far as practicable, of guarding the interests of the church in any fresh measures which may be introduced into Parliament. At the present time this is much needed. No one can have forgotten the attempt made last session to legalize the incestuous marriage of a man with his deceased wife's sister; and yet how little did the country generally appear to know of the sinfulness of the proposed measure. Many other instances might be adduced to shew the importance of a well organized society for these purposes. I am aware that it may be objected that it is wrong to establish such a society within the church; and I for one would not think of proposing it, were it not that the church is shorn of her proper power, and is not allowed authoritatively to declare her views on any matter. She is kept powerless, as far as can be, by the State which was "nourished and brought up" by her, and now "has rebelled against" her. This being so, a society seems the only mode, humanly speaking, of sounding the alarm when religion is attacked. I would also suggest that this society should consist of the laity as well as the clergy; for though I trust the true sons of the church amongst the laity will never set up their own opinions on doctrinal or practical religious questions against the priesthood, still the *co-operation* of the laity might be useful. Should it be thought desirable to form such a society, I should be most happy to do my best to assist its objects; and remain, &c.,

A LAYMAN.

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#### PUBLIC SCHOOLS—ST. PAUL'S AND MERCHANT TAILORS'.

SIR,—In a letter in your last Number signed "Oxoniensis," he writes, "Perhaps some of your correspondents will be so kind as to tell us something of the manners and customs of Paul's and Merchant Tailors'." On the subject of nominations I have nothing to offer, nor do I know much about St. Paul's School. By the way, I see from a note that you say scholars are admitted to this school up to the age of fifteen. Is it certainly so? For I have been told that ten is the age beyond which boys are not entered. I think also that the boys at Merchant Tailors' are subject to a higher annual payment than 5*l.* and a few shillings. With respect to the latter, I am desirous of offering a remark or two which may, perhaps, attract the eye of some member of the distinguished company by which it is supported. Is there no possibility of transferring the school estab-

ishment to some locality in or near to the city where the boys shall be accommodated with a playground? Or, is it impossible that they should be marched twice or thrice a week to some open space where they may breathe freely, and be enabled to enjoy some of the ordinary sports of our English youth, which are not only conducive to health, and strength, and growth, but also to the formation of that manliness of character and bearing which distinguishes the Eton boys, for instance? What can be more dismal and confined than the region in which the school is situated? Were the sewerage of London not what it is, neither masters nor boys, one should think, could enjoy the least measure of health. This, then, is one point to which it seems desirable to draw the attention of the Merchant Tailors' Company. But again, and this is a matter as to which I rather seek than pretend to communicate information—it is, I believe, well known that a strong competition for university distinction is going on between the Harrow, Shrewsbury, and Rugby boys; and that of late years one chiefly hears of the academical achievements of the scholars of the two latter, with occasional exceptions in favour of young men from other schools, as in the case of one from Christ's Hospital in the present year. Now, as the chance of a boy's going off from Merchant Tailors' to St. John's, Oxon, is necessarily small, there being no foundation scholars, and all being, in this respect, on an equality, a parent having university views for his son must naturally desire that he should be qualified to compete successfully with others at another college. What I wish to know, then, is, whether the young men educated at Merchant Tailors' School are acquitting themselves satisfactorily when at college? Do we hear of them as first-class men, wranglers, and prize-men? Having lately made inquiry into the state of several schools, and having had my attention particularly called to Merchant Tailors', in consequence of what it may lead to, I feel anxious to be informed whether, as a Merchant Tailor boy might not "get St. John's," he was in general as well fitted by his previous education for either of the universities as boys brought up at any of our great schools? For, unless such were the case, it appeared to me that the mere chance of St. John's would not adequately compensate for any deficiency in classical or mathematical acquirement. But let me not for a moment be understood as insinuating that such is the case. The masters of Merchant Tailors' School are highly spoken of, and the school is generally mentioned in terms of approbation. The Merchant Tailors' Company, too, are always understood to take great interest in the welfare of their school. It struck me, however, when conversing with a gentleman who was well acquainted with the school, that there was hardly a sufficient *staff* of classical masters for the number of boys now educated there, which is said to be about 260. Sub-division of labour in teaching is, in my mind, the great secret of a diligent boy's progress. In order to insure correct scholarship, the *minutiae* of education should be much attended to; and I do not see how this is to be effected without the introduction of many masters in a school of many boys. An exercise, a theme, or a copy of verses, should be carefully examined; and a master should have time to

devote to this very important part of a classical education. But this cannot be efficiently performed where, perhaps, almost one hundred boys come under the eye of one master. Now, it certainly seemed to me that it would be not only some relief to the actual masters of Merchant Tailors' School, who must be very laboriously employed, but a decided advantage to the boys, if another classical master, at least, were appointed by the Merchant Tailors' Company. I admit that I write in much ignorance of the working of the school; and it may be that the arrangements are so judicious as to afford all necessary instruction to a boy. But I confess I much doubt whether it be possible for *four* classical masters, on some of whom also devolves the duty of teaching the mathematics, to do all that they themselves would desire to do for the boys. I think, also, from observation when I was myself at school, that very large classes exceedingly try the temper of a master. It leads sometimes to a very summary and expeditious mode of dividing the Gordian knot of education by corporal punishment, rather than by a patient inquiry and explanation; and I need not say that punishment of this kind should be the exception, and not the rule. Where a master has many boys under his charge, he cannot devote as much time as is desirable to the instruction of a class. His business is not simply to "hear a class," and to get through the lesson, but to impart a certain quantity of information to boys every time they appear before him, as well as to ascertain what they really know. Can a master do this unless a limited and manageable number of boys fall to his share in the ordinary routine of a school? I wish this subject were more and better considered than it commonly is—I speak now of schools generally,—and I shall not regret having troubled you with these observations if they lead, through any of your correspondents, to an inquiry into the state of our public schools, with a special reference to this point. The proportion of masters should be commensurate with the number of boys. Unless it be so, I do not see how the season of education can be as profitably employed as, with an adequate supply of masters, it might be made to be.

CAMBERNSIS.

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#### CHURCH DESECRATION.

SIR,—I send you the following most painful description of the impious desecration of a church, extracted from an account of "The Musical Festival at Newcastle-on-Tyne," in the Times of Oct. 1. The paragraph from which the extract is taken furnishing an account of the turning of a church into a theatre, for the morning entertainment of "the company" at the festival, is immediately followed by one which describes the fitting up of the theatre itself for their evening amusement in like manner. Surely, Sir, it is high time that such impious profanation of God's house should cease for ever; which,

even if they come not within the wording of the 88th canon, are, at any rate, not beyond its intention.

I am, Sir, your obedient servant,

WALTER BLUNT.

*Cheadle, Staffordshire.*

"The morning performances, consisting of sacred music, took place in St. Nicholas' church, which had undergone extensive alterations in the interior, in order to adapt it for the purpose. The orchestra was considerably enlarged, so as to accommodate the performers, and every obstruction was removed from the aisles, so as to admit of the uninterrupted ingress and egress of the auditory, whilst for the patrons of the festival a handsome and commodious gallery was erected over the altar-table, and covered with crimson cloth, which gave it a very elegant and comfortable appearance."

## NOTICES AND REVIEWS.

*The Ecclesiastical History of M. L'Abbe Fleury, from the second Ecumenical Council to the end of the Fourth Century.* Translated, with Notes, and an Essay on the Miracles of the Period. 8vo. Rivingtons.

SUCH is the title-page of a book which may be more properly regarded as two books in one binding. For a great many reasons it is a pity they are not separate. The persons who most deeply need some knowledge of church history will, in many instances, be deterred from reading this valuable and admirably got up portion of it, because it is made a vehicle for the dissemination of opinions they will suppose erroneous as matter of course. Far better would it have been to send out the translation alone, with its array of well-studied references, and, above all, without the curtailment threatened in future portions of the history—a measure which would appear most impolitic in the present state of affairs, and undo much good to be anticipated from the entire portion which is professed to be given here—than to give any occasion for saying that Fleury was a mere pretext for continuing the Oxford Tracts.

The objection thus taken, relates almost exclusively to the position of the essay. For differing very considerably from many of the author's views as to the consequences of admitting miraculous powers in the early church, and on many other points, the writer considers it an admirable production. Looking back a few years, when Mr. Irving's doctrines were popularly canvassed, it is impossible to forget the absurd tests which were proposed to exclude his alleged performance from the class of miracles. So far did the anti-Irvingite feeling extend, indeed, that books were published and sanctioned by names of high standing in the church, requiring that every miracle, to be *true*, should have such evidence as Douglas, Middleton, Leslie, &c., had proposed as absolutely impossible in a false one. A great deal of this mistaken concession to an erroneous philosophy is cleared away, and a good service done to the church. For as a writer, at the juncture above alluded to, observes, so many false canons were getting hold upon men's minds as to the evidence of miracles, that should the church's Head revisit her with miraculous interpositions, we should be too much blinded with our prepossessions to discover his hand.

The work commences with the observation that miracles are the great characteristics of sacred history, and enters on their antecedent probability, our incompetence for determining the occasions meet for divine interposition, and how entirely assumptive it is to insist that all shall be evidential. The third section treats of the internal character of the ecclesiastical miracles; and on the supposition that they have a different aspect from those of holy scripture,

and a far smaller amount of evidence, owing to the defective way in which they are narrated, shews that there are antecedent reasons which might have led us to anticipate such a distinction and defect.

"Nor is it any fair argument against ecclesiastical miracles, that while for the most part they have a legendary air, the miracles contained in scripture are, on the contrary, so soberly, so gravely, so exactly stated; unless, indeed, it is an absurdity to contemplate the gift of miracles without an attendant gift of inspiration to record them. Were it not that the evangelists were divinely guided, doubtless we should have in scripture that confused mass of truth and fiction together which the apocryphal gospels exhibit, and to which St. Luke seems to allude."—P. lxxv.

The next section treats of the state of the argument in behalf of ecclesiastical miracles, and is perhaps the most striking portion of the essay. Without attempting to destroy its form by the compression it must undergo to give any outline of it here, suffice it to say that the characteristic difference on the supposition of which miracles were contended for in the last section is entirely denied as to those of the fourth century. The identity of their character with those which are related in scripture is largely insisted on; and there must be some error in those canons which would put aside, in the second and third centuries, a class of miracles which were, in matter of fact, the principal means of converting the world in the age of the apostles. They were confidently stated by men it is difficult to suspect of fraud—they were inaccurately stated because they used

"The very language which we are accustomed to use, when facts are so notorious that the *onus dubitandi* may fairly be thrown upon those who question them. All that can be said is, that the facts are not notorious *to us*; certainly not; but the fathers wrote for contemporaries, not for the eighteenth or nineteenth century—not for modern notions and theories—for distant countries—for a degenerate people and a disunited church. They did not foresee that evidence would become a science, that doubt would be thought a merit, and disbelief a privilege; that it would be in favour and condescension to them if they were credited, and in charity that they were accounted honest. They did not feel that man was so self-sufficient and so happy in his prospects for the future, that he might reasonably sit at home closing his ears to all reports of Divine interpositions till they were actually brought before his eyes, and faith was suspended by sense—they did not so disparage the spouse of Christ as to imagine that she would be counted by professing Christians a school of error, and a workshop of fraud and imposture. They wrote with the confidence that they were Christians, and that those to whom they transmitted the gospel would not call them the ministers of antichrist."—P. civ.

The remainder of the essay consists of a discourse on the evidence for certain particular alleged miracles. Those selected are, the Thundering Legion, the oil of Narcissus, St. Gregory's miracle upon the Lycus, the cross of Constantine, the invention of the cross, the death of Arius, the fiery eruption at the Jewish temple, the relics of St. Gervasius and St. Protasius, and the confessors mutilated by Hunneric. And it must be owned this is not the most satisfactory portion. It is true that this might be expected. The fact of a marvellous ingredient in any tale creates a probability for its corruption by taking off the ordinary restraint of versimilitude from every careless or unprincipled narrator; yet a person must be strongly prejudiced in favour of a particular fact not to feel his confidence in it shaken by contradictory narratives. A suspended judgment seems all that can be required of a reasonable man in the majority of cases; and of those which in Christian candour ought to be received, it is very fair to watch with jealousy the inferences drawn from them. There is not the shadow of a doubt that much knavery was practised upon some venerable fathers, which their principles, sound in the main, disinclined them to suspect or investigate. Hence our difficulties.

It is not worth while, however, to dwell upon them. Mr. Newman will



have abundance of answers; and his candour in stating the opposing arguments and referring to the opposing authorities, will doubtless facilitate the office of respondent to any tyro that may undertake it.

Of the translation of Fleury it only remains to say that it is formed on the basis of Herbert, 1728, but carefully revised and annotated.

The notes are confined as far as possible to matters of fact. "The longer ones are generally engaged in tracing the history of rites and doctrines mentioned in the text," Preface viii. To this last class must be referred some which will be supposed to give a polemical character to the work, of which it had better have been divested. Such, for instance, as the account of image worship, pp. 232, 233—very curious and interesting, but ending with a reference to matters relating to A.D. 1624. The same observation may be repeated *mutatis mutandis* on the note on Prayer for the Dead, pp. 224, 255, and elsewhere. The style of the translation is vigorous and clear; and it is earnestly to be hoped that Mr. Newman will prosecute a work for which he has shewn such eminent competence. There is great self-denial in any man translating such a book as he has evidently qualified himself to write; but a version of Fleury like the present specimen, carried through and continued, would leave little to be desired, where English literature at present presents a deplorable hiatus. *Real* references are the least obtrusive, yet the most valuable additions that can be made to any history. In the small portion of a Continuation, published by M. L'Abbé O. Vidal de Capstang, scarcely one occurs in six pages; and five years have now elapsed since the last volume of his edition appeared.

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*Truth on Both Sides; or, Can the Believer finally Fall?* By the Rev. Stafford Brown. Crown 8vo. Hatchard.

BISHOP HORSLEY has somewhere compared the Providence of God to a chain of which the central links are under water, yet the connexion of the extremes evident. Mr. Brown has argued the question he proposes under a similar feeling. Bishop Horsley states the conclusion of the philosopher on contrary premises, that each must somewhere have a limit which prevents it from contradicting the other. The author in question confines himself to simply urging the duty of believing every text, without over curious seeking after that point of limitation.

On the whole, it promises to be a useful book. If it should have the effect on any individual of breaking up that self-complacency in which most who have adopted supra-lapsarian views indulge, as if belief in one's own security were the essence of saving faith, it will accomplish a wonder. There are passages of considerable interest in the slight sketch contained in the fifth chapter, of the progress of opinion from primitive times down to the Lambeth Articles and the Synod of Dort. In our own church, justice has never been done to the interesting subject here incidentally handled. The very names of the men who stood up for a certain limited freedom of the will, have almost passed into oblivion, and the sufferings and annoyances of Corranus and Peter Baro have not earned from posterity any grateful memory. Yet it is only by the memorials of these, and a few other individuals, who maintained something of the tone of the reformation and the fathers on this matter, that we can account for the rejection of Dr. Reynolds' motion for inserting, "yet neither fatally nor finally," in the Sixteenth Article, and the prevalence of the same opinions—or rather the same opinions amplified—a few years afterwards. The following passage will shew the author's answer to the question on his title page, and serve as a specimen of his style:—

"And in contemplating the view taken by this great father of the Christian church (Augustine), we are struck with this peculiarity, that he himself had originally held and taught, with all the doctors his predecessors, the connexion

between the free will of man working under God, and the free grace of God working in man; till the tone of disparagement in which Pelagius and his badly-jealous associates spoke of the latter, led him, in magnifying it, to alter the due position of the former; and when his views were promulged, they were far from being at once acknowledged by the whole church as nothing more than illustrations of their habitual faith, of what they had been wont to hear from their fathers and to teach their children. On the contrary, Prosper and Fulgentius immediately addressed him a remonstrance on the subject. His new light was received throughout Christendom with the respect due to so Christian a person, and with the acceptance which his powerful mind commanded upon any point which he was led to espouse; but it met with nothing like that general welcome that would have been extended to such a man in the statement of a truth always, everywhere, and by all, acknowledged; or which, though hidden from ages and generations in the primitive church, was then at last hailed and received as a legitimate explication of Bible doctrine. And it is moreover doubtful whether Augustine himself ever held the perseverance of *all* who had once received the seed of life, or only of a certain portion of them, to whom he conceived the grace of perseverance to be given; a dilemma into which his unnecessary explanation of a divine mystery necessarily drove him, in order to make his system square with facts and appearances in the church. And, indeed, so little were his views liked by the wise men contemporaneous or successive to him, in the early church, that we not only find Jerome, Theodoret (on Ezek. xviii. and xxiii.), and others, still holding to the indefinite statement of the early teachers, which insisted, in turn, and as need required, upon the faithfulness of God, or upon the frailty of man; but it is the assertion of the learned Vossius (*Hist. Pelag. lib. 6, cap. 12*), than whom none, perhaps, was better acquainted with the church mind of the first centuries, that the common sense of all antiquity was against the absolute and irrelative perseverance of the saints."—pp. 205, 206.

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*Meditations and Reflections for a Month.* Second Edition. 12mo. Rivington.

THIS appears to be a judicious and well-written little volume, and a passage in the preface, commenting on the absence of anything like preparation of mind—the rushing from common avocations and familiar talk into God's immediate presence, deserves serious attention. There is a great deal of self knowledge, and a suggestive train of thought, in many of these pages.

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*Holy Scripture the Ultimate Rule of Faith to a Christian Man.* By the Rev. W. Fitzgerald, B.A., Trin. Col., Dublin. Crown 8vo. Seeley and Burnside.

AN excellent title, declaratory of a catholic verity. And that is not all; for although the aim of the book is of course polemical, there does not seem to be any harsh language in it. Each section advances to its own conclusion, without splashing any dirt about on its way; and if any English churchman doubts the well defined truth stated in the Sixth Article, he may read this book with advantage. The conclusion, however, is far more extended than the premises. "In a word, it is plain that it was not God's purpose to secure unity, either of opinion or practice, absolutely in his church, but only conditionally—i. e., to provide such means as, when properly used, should be sufficient to teach men all things necessary to salvation, and instruct them to differ in other matters without breach of charity, but not to prevent them from neglecting or misusing those means."—p. 172. Assuredly not, and that seems to be the point for which the English church feels it a duty to contend; that the actual condition of the primitive church, transmitted unchanged in its great features to subsequent ages, is an authoritative comment on the Bible. To reject the interpretation of a passage of scripture proposed and taught

by one or many fathers, is one thing—to reject the facts most closely and from the first connected with the very being of the church, another. Now, it may be a most unfounded suspicion, but it has risen up again and again during the perusal of Mr. Fitzgerald's book, that he places these facts and these interpretations under the same category.

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*The Practice of Piety.* By Lewis Bayly, D.D., Bishop of Bangor. 12mo. Hamilton, Adams, and Co.

THE literary history of this book, as given in the preface, is rather interesting; in what year it was first published, the editor of this edition has not been able to ascertain; but the eleventh edition was issued in 1619, and when Bishop Loyd was nominated to the see of Bangor, in 1673, it had been printed fifty times in English, besides translations in Welsh, French, Hungarian, Polish, and other Continental languages. Despagne, a French writer, complains that it was looked upon as of equal authority with the Bible; and De Moulin relates that it was purchased by all parties alike. Up to the end of the last century it seems to have maintained its circulation, and since to have become almost entirely forgot. It will be as well to miss the rest of the preface, for fear it should be necessary to say something disagreeable to the lady who restores this lost treasure to the world.

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*Biographical Dictionary of the Society for Promoting Useful Knowledge.* Vol. I. Part I. 8vo. Longman.

IT is not easy to give any opinion of a Biographical Dictionary, executed by many hands, from the fact that individual articles appear satisfactory. The number of names appear much more copious than in any of its predecessors, but the pervading spirit is anything but good. The article Abailard left this impression on the writer, which he found nothing in subsequent pages to contradict.

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*The Churchman's Brief Manual of Baptism.* By the Rev. C. J. Kennaway. Crown 8vo. Second Edition. Nisbet.

AN opinion has already been given on this book in these pages: this it is needless to repeat, but it certainly has not become less favourable, and it is a good sign that a second edition has so soon been called for.

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*Of the Apostasy predicted by St. Paul.* By the Rev. M. O'Sullivan. 8vo. Currie, Dublin.

THIS is the third part of a work intended to fix on popery the stigma of the great apostasy. Unhappily, there are too many to whom it will appear convincing. It is impossible, however, not to admire the reply with which it is attempted to dispose of one of Dr. Todd's arguments, although the subject is really too awful to trifle with. Dr. Todd had remarked, that the man of sin sitting in the temple of God could not, by the popular interpretations, be identified with the pope at Rome, if he was the man of sin, and his church the realm of antichrist. If the pope sits in an antichristian church, he does not sit in the temple of God, and is not the man of sin. If he sits in a Christian church, the church of Rome is not apostate. Mr. Sullivan answers:

"Not protestant writers only have marked this important distinction; Roman catholics also have claimed the benefit of it; and, it is somewhat singular, have argued precisely as Dr. Todd's objection has been constructed, from the presence of the man of sin to the truth of the church in which he has been revealed. If the protestant or figurative interpretation respecting the pope be correct, the church of Rome is not apostate. Such is Dr. Todd's objection,

and such was the argument of many Roman catholics. Their church, they insisted, was true, *because* the pope was the man of sin—that is, because, so far, the protestant, or figurative, was the just interpretation.”—p. 440.

The reference is to Edwin Sandy's *Europæ Speculum*.

*The Anatomy of Sleep; or, the Art of Procuring Sound and Refreshing Slumber at Will.* By Dr. Binns. Crown 8vo. Churchill.

INESTIMABLE book, and eagerly perused by one to whose eyes refreshing sleep has been long a stranger! Eagerly he hastened through its pages, undetained by the illuminated title, the tales of Mesmerism, the diagrams of garden beds, laid out as dials of flowers, and the pictures of the two poor girls who duped Lord Shrewsbury, and furnish an awful illustration of the fact that popery now, in the nineteenth century, is as willing to avail itself of the hypocrite's and the fanatic's aid as in the darkest ages and the worst. All this he hurried over, albeit interesting and, in some respects, important, until he came to the 391st page, containing the grand arcanum.

“The following plan has never failed, so far as we are aware, but in two instances; and they are remarkable cases, as both the parties move in very different spheres of life—the one being an ornament to the House of Lords, the other, the talented editor of a morning journal.

“Let him turn on his right side, place his head comfortably on the pillow, so that it exactly occupies the angle a line drawn from the head to the shoulder would form, and then, slightly closing his lips, take rather a full inspiration, breathing as much as he possibly can through the nostrils. This, however, is not absolutely necessary, as some persons breathe always through their mouths during sleep, and rest as sound as those who do not. Having taken a full inspiration, the lungs are then to be left to their own action; that is, the respiration is neither to be accelerated nor retarded. The attention must now be fixed upon the action in which the patient is engaged. He must depict to himself that he sees the breath passing from his nostrils in a continuous stream, and the very instant that he brings his mind to conceive this, apart from all other ideas, consciousness and memory depart; imagination slumbers; fancy becomes dormant; thought subdued; the sentient faculties lose their susceptibility; the vital or ganglionic system assumes the sovereignty; and, as we before remarked, he no longer wakes, but sleeps. This train of phenomena is but the effort of a moment.”

After a trial of some hours, on many successive nights, the writer begs to record his testimony, that this simple recipe is fully equal to the most approved in ancient practice—viz., thinking of a wheel, counting a thousand, repeating verses, &c. &c. More he cannot say,—would Dr. Binns really expect him to say more?

*Lectures on Female Prostitution.* By R. Wardlaw. Maclehose, Glasgow.

MUCH has been written lately on this painful subject. The circumstances under which Dr. Wardlaw was induced to deliver these lectures, rendered them as unobjectionable as any public discourse on such a topic can be, and the facts they disclose are such as assuredly merit the consideration of every philanthropist and Christian. Of the misery produced on the victims of the vice in question, there are just and appalling statements. But there are others which open avenues of hope more promising than any which the popular mind contemplates. In the first place, Dr. Wardlaw proves, beyond the shadow of a doubt, what the writer has always believed, that the amount of prostitution is immensely over-rated. Confined to peculiar localities, and constantly before the public eye, the same individuals are counted again and again, and supposed to be where they are not. Hence the mass with which a compassionate and faithful ministry, able to explore the lost, would have to deal, is

much reduced. And as the numbers of offending parties are very much smaller than is supposed, so the possibility of reclaiming them appears to be greater. The following extract from Mr. Tait's *Magdalenism*, given in the 138th page, is one of the very few statistics on the subject which can be in the slightest degree depended upon, and one of the most encouraging.

"Although the principles upon which these institutions are established, and the regulations by which they are governed, are very nearly the same, yet the contrast between the success attendant upon their exertions is very striking and somewhat inexplicable. For example:—The Magdalene Hospital in London, from its commencement, in August 1758, to January 1808, admitted 3865 females, of whom 2532 were reconciled to friends, or placed in service—being about 63½ per cent. of the number received into the asylum. The London Female Penitentiary, which was instituted in 1807, has afforded a refuge (at the last anniversary meeting, 1839) to 2429 persons, of whom 1442 had been sent to service or friends, which is about fifty-nine and two fifths of those admitted. Of eighty admitted in seven years into the Bristol Penitentiary, five died true penitents, seventeen were placed in service, eight were restored to their friends, and twenty-four remained. Of one hundred and forty-three in the Bagot-street Penitentiary, Dublin, forty-two were provided with services or restored to friends, forty-five remain. The Liverpool Penitentiary has reclaimed, on an average, twelve each year; many of them are now placed in confidential situations, and some are well married, and members of Christian churches. Since the opening of the Edinburgh Magdalene, in 1797, up to the time of publication of last report, in 1837, eight hundred and fourteen unfortunate females have been received into the institution, of whom only two hundred and ninety-three, or about thirty-six per cent., have been sent to their friends and situations. It may be stated generally, in regard to the *Bon Pasteur* in Paris, that its success is still less satisfactory than that of Edinburgh.

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A VERY neat edition of "*Beveridge's Private Thoughts*" has been published by H. Washbourne. A small "*Heber's Hymns*," in a very neat volume, by Mr. Murray. Messrs. Simpkin and Marshall have contributed to the means of education a fourth edition of "*Dr. Bosworth's Greek Grammar*," on the Eton plan, but illustrated by copious notes, and printed on a fine satin-like paper, too good by half for school-boys; a sixteenth edition of "*Bland's Latin Hexameters*," carefully revised; and a work by Mr. Clifford, on "*Fractional Arithmetic*," intended to supply a desideratum in the higher classes of schools. Messrs. Rivington have issued a new and enlarged edition of Archdeacon Wilkins' "*Pastor's Warning to the Flock*," of which an account and extracts were given some time since. Of the sermons and pamphlets in arrears it is scarcely possible, in this confined space, to give more than the titles; although many of them deserve a far more extended notice. The "*Explanation of a Passage in an Article on certain works of Bishop Jewel in the British Critic*" (Rivington) is among them, in which, amidst a good deal that is true, there is a resolute avowal of principles which makes it incredible that it can be the work of an English churchman. The "*Norrisian Essay*," for 1842, (Rivington) appears to have been the result of an attentive reading of the Apostolical Epistles. The Rev. W. Goode's "*Letter to the Bishop of Oxford*," (Hatchard,) tells some home truths, (notwithstanding a good deal of misconception of the subject,) especially as to the *practical* reverence of tractators for bishops. "Two Inaugural Addresses, delivered at St. Peter's School, Mile End," (Smith and Elder;) the former of them has reached a second edition. They seem interesting, and point to a range of studies much neglected in the schools to which the children therein alluded to have had access. "The Report of the Committee of the Cottage Improvement Society for Northumberland" (Whittaker) is strongly recommended to all who have opportunities of improving the condition of the agricultural labourer by in-

creasing the comforts of his dwelling. A very excellent Sermon on Psalm xcvi. 6, by the Rev. Sanderson Robins, (Burns.) A Sermon by Bishop Doane at Dr. Butler's funeral; of great interest. A Sermon by the Rev. James Hildyard, preached before the University of Cambridge, at the Commemoration of Benefactors, (Rivington,) treating of the obligation of the university to provide for the professional education of its members designed for holy orders, with considerable ability. "A Sermon preached at the Bishop of Exeter's Visitation, at Truro," by the Rev. R. Lampen, (Burns.) "A Sermon at the Fifteenth Anniversary of the Asylum for the Deaf and Dumb," by the Rev. James Anderson, (Rivington.) Four Sermons by the Rev. J. B. Pratt, (Rivington.)

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## MISCELLANEA.

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### HOW TO BE GUIDED BY CIRCUMSTANCES.

SOME years since, when the cause of education was agitated, many well disposed to resist any attempt at imparting mere secular knowledge, unallied with some sort of spiritual instruction, set up the Bible, the whole Bible, and nothing but the Bible, for the standard of their operations as opposed to no Bible, or a mutilated version of it, or extracts from it. Probably they then meant as they mean now, but asked for that which might be given them, yet leave their real wants unsatisfied; and many a sound churchman who would have thought his object gained by securing the holy scriptures entire for the children of Ireland, would see his mistake when dissenters took him at his word, with regard to the rising generation in England. "A conviction (says the Report of the National Society for 1841) is daily gaining strength throughout the country among all classes and parties, that the minds of the younger members of our church cannot be duly trained unless the ground be laid for their attachment in after life to the doctrines and morals, the worship and discipline, of our apostolical communion."

This is one of the many instances in which an oversight looks like a want of principle; and people think they are right in their demands because they have no doubt they are right in their aversions. The feeling of humiliation when such conduct has been forced upon or adopted by any with whom it is generally a pleasure to act, and the irresistible contempt which springs up in one's heart towards others for whose motives we are less inclined to make apologies, shew that some moral sanction has been violated either at first or at present, and surely enforce most strikingly the importance of a degree of caution and steadiness at the present juncture, which is far from sufficiently common.

The only use in observing the misconduct of others is to take warning for oneself. The slave and the factory child seldom find an advocate in the same individual. There is no political party—would God there were a religious party!—in which loyalty of heart and love of truth swallowed up all temporal and secular considerations.

Were there, we should not see a multitude rushing forward to brand a professor as a heretic when that seemed a specious measure for advancing their own popularity; and while his sentiments continued avowedly unchanged, desiring to withdraw the brand they had so eagerly affixed. His positive teaching was the same as ever; but dislike and apprehension of a common enemy made Dr. Hamden and the liberals of the church allies.

“ Fear and old Hate

They are sure weavers—they work for the storm.”

A feather just thrown up in the atmosphere of parties shews, by the direction it takes, that the same current is still running. If a clergyman had appointed an evening for a sermon in behalf of the Church Missionary or Pastoral Aid Society, or any other society far more exceptionable in doctrine and discipline than either of these can be pronounced, and a parish meeting, subsequently convened in the church for the same time, had interrupted the preacher by scraping the floor, coughing, and clamour, what would the evangelical organs have said about such conduct? If they are consistent, they will denounce the intruding preacher, and support the vestry, should such an abominable course be pursued on any future occasion. Do they intend to do so? No! The defence of the vestry is, forsooth, that “it was not an attempt on the part of the parishioners to interfere with any lecture!”

“In the onward march of the tractarian movement, there will be some strange scenes ever and anon presented to view, when the antagonist evils of popery and infidelity come into contact. As yet few occasions of this kind have presented themselves. One of the most lamentable occurred in the course of the last week. A juvenile curate of the Oxford school has, it seems, recently been appointed to the parish church of Shoreditch, and has commenced daily service in the church, both morning and evening. Now this is one of the great London parishes in which, for want of any other place wherein the parishioners, some thousands in number, could assemble, it has been customary for the public vestries to be held in the church. Doubtless, the sooner this unseemly practice can be abolished the better; and the only effectual cure of the evil will be found to be, a division of these overgrown parishes. Meanwhile, however, until some other place can be found, it seems inevitable that the inhabitants should meet, as heretofore, in the only building which will contain them. And it would seem to follow of course, that the reading of the prayers and the holding of these parish meetings should be so arranged as not to interfere with each other.

“On Tuesday last, however, we are informed by the daily papers, a meeting of the ratepayers of Shoreditch parish was convened as usual in the church, for the purpose of making a rate for the maintenance of the poor, upon which occasion the following scene took place:—

“At six o'clock, Mr. Churchwarden Cheesewright took the chair, when

“Mr. WARE, vestry-clerk, read the notice calling the meeting, and submitted the state of the trustees' accounts up to Michaelmas. He was about to state the balance, when

“Mr. WIX, the curate, wearing his gown, followed by Mr. Yarrow, the clerk, and two or three poor persons, advanced up the right aisle of the church. The curate and clerk took their stations in the reading-desk, and on Mr. Wix's attempting to proceed with the service,

“The CHAIRMAN, addressing the rev. gentleman, said that, acting under the authority of an Act of Parliament, he, as churchwarden, had summoned a

meeting to be holden that evening, for a most important object—that of providing for the necessities of their suffering poor. (Hear, hear.) His (the chairman's) duties were imperative; the parishioners were legally justified in assembling in the church; and he therefore hoped that, for the honour of the church, and the sake of peace, the rev. curate would consent to forego the performance of the evening service.

"Mr. Wix put it to the good sense of the chairman, whether it was decent to obstruct him in the performance of his ministerial duties? It was too much to expect that the poor and the blind who availed themselves of the opportunity of attending the evening service should be deprived of the comfort and consolation which that service was capable of imparting, to suit the convenience of men congregated for the accomplishment of a secular purpose. (Disapprobation.) The prayers and praises of the church demanded especial reverence; and as any other hour might have been selected by the churchwardens for the purposes of the meeting, he (Mr. Wix) should proceed with the service, and entreated the meeting not to interrupt or violate the decorum due to the place and occasion.

"The rev. gentleman accordingly commenced the service, which was the signal for an unseemly and indecent exhibition. Ahems, feigned coughing, walking out of the pews, scraping of feet, and a variety of other discordants, accompanied the spiritual exertions of the preacher, who maintained his dignity and his gravity to a degree which surprised us. Profound silence reigned for a short period, and, after the responses, violent coughing simultaneously seized the dissatisfied auditory, and another and a louder outburst saluted the ears of the curate. This serio-burlesque scene was presented about three quarters of an hour undiminished in effect; and upon the retirement of the curate,

Mr. PEARCE rose, and in a strong speech denounced the conduct of Mr. Wix as an attempt to incite the parishioners to violence, and drag them into the Ecclesiastical Court. (Hear, hear.) The late rector, Mr. Plimley, would not have so conducted himself. (Hear.) He (Mr. P.) trusted his fellow-parishioners would not quietly consent to be priest-ridden, nor ever again bearded as they had that night been by their clerical dictator. (Cheers.) The rubric of the church did not authorize the evening service, and the parishioners, therefore, were not to be deprived of their parochial rights to gratify the whims of the curate and his half-dozen attendants. (Cheers.) Mr. P. concluded by moving—That it is the opinion of the meeting that the conduct of Mr. Wix this evening is highly censurable, likely to lead to great dissatisfaction on the part of the rate-payers, and calculated to bring religion into contempt.

"Mr. PACKER seconded the resolution, which was carried amid vehement cheering.

"The CHAIRMAN, in answer to a question, said that he apprized the curate on Sunday last of the meeting.

"Mr. SELF moved that copies of the resolutions be forwarded by the vestry-clerk to the vicar, and also to the bishop of the diocese. (Laughter.)

"A RATEPAYER seconded the motion, which was carried unanimously.

"Now there can hardly be a second opinion, we suppose, touching the indiscretion and impropriety of this conduct on the part of the curate.

"The interference with established practice was on his part. It was not an attempt on the part of the parishioners to interfere with any lecture, or other customary service in the church. It was he who, by a new and doubtful course, came into collision with the parishioners, engaged, as they doubtless considered themselves to be, in the discharge of a bounden duty. It is not likely, however, that this will prove a solitary instance, for these youthful followers of Froude and Newman appear to be generally ambitious of notoriety of any kind."—*Record*, October 10.

The same paper that published these commentaries, discovers in its



next number, "That the clergyman alluded to cannot be called a young man, and was formerly archdeacon of one of our colonies," and also "that the establishment of the service was none of his," and he was but "carrying out the duties laid upon him by the vicar." Moreover, that it had been established before his entrance on the curacy!

### EXTREMES MEET.

(From a Correspondent.)

SIR,—It is a common saying that extremes meet. I have seldom seen this adage more strongly illustrated than in the Irish Ecclesiastical Journal for the 27th of September last. In that number we have extracts from the True Tablet, the organ of Romanism, and from certain speeches that were delivered at a great Presbyterian meeting held in July last, and reported in the Banner of Ulster, the organ of Irish Presbyterianism. It is curious to see these two specimens of rancorous hostility to the Anglican church placed in juxtaposition; nor, after having read them, shall we have much difficulty in understanding how, according to Swift, it has often happened that Peter and Jack have been mistaken for each other.

"CATHOLIC AND PROTESTANT PROPAGANDISM.—In the course of the past week has been consummated a long-talked-of act of Protestant propagandism—the creation of several new colonial bishops. Five new Anglican bishops (we had almost said were *ordained*, but to keep within the truth, and to avoid offence at the same time, we will use a word of double signification) received *the imposition* of hands, on Wednesday last, in the church of what once was Westminster Abbey. The dispensers of *the imposition* were the three bishops of London, Winchester, and Rochester, to whom the function was made over by commission.

"The passive recipients of the imposition—the *persons imposed upon*—were five: Dr. Parry, Bishop of Barbadoes; Dr. Davis, Bishop of Antigua; Dr. Austin, Bishop of Guiana; Dr. Tomlinson, Bishop of Gibraltar; and Dr. Nixon, Bishop of Van Dieman's Land. The first three of these reverend gentlemen make an addition of two only to the Anglican colonial staff. There *was* a bishop of Barbadoes before; but the original bishop not liking, we suppose, the amount of his 'stated emoluments,' or disgusted with the irregularity of his paymaster, has thrown up his office altogether; or rather, he has consented to be treated as great experimental philosophers treat worms and polypi. He has been cut in three pieces, each piece has sprouted into a new prelate; and thus Dr. Coleridge has given birth to Drs. Parry, Davis, and Austin."

The Italics in these passages are the author's, and to the words "*imposed upon*" he has appended a note:—

"Speaking philologically, we suppose the *agents* in this transaction should be called *impostors*; but good manners forbid us to use such a word in the text."

"The sermon was most appropriately preached by the spiritual father and predecessor of these new missionary bishops, from a text as appropriate as the preacher: 'Fear not, I am with thee; I will bring thy seed from the east, and gather thee from the west.' In other words, 'If you go to the West Indies, you shall have your seed—your children—with their maid-servants, sent after you from the east; and when, like Dr. Coleridge, you are tired of

the flag of a hot climate, you shall be gathered home again from the West—Indies.’ A more truly consoling text could not, we think, under all the circumstances, have easily been selected; and Dr. Coleridge having had some experience of this sort of thing, was exactly the man to do the subject justice.”

“The decision of the high Surrogate Court of Armagh, which was given as the law of this Christian country, was, that no marriage was valid that was celebrated between parties without a minister. It was also decided that, however solemn the ceremony, or the nature of obligations undertaken by the parties, or whatever might be the number of witnesses, a marriage was invalid which was not accompanied by the prayers and the blessings of a priest; and it was also decided that no priest was able to celebrate the ceremony but such as had obtained prelatie ordination, unless he were either a prelate, or had obtained the touch of a prelate’s hand—that is to say, *had been touched by animal magnetism, [laughter,] or by some other magnetism; and that magnetism, I have discovered, is the popish magnetism, [laughter,]* which is considered in itself so holy, as to make the oath to God itself holy. [Hear, hear, and cheers.] I must insist that the oath which is taken by these parties, even when there are none else present at the ceremony, is an oath still, and equally binding and sacred on these individuals, if ingenuous and holy, and as sufficient, as if in the presence of the invisible but omnipotent God alone, when cemented by their union of heart, and sentiment, and soul. It was an oath still more solemn by the presence of witnesses, for ‘in the mouth of two or three witnesses shall every word be established.’ But although all this is done, and although the parties looked on it in the light of an irrevocable pledge, it is useless, *unless the head of the minister be sanctified by the fingers of a bishop. [Laughter.] In all this there appears to me to be something of the animal magnetism, or of the popish magnetism.*

“Holy orders were very puzzling things. Whether holy orders made men holy, or whether they were orders within which holy men ranged, I am not able fully to ascertain. [Cheers.] I confess I can see nothing in the man that enters holy orders to make me believe those orders conferred on him the spirit of God. Holy order consisted in performing all the forms of religion, in never praying *ex tempore*, [laughter] in never touching hands with a Calvinist, or a papist, in a righteous abhorrence of all dissent, and a great admiration of church authority. [Laughter.] [Is church authority, too, a jest among presbyterians? *Ed.*] It is not holy orders, but holy order; and I would wish to instruct you a little on this matter. The singing clerk is in holy orders, and if once inducted in his office, they could not put him out. The clerk gave out the psalm and sung it himself; and, indeed, he very frequently had no one to accompany him. [Laughter.] The door-keeper is in holy orders; and, to drop all ridicule of the folly of the thing, the door-keeper is as holy as the rector, or the curate, or even the bishop. No man is holy any further than he is devoted to God. [Hear.] I refer to orders, solely in reference to the literal sense of the word. If devoted to God we are all just as much in holy orders as any bishop of the establishment. [Hear.]”

It is curious to read these morsels of eloquence on another account; they must serve to hearten and to cheer us. It seems impossible that the Church of England can have much to fear from opponents who find themselves reduced to use such weapons of attack against her.

I am, Sir,

D. C.

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#### THE CITY OF THE MORMONS.

(Continued from p. 490.)

The details of another visit to Nauvoo from the opposite shore, report an interview with the impostor himself:—

"On landing at Nauvoo, I proceeded with the doctor along the street which I mentioned before as bordering on the strand. As I advanced, with my book in my hand, numerous Mormons came forth from their dwellings, begging to be allowed to see its mysterious pages; and by the time I reached the prophet's house, they amounted to a perfect crowd. I met Joseph Smith at a short distance from his dwelling, and was regularly introduced to him. I had the honour of an interview with him who is a prophet, a seer, a merchant, a 'revelator,' a president, an elder, an editor, and the general of the 'Nauvoo legion.' He is a coarse, plebeian person in aspect, and his countenance exhibits a curious mixture of the knave and the clown. His hands are large and fat, and on one of his fingers he wears a massive gold ring, upon which I saw an inscription. His dress was of coarse country manufacture, and his white hat was enveloped by a piece of black crape, as a sign of mourning for his deceased brother, Don Carlos Smith, the late editor of the 'Times and Seasons.' His age is about thirty-five.\* I had not an opportunity of observing his eyes, as he appears deficient in that open, straightforward look which characterizes an honest man. He led the way to his house, accompanied by a host of elders, bishops, preachers, and common Mormons. On entering the house, chairs were provided for the prophet and myself, while the curious and gaping crowd remained standing. I handed the book to the prophet, and begged him to explain its contents. He asked me if I had any idea of its meaning. I replied, that I believed it to be a Greek Psalter; but that I should like to hear his opinion. 'No,' he said; 'it ain't Greek at all; except, perhaps, a few words. What ain't Greek, is Egyptian; and what ain't Egyptian, is Greek. This book is very valuable. *It is a dictionary of Egyptian hieroglyphics.*" Pointing to the capital letters at the commencement of each verse, he said—"Them figures is Egyptian hieroglyphics; and them which follows, is the interpretation of the hieroglyphics, written in the reformed Egyptian. Them characters is like the letters that was engraved on the golden plates." Upon this, the Mormons around began to congratulate me on the information I was receiving. 'There,' they said; 'we told you so—we told you that our prophet would give you satisfaction. None but our prophet can explain these mysteries.' The prophet now turned to me, and said, 'This book ain't of no use to you, you don't understand it.' 'Oh yes,' I replied, 'it is of some use; for if I were in want of money, I could sell it, and obtain, perhaps, enough to live on for a whole year.' 'But what will you take for it?' said the prophet and his elders. 'My price,' I replied, 'is higher than you would be willing to give.' 'What price is that?' they eagerly demanded. I replied, 'I will not tell you what price I would take; but if you were to offer me this moment nine hundred dollars in gold for it, you should not have it.' They then repeated their request that I should lend it to them until the prophet should have time to translate it, and promised me the most ample security; but I declined all their proposals. I placed the book in several envelopes, and as I deliberately tied knot after knot, the countenances of many among them gradually sunk into an expression of great despondency. Having exhibited the book to the prophet, I requested him in return to shew me his papyrus; and to give me his own explanation, which I had hitherto received only at second hand. He proceeded with me to his office, accompanied by the multitude. He produced the glass frames which I had seen on the previous day; but he did not appear very forward to explain the figures. I pointed to a particular hieroglyphic, and requested him to expound its meaning. No answer being returned, I looked up, and behold! the prophet had disappeared. The Mormons told me that he had just stepped out, and would probably soon return. I waited some time, but in vain; and at length descended to the street in front

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\* "Joseph Smith, by his own account, was born in the town of Sharon, Windsor County, Vermont (U.S.), on the 23rd of December, 1805.

of the store. Here I heard the noise of wheels, and presently I saw the prophet in his waggon, flourishing his whip and driving away as fast as two fine horses could draw him. As he disappeared from view, enveloped in a cloud of dust, I felt that I had turned over another page in the great book of human nature."

In the course of this interview with the Mormon elders, Mr. Caswall made use of the materials he had gained in his conversation with the prophet.

"Your prophet has committed himself to-day, and I will make the fact known to the world. Would you believe a man, calling himself a prophet, who should say that black is white?' 'No,' they replied. 'Would you believe him if he should say that English is French?' 'Certainly not.' 'But you heard your prophet declare, that this book of mine is a Dictionary of Egyptian hieroglyphics, written in characters like those of the original Book of Mormon. I know it most positively to be the Psalms of David, written in ancient Greek. Now what shall I think of your prophet?' They appeared confounded for awhile; but at length the Mormon doctor said, 'Sometimes Mr. Smith speaks as a prophet, and sometimes as a mere man. If he gave a wrong opinion respecting the book, he spoke as a mere man.' I said, 'Whether he spoke as a prophet or as a mere man, he has committed himself, for he has said what is not true. If he spoke as a prophet, therefore, he is a false prophet. If he spoke as a mere man, he cannot be trusted, for he spoke positively and like an oracle, respecting that of which he knew nothing.' . . . One of the Mormons, who had listened attentively to what I said, now remarked, with some solemnity of manner, 'If we are deceived, then are we of all men the most miserable.' 'Indeed, I believe you are the most miserable,' I replied, 'and I pity you from the very bottom of my heart. And oh! how gladly would I see you delivered from this awful delusion, and returning to the bosom of that holy catholic church, from which many of you have apostatized.' . . . I told him that I had seen quite enough to convince any person of ordinary understanding that Smith was an impostor. He replied, that Smith might be as bad as he was reported to be, but that his prophecies would not thereby be proved false. He might be a swindler, a liar, a drunkard, a swearer, and still be a true prophet. St. Peter said that even in his time David had not yet ascended into heaven.' David was in hell, for no murderer had eternal life abiding in him. So Smith might be as infamous as David was, and even deny his own revelations, and turn away from his religion, and go to hell; but this would not affect the revelations which God had given by him.

"Before the Mormons settled in the vicinity, no shop for the sale of spiritous liquors had been established in Montrose. After their arrival, two of their preachers commenced a grog-shop in that place, which was principally supported by the 'Latter-day Saints.' In September, 1841, the prophet being in Montrose, became intoxicated at this shop. While in this condition, he told the by-standers 'that he could drink them all drunk,' and requested the shop-keeper to treat all his friends at his expense.

"While intoxicated at Montrose, at another time, he was heard by several persons saying to himself, 'I am a P.R.O.F.I.T., I am a P.R.O.F.I.T,' spelling (or rather mis-spelling) the word deliberately, and repeating the letters in solemn succession.

"I have already stated some circumstances which may appear to reflect on the common honesty of some of the Mormons. Mr. K. mentioned that he

had lived five years among heathen Indians, and had never been robbed by them of the most trifling article. During the three years which have elapsed since the settlement of the Mormons at Montrose and Nauvoo, *fourteen robberies*, to the amount of two thousand dollars, have been committed upon his property.

"Joseph Smith, alluding to these robberies in a sermon, said that he 'did not care how much was taken from Mr. K. and his brother.' . . . . . He added the following words: 'The world owes me a good living. If I cannot get it otherwise, I will steal it, and catch me at it if you can.'

"In his sermon of the 9th of May, 1841, the following words of *most Christian consolation* were delivered by the prophet to the poor deluded English:—

"'Many of the English who have lately come here have expressed great disappointment on their arrival. Such persons have every reason to be satisfied in this beautiful and fertile country. If they choose to complain, they may; but I don't want to be troubled with their complaints. If they are not satisfied here, I have only to say this to them,—Don't stay whining about me, but go back to England and be d—d.'"

Many correspondents who have inquired after the Mormonites will, doubtless, peruse these passages with interest, although they have stretched themselves so much further than had been intended, that some apology is due to the author, and more would be were it not that the whole of his book is so nearly equal in interest that they may be considered rather in the light of *sortes* than selections. And if any have thought the subject hitherto unworthy of the notice it has obtained, the awful magnitude of the superstition will convince them that their opinion has been ill-founded. Since reading Mr. Caswall's book the writer has seen it asserted that Smith and his two principal abettors have quarrelled. But it is not thus, probably, that the great delusion is to be made manifest. The system appears to have provided against any injury to itself from the fall of the prophet; to have taken sufficient hold of the religious feelings of its votaries to bind up their destinies with Nauvoo; and to have political attractions which will keep up a succession of knaves to minister at altars where fools must kneel. Mr. Caswell must pardon a last plagiarism—the moral of his tale.

"If the churches of England and America possessed the activity of the Mormons, questions like the above would soon be needless. Churchmen would contribute from their poverty as well as from their riches; churches would be erected, missionaries maintained, and colleges, in which a learned clergy could be educated, would be liberally endowed. Fanaticism, no longer rampant, would hide itself in the darkest recesses of the forest; while pure and genuine religion would be the comfort of the weary emigrant, and the faithful guide of the fifty millions who, doubtless, before another century, will occupy the valley of the Mississippi."

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#### EXTRACTS FROM THE CHARGE OF THE PRIMATE OF ALL IRELAND, DELIVERED SEPTEMBER 8, 1842.

HIS GRACE, after describing the leading features of the national system, said that the established church of the country must always feel interested in the education of the people, and it was but natural to expect that when the government was about to establish a national system, they would have consulted with that church; but such was not the case. The system was estab-

lished without consulting the heads of the national church, and all support was at once withdrawn from the schools connected with that church. He never objected to the government giving the best education they could, and he would not now object to it; but he must be left free either to dissent from, or approve of, any system which might be adopted. The established church could not approve of the national system; they had strong objections to it. A child might be sent to the schools connected with it, and receive secular instruction, while at the same time he received no religious instruction at all. A volume of scripture extracts had been prepared for the use of the schools, but no child was compelled to read it; these extracts were in themselves very faulty, and such as the church could not sanction or approve of. In England, the schools connected with the established church were not deprived of assistance from the state, so that from this it appeared that the national system of education in this country was still more objectionable than in England. The established church in Ireland was called on to act on a different principle from the established church in England. Taking everything connected with the system into account, they never could receive support from it without making too great a sacrifice; and one which, as churchmen and as protestants, they never could make, and they had, therefore, been compelled to make an effort to support schools where they could give religious as well as secular instruction to the children. He was aware that it had been said that their opposition arose from party feeling, and because the education of the people was not placed altogether in their hands; but he denied this. His Grace went on to shew from the returns which had been made, that there was less union in the schools now than before the national system was established. The protestant children were rarely found in the national schools. In the whole of the county of Cork there were not ten protestants attending them; and from the statements which his lordship made, most other places were, it would appear, in nearly the same circumstances. The Church Education Society had established their schools for the purpose of giving religious instruction to the children belonging to the established church, as well as to all others who might choose to attend, and they had been successful. A large number of Roman-catholic and dissenting children attended the schools. After pointing out the necessity of having properly taught masters for all these schools, he said, on the change of the administration he felt it to be his duty to lay his mind on the subject of education in this country before the Lord-Lieutenant of Ireland, and state all his objections to the present system of national education; and having done so, he received from his Excellency an answer, to the effect that the government would give the subject their serious consideration, but that they must get time, as they were much pressed by the state in which the financial affairs of the country were placed; and that during the session of parliament there would be so much business to go through, that he thought it could not be taken up.

His Grace then stated some reasons which led him to think that the government would make some change in reference to education in this country, and said, as he had occupied them so long on the subject of education, he would not, on that occasion, detain them by taking up any other subject.

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EXTRACT FROM A CHARGE DELIVERED BY ARCHDEACON  
THORP, AT DURHAM, JULY 14, 1842.

"OTHER diocesan institutions, connected with our ministry and bound upon us by the sanction of the bishop, also require your care, such as the Christian Knowledge Society, whence comes our supply of books for the schools and the poor; the Church Building Society; that for the Propagation of the Gospel; and the Additional Curates' Fund. The objects of these laudable

associations and their details of management are so well known and so fully explained from time to time, in meetings and reports, that it would be impertinent, as it is useless, to trouble you by dwelling upon such particulars. It is enough to remind you of their claims as belonging to the church in this diocese, and forming parts of her arrangement. I could wish, indeed, that we had other instruments better suited to the economy of the church; more clearly under her direction, and more in accordance with the system of her government. But as these are the means presented to us by which we are to work, and are accredited by our superiors, with something of general consent or acquiescence, let us make the best of what we possess, and give to the societies our cordial wishes and assistance.

"In doing so, it is by no means incumbent upon us to adopt their extravagances; and you will do well to resist one of them in particular, and decline the reception of their perambulating preachers. The London committees have made a most inconvenient encroachment upon diocesan administration by sending forth persons to preach and collect money without the authority, or even knowledge, of the ordinary, to the manifest disturbance of the parochial system, and the injury of the cause they wish to promote: And, not to mention other evils, you must all be sensible of the mischief of the excitement and exaggeration employed to advance the claims of the respective societies, and the unwholesome feeling thus produced in our congregations, the effects of which are not confined to religious subjects only. We must remember that the canons, to which we owe obedience, prohibit preaching without the production of letters of orders; and that the names of strange preachers are to be regularly inserted by the churchwardens in a register to be kept for that purpose. It will be necessary, if the practice goes on, to enforce the canons relating to this matter; and to call for the book at the Visitations, that the names may be duly reported to the bishop, so that he may know, according to the intention of the church, to whom the pulpits of his diocese are committed. 50th Canon: 'Neither the minister, churchwarden, nor any other officer, shall suffer any one to preach within their church or chapel, but such as by shewing their licence to preach shall appear unto them sufficiently authorized thereunto as is aforesaid'—that is, in 49th canon, by the bishop. The 52nd: 'That the bishop may understand, if occasion so require, what sermons are made in every church of his diocese, and who presume to preach without licence, the churchwardens and sidesmen shall see that the names of all preachers, which come to their church from any other place, be noted in a book which they shall have ready for that purpose, wherein every preacher shall subscribe his name, the day wherein he preached, and the name of the bishop of whom he had licence to preach.' It is best, in general, to leave, as they have been left, these and other matters of detail to the judgment of the clergy in their several cures; but it is desirable that they exercise some discretion, act together upon well-considered principles, and not suffer themselves to be influenced by popular feeling or foreign interference.

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#### EXTRACTS FROM A PRIMARY CHARGE DELIVERED BY ARCHDEACON WILBERFORCE.

"THE new principle of assessing land according to its *lettable* value, (if the term may be used,) has been applied to the landlord's interest in the soil, but not to that of the owner of the commuted rent-charge. The landowner's share of the rate is estimated at what his tenant pays, after being compensated for his personal services—the personal services for which the owner of the rent-charge is responsible are not deducted. When the rate was assessed on the gross produce of property, the question of personal services was of course

irrelevant. But, if introduced for the benefit of one species of property, this ground of exemption ought to be extended to all. The clergy may fairly expect that if the land is to be rated only at that for which it will let, the lettable value of their rent-charge, after deducting those burthens which the law enjoins the bishop to lay upon it for the discharge of the duty, should be the test of their rating. The temporary nature of the act of last year affords opportunity for a calm and dignified statement of their claims; and I feel persuaded that a British House of Commons will protect that species of property, which alone of all the wealth of this great country has hitherto been exempted, for the common benefit of all, from individual appropriation.

“ Our usefulness in our hallowed situation, and therefore our happiness, since it can be found nowhere, save in the discharge of our duty, must be greatly affected by the condition of those whom God has committed to our care. Now, I question whether the feelings entertained towards many clergymen who deserve and obtain the utmost respect, are exactly of a kind most useful to their parishioners, and therefore most truly grateful to themselves. I think instances might be found in which clergymen have been respected for their wealth, acquirements, decorum, or benevolence, without its being felt that it was as the ministers of God’s word and sacraments that they had an especial claim to the attention of the people. What a fatal mistake is this respecting those whose peculiar character it is that they are the ambassadors of God! How must it blunt the edge of every arrow which it is theirs to deal forth against the conscience of mankind! To be viewed in time of sickness but as ministering to men’s bodies; in the hour of death to be regarded only as sympathizing friends—how lowering this to the religious sense both of those who ought to receive, and of those who are empowered to give, spiritual blessings!

Now, is there anything in our church system which is designed to counteract this noxious error? Something it must be which shews our solemn dedication to that peculiar office which we are called to fill, and makes mention of those powers which are committed to us. And have we not solemn prayers in which our duty and office is publicly recognised, and seasons set apart in which all Christian people are called upon to offer them? It may be alleged that the prayers to which I allude—those appointed to be said every day in the Ember weeks—would be unmeaning, were ordination ministered at other periods. Doubtless, no bishop would allow the significance of our public offices to be so grievously diminished, without some urgent and overpowering necessity. And that communion of saints which makes the deeds of the whole church the common care of every Christian should still draw forth our supplications for those who, in other dioceses, are giving due effect to the solemn seasons prescribed by the church. Yet, were it otherwise, how could men who have subscribed the book of Common Prayer despise its direct command? But from such painful adjudication between what is required by our promise, and what is suggested by our superiors, we are happily exempt. Our diocesan, in accordance with the rule laid down by one of his most distinguished predecessors, Archbishop Sharp, is accustomed to hold his ordinations on days on which the church directs that ordinance to be ministered. I would that her requirement that, to second his apostolic act, we should call in the collective prayers of the whole Christian congregation, was as punctually obeyed.

“ Although the minister of Christ may have counted the cost, and given up everything for his Master’s service; although he may have expended his time and labour, and poured forth his whole heart in love for his brethren, yet it cannot be denied that previous neglect, and long cherished alienation may make them deaf, at least for a season, to his words. And this must be felt by every faithful shepherd of Christ’s flock to be the heaviest trial which he can



endure. To labour without profit—to sow, yet never reap—what more disheartening to men who are zealous for their Master's glory, and deeply anxious for the salvation of souls! Those, indeed, who regard the duties of the priesthood but as the perfunctory discharge of certain Sunday services, will be at a loss to conceive what trial is intended. For it must not be confounded with that craving for personal estimation which would merely lead men to covet numerous auditors for their pulpit addresses, and might even render them dissatisfied with the care of a few sheep in the wilderness. This appetite it were not so hard to gratify, if we might postpone the church's welfare to our individual popularity, and consider not what our people want, but what they desire. But the feeling to which I refer has no selfish ingredients, and admits not of so obvious a cure. That our fellow-subjects and fellow-countrymen, with whom we talk in the streets, with whom we assemble in the marketplace, should sever themselves from the communion of Christ's church, should renounce their birthright into his glorious kingdom, should deem lightly of the privilege of their baptismal election, and become voluntary exiles from the spiritual Zion, this is good ground for grief to those who, like the Apostle, are 'jealous with a godly jealousy' for the household of Christ."

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EXTRACTS FROM A CHARGE DELIVERED BY THE ARCHDEACON  
OF CHICHESTER, IN JULY, 1842.

"It must be further observed, in regard to the offertory, with how great a care the church, while it calls on us to lay our money in simple faith, as it were, 'at the Apostles' feet,' provides also for the full participation of her lay members in the disposal of the oblations made at her altars. It is ordered by the rubric, that the money given at the offertory shall be disposed of by the minister and churchwardens, or, in case of their disagreement, by the ordinary. Now it must be remembered that by this provision the church has vested the disposal of her alms in a body of her members of which two-thirds are laymen, and that these lay members are elected year by year, and are therefore, year by year, liable to be questioned in vestry by any of the parishioners, and to be set aside at the ensuing election. It is true that at present, from the happy confidence generally subsisting between the clergy and their churchwardens, the disposal of the alms is wisely and beneficially left without hesitation in the hands of the pariah priest; but the churchwardens have at all times full power to interpose their office, if necessity should arise. My object, however, in adverting to this point is to shew that, if by God's blessing moving the hearts of men to a practice of grateful oblations, the voluntary contributions of the church, made through the offertory, should amount, as assuredly they would, to a revenue of large extent—a most careful provision exists, whereby the laity would be invested with a joint control in the disposal of it, through their responsible official representatives, and in numbers twofold as great as that of the clergy. It is of importance to note this, to shew how completely the objections which have been made, perhaps with reason,\* against other projects for the disposal of contributions, are met and satisfied by the rule laid down for the offertory by the church.

"Let us not affright ourselves with needless fears. The plague of division is not on us. Men confuse themselves and perplex others by not distinguishing between matters of faith and matters of opinion: great diversity of opinion is consistent with perfect unity of faith: they that agree in holding the doctrine explicitly and implicitly contained in the Apostles' Creed, cannot be said to be divided: among such the basis of doctrinal and moral unity is full and perfect.

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\* See, however, Hooker's *Ecel. Pol.*, lib. vii. c. cxliii. ss. 8, 9, 10. Ed. Keble.

"Again: diversity is not necessarily division; for diversity of opinion is an intellectual variance, not necessarily involving opposition; division is a moral breach, which in its own nature is a wound in the body of Christ. For this reason also, be our diversities of opinion manifold more and greater than they are, they do not amount to a division; and so long as we recite the same creeds, partake of the same sacraments, kneel in the same churches, feed at the same altars, let the visible fact of unity suffice to repel both their accusations and our fears. Nay, I will go further, and say that no man can, with his own eyes, see the deep and solid organization of our parochial system—the order of our ritual—the glad and willing allegiance to the church, which has passed into an instinct of our people—the actual hold of the church upon them in life and in death—the brotherly love which binds the clergy of the church together—without recognising the outlines of that great and divine work by which the body of Christ was framed and compacted together. The unity of the church as it was impressed in the beginning in this land is still uneffaced; and the whole order of instincts, and intuitions, and moral laws resulting from that divine impression, are still fresh and full in life and power.

"This class of living realities escapes the sight of minds heated by controversy or armed for opposition.

"We may rest assured that at no period of her later history has the church among us possessed a vitality and strength so great as now. There have been times when her oral teaching, it may be, was higher and more accordant with the primitive tone; when the powers of the world were wielded towards her with a more fostering care; when errors and schisms had not as yet rooted themselves by the growth of centuries. Once, it is true, the order and offices of the church were more fully administered; and the prescriptions of a more exact ecclesiastical order were still among us. Nevertheless, there was never any time when the apostolical government of the church was more clearly distinguished from the pomp and show of its secular dignitaries—when the apostolical doctrine was more deeply rooted in our people. The affirmative teaching of the English church has pervaded this great people now for three hundred years; the free and open reading of the holy scriptures has gathered her members round her with an instructed attachment; her ritual and usages have passed into settled and acknowledged traditions. She has no novelties or recent institutions to explain or justify. Her present order is as old as the order of the catholic church at the council of Nice; her doctrinal teaching, while it has leavened by affirmative truth the people of the land, has also won its way in a succession of victories over strange and erroneous schemes. Like the great teacher and saint of the African church, whose volumes are chiefly the records of his victories won from schism and heresy, the theology of the English church is, as it were, a cycle of testimonies by which she has disinfected the atmosphere of her fold from foreign and indigenous errors.

"It would seem as if the church were no sooner disentangled from the technicalities of the Western school than she underwent a purification, even in blood, for the progressive edification of the truth. From the Restoration to this day is but a portion of a great line on which she has been advancing. She has all the way maintained one steady conflict, first with deists and with scoffing infidels, then with depravers of the canon of holy scriptures, then with perverters of the interpretation, then with Socinians, and now with a multitude of lesser sects. So it has been for nearly two hundred years even to this day; but every success has been an advance, and every advance has covered the ground which has been won."

## DOCUMENTS.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT  
BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

THE committee of this society resumed their meetings on Monday last. There were present—the Rev. J. Jennings in the chair; the Revs. T. Bowdler, H. H. Norris, and J. Lonsdale; J. S. Salt, B. Harrison, J. W. Bowden, A. Powell, W. Davis, and N. Connop, jun., Esqrs.

Grants in several cases were made, and payments to the amount of 4225*l.* ordered to twenty-five parishes for the sums awarded to them respectively, the works having been completed.

The population of these twenty-five places is 128,244 persons; and the provision of church room therein, previously to the execution of the works for which the society's grants were voted, was 18,949 sittings, of which 6441 were free. Five of these parishes contained a population of 91,896 souls, with church accommodation for 11,593 persons, (including that furnished by two large proprietary chapels,) with only 3080 free seats; and seven contained a population of 22,357 persons, with church room for only 3528 of that number, and including only 1821 free seats. To this very insufficient accommodation, 8148 sittings have now been added with the society's assistance, including 6261 free and unappropriated seats.

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

67, *Lincoln's Inn Fields*, Oct. 1842.

THE Lord Bishop of Gibraltar in the chair. At the general meeting of the society, held on Tuesday, the 4th of October, 1842, the following recommendation was made by the standing committee:—

"That at the general meeting to be held on Tuesday, the 8th of November, the sum of 500*l.* be granted, as a vote of credit to each of the Bishops of Gibraltar and Tasmania, for promoting the objects of the society in their respective dioceses; and that the sum of 200*l.* be granted, as a vote of credit, to each of the Bishops of Barbadoes, Antigua, and Guiana, for promoting the society's objects in their dioceses; these being the sees recently formed out of that of Barbadoes."

The following portions of a letter from the Right Rev. Dr. Alexander, Bishop at Jerusalem, were read:—

"I need not repeat what by this time must have become familiar to you from the public papers respecting our safe arrival, and favourable reception in Jerusalem; but finding that various strange reports have since been busily circulated respecting my position, it will, I am sure, be gratifying to yourself, and the friends of religion generally, to hear that there is no truth in them, and that the kind reception we met with on our arrival has been followed up to this moment; we have met with nothing but respectful and kind treatment from the authorities, both civil and ecclesiastical. The building of the church is proceeding as rapidly as is possible in this country. . . . . I have had numbers of applications from the neighbouring towns and villages to establish schools amongst them, and I have promised to do so as soon as practicable. From the good understanding which subsists between us and the other churches, I do not anticipate any opposition, though we must anticipate other difficulties. If it is not against the society's rules, and if the committee should be willing to extend their labours to this country, it will afford me great pleasure to be in any way instrumental in promoting their objects."

An application was made by the treasurer and chairman of committees of

"The London Society for Teaching the Blind to Read," in behalf of the objects of that institution. The Lord Bishop of London recommended this application to the favourable notice of the society. It was agreed that thirty pounds be granted in aid of its objects.

The Right Rev. Dr. M. Russell, Bishop of Glasgow, forwarded a memorial from the episcopal congregation at Helensburgh, Dumbartonshire, N.B., stating the need which exists at that place of a suitable building for the worship of God, and requesting the society's aid towards supplying this important want. About 700*l.* altogether will be required, of which the sum of 300*l.* has already been subscribed. The Bishop added, "This is the seventh new congregation formed in my district within five years; and it is pleasant to add that they are all prospering. We are arranging matters for a chapel at Jedburgh, a small town within a few miles of the Northumbrian border; but in this case the noble families of Buccleuch and Lothian have been so liberal that we shall not have occasion to tax your generosity."

The board granted twenty pounds towards the erection of a church at Helensburgh.

The next general meeting of the society will be held on Tuesday, the 8th of November.

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#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

79, Pall Mall, Oct. 8, 1842.

THE expenditure of the society in the foreign colonies and dominions subject to the British crown, during the past year, has amounted to more than 80,000*l.*; distributed in the following proportions:—

To the British provinces of North America .. ..	£26,980
The West Indies, and British Guiana .. ..	20,062
The East Indies .. ..	21,621
Australia .. ..	8,017
New Zealand .. ..	2,387
Cape of Good Hope, and Mauritius .. ..	1,511

Among the memorable events of the last year, intimately connected with the designs of this society, the first notice is claimed for the formation of the Colonial Bishops' Fund. It is matter of congratulation that within little more than a year the amount of subscriptions raised for this beneficial and important object has amounted to seventy thousand pounds; and that, with this testimony of the widely extended interest taken in the measure, the spiritual heads of the church at home have proceeded to consecrate, first, a bishop for the rising colony of New Zealand; and more recently, for Gibraltar, to preside over the British possessions in the Mediterranean; and for Van Diemen's Land, hitherto a part of the vast Australian diocese. Another colony—viz., British Guiana, mentioned in the "Bishops' Declaration," as requiring a resident bishop, has also been erected into a diocese without any charge upon the fund, by the subdivision of Barbadoes into Barbadoes, Antigua, and Guiana. The instances are many which prove that the colonists who have gone forth from us have not forgotten the church-paths of their father-land. They have laboured diligently, and given freely of their little to secure to themselves that Christian centre of society, the village church, and the services of its appointed minister.

The Bishop of Toronto, to whose zealous care the province of Upper Canada has long been deeply indebted, has lived to see the number of missionaries in Canada increased, within forty years, from nine clergymen to one hundred and fifty, under the bishops of the two provinces.

It is most encouraging to read in the reports of the Bishop of Toronto and

of the other prelates of the North American colonies, a few remarkable instances of Christian beneficence displayed by individual members of the church in those dominions. One, in Upper Canada, has built a church and parsonage-house, and endowed it with six hundred acres of excellent land; and he has promised to endow two more in the same munificent manner. Many have given parcels of land, one or two hundred acres, or smaller portions. One young lady, out of a very limited patrimony, "has given to the service of God one hundred acres of her best land, and looks for a blessing in heaven." A merchant in Newfoundland has liberally contributed to the building of five churches in his vicinity; and hearing that the inhabitants of another settlement had subscribed in a most praiseworthy manner, with their pastor, to rebuild their old church, he has promised to complete the work with a tower and steeple, at his own cost, of 700*l*. An aged planter, who has felt himself indebted to the society for the comforts of religion in the same colony, for the last fifty years, has lately bequeathed his whole substance, after his death, amounting to 2000*l*., to aid its missionary labours. Nor is this spirit of devotion and charity confined to the comparatively rich and few. The Bishop of Nova Scotia speaks of a new, spacious, and very handsome church, built, indeed, with the aid of some grants from home, but not without great and unwearied efforts from the inhabitants of a populous and very poor settlement: whilst the anxiety of the poor children of the forest in the same province for the rite of confirmation was shewn by the great distance which they were willing to travel for it, in one instance some females having walked thirty-three miles, to be present at the church where it was to be administered. Such instances must give the friends of the society the encouraging assurance that there are those in our distant settlements of whom it may be said, as of the good centurion, that "they are worthy for whom we should do this."

In none of our possessions has the influence of the English church been more rapidly extended, and in none have there been more signal proofs of the benefit it has done in the erection of churches, the founding of schools, and the attachment of the majority of the people, in every district, to the religion of their fathers, than in *Australia*. This gratifying result has no doubt been owing, under the favour of Almighty God, to the untiring labours and devoted zeal of Bishop Broughton, who has truly devoted himself and all that he has to the extension of the reign of Christ in that wide field of labour.

The accounts from the missionary stations in the diocese of Calcutta report a satisfactory increase in the number of catechumens and persons who have been admitted to the holy sacrament of baptism, the baptized in three stations having advanced from 501 to 986, and those under catechetical instruction from 899 to 1232. And this progress has been made in spite of many discouragements and severe privations amongst the Christian population.

#### SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

THE object of the society is to increase the means of pastoral instruction and superintendence at present possessed by the church, and in order thereto to provide a fund for the maintenance of additional clergymen to be employed as licensed curates, where their services are most required in England and Wales.

Three hundred and sixty-three incumbents have already applied for aid through their respective Diocesans; and of these one hundred and seven are now enabled, by the help of the society's annual grants, to establish additional services, and to obtain additional curates in their several parishes and districts, comprising an aggregate population of more than a million and three quarters.

## CHURCH MISSIONARY SOCIETY.

NORTH INDIA MISSION—CALCUTTA.

*Confirmation of Native Candidates.*

MR. SANDYS refers in his journal to two occasions on which this most interesting service was held in Calcutta during the last year. On one he writes—

"July 27, 1841.—In the evening I attended a confirmation held by the bishop at Christ Church, when fifteen native candidates were admitted to the rite, and affectionately addressed by the bishop; the minister, the Rev. Krishna Mohana Banerjee, interpreting for him. I felt particularly interested in the confirmation, several of the candidates having been under my charge, and baptized by me, before the completion of Christ Church."

## COLONIAL BISHOPRICS' FUND.

SINCE the publication of the first report, the following donations and subscriptions have been received by the treasurers :—

				Donations.			Ann. Subs.		
				£	s.	d.	£	s.	d.
General Fund	..	..	..	886	14	1	14	18	0
Special :									
Gibraltar	..	..	..	808	0	0			
New Brunswick	..	..	..	25	0	0			
Ceylon	..	..	..	10	10	0			
South Australia	..	..	..	35	11	0			
Van Diemen's Land	..	..	..	26	0	0			

## THE INCOME TAX.

*(From the Ecclesiastical Gazette.)*

THE incumbent who favoured us with the communication upon this subject inserted in our last number, has since received the following letter, from which it appears that no deductions of the curates' stipends can in any case be allowed, in making a return for assessment of the value of a living :—

*" Stamps and Taxes, London, October 1, 1842.*

" SIR,—I am directed by the board to point out an error which they find has occurred in the letter sent to you on the 7th ultimo, in reply to your inquiry under the Property Tax Act, with reference to curates' stipends.

" In making a return for assessment of the value of a living, no deductions can be made therefrom of the curate's stipend in any case; but when the curate is licensed by the bishop, the incumbent is authorized, on payment of the stipend, to deduct and retain the duty thereon.

" It was intended by the board's minute on your letter that a communication to this effect should be made to you; but it appears that a wrong construction of the act of Parliament was conveyed to you, in consequence of the clerk who wrote the letter having, through error, introduced the words, 'can only be admitted as a deduction in the returns made under the Property Tax Act.'

" The board direct me to express their regret at the mistake which has occurred.—I am, Sir, your most obedient servant,

" CHARLES PRESSLY."

AN ACT TO AMEND THE ACTS FOR THE COMMUTATION OF TITHES IN ENGLAND AND WALES, AND TO CONTINUE THE OFFICERS APPOINTED UNDER THE SAID ACTS FOR A TIME TO BE LIMITED.

ANNO QUINTO ET SEXTO VICTORIÆ REGINÆ.—CAP. LIV.

[30th July, 1842.]

5 Vict., c. 7, in part repealed.—*Continuance of Tithe Commission.*

WHEREAS by an act passed in the seventh year of the reign of his late Majesty, intituled "An Act for the Commutation of Tithes in England and Wales," it was among other things enacted, that no commissioner or assistant commissioner, secretary, assistant secretary, or other officer or person appointed under the said act, should hold his office for a longer period than five years next after the day of the passing of the said act, and thenceforth until the end of the then next session of parliament; and that after the expiration of the said period of five years, and of the then next session of parliament so much of the said act as authorizes any such appointment should cease: and whereas by an act passed in the last session of parliament it was among other things provided, that so much of the last-recited act as is hereinbefore recited should be repealed; and that no commissioner or assistant commissioner, secretary, assistant secretary, or other officer or person so to be appointed, should hold his office for a longer period than until the thirty-first day of July, one thousand eight hundred and forty-two; and that after the said thirty-first day of July, so much of the last-recited act as authorizes any such appointment should cease: And whereas it is expedient that the said commission be further continued; be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present parliament assembled, and by the authority of the same, that so much of the last-recited act as is hereinbefore recited shall be repealed, except so far as it repeals any part of the first-recited act; and that no commissioner or assistant commissioner, secretary, assistant secretary, or other officer or person so appointed or to be appointed shall hold his office for a longer period than the thirty-first day of July, in the year one thousand eight hundred and forty-seven, and to the end of the then next session of parliament.

*Agreements may be made pending Proceedings toward an Award.*

2. And whereas by the first-recited act power is given to the land owners and tithe owners of any parish to make and execute an agreement for the commutation of the tithes of that parish as therein specified; and power is also given to the said commissioners, after the first day of October, in the year one thousand eight hundred and thirty-eight, to make compulsory awards for the commutation of tithes in any parish in which no such agreement shall have been made as aforesaid, and confirmed by the said commissioners: And whereas doubts have been entertained whether, pending the proceedings toward a compulsory award, the land owners and tithe owners can make and execute a voluntary agreement which, if confirmed by the said commissioners, shall be valid, and it is expedient that such doubts be removed; be it declared and enacted, That a parochial agreement for the payment of a rent-charge instead of tithes, as provided by the said act, may be made in the manner therein specified, at any time before the confirmation of any award for the commutation of the tithes of the same parish; and such agreement may contain provisions for declaring how the expenses of the parties, or any of them, shall be defrayed, which shall have been incurred in contesting the award; and every such agreement, whether made before or after the passing of this act, if confirmed by the commissioners, shall be as valid as if made and executed before any

proceedings had been taken toward making a compulsory award, and shall have the effect of making null and void all the proceedings toward such compulsory award, or incident thereunto, except so far as the same shall be adopted in such agreement.

*Parties may make a supplemental Agreement as to Commencement of Rent-charge.— Such Agreement to be confirmed, and a Copy deposited.*

3. And be it enacted, That in all cases where no time is fixed by any award or agreement, commuting the tithes of a parish for the commencement of the rent-charge or rent-charges therein awarded or agreed upon, it shall be lawful, notwithstanding that the apportionment of the said rent-charge or rent-charges may have been confirmed, for the land owners and tithe owners, having such an interest in the land and tithes of the parish as is required for making a parochial agreement, to enter into a supplemental agreement for fixing the period at which the rent-charge or rent-charges to be paid under such award or agreement shall commence: provided always, that such supplemental agreement shall be of no force or effect unless the same shall be confirmed by the said commissioners under their hands and seal; and a copy of every such supplemental agreement shall be deposited with the registrar of the diocese, and in the parish, in like manner as instruments of apportionment are deposited under the said first-recited act.

*In making Special Adjudication an Account may be taken of Parochial Agreements.*

4. And whereas by the first-recited act power is given to the said commissioners to make awards in cases reserved for special adjudication, having regard to the average rate which shall be awarded in respect of lands of the like description and similarly situated in the neighbouring parishes: and whereas it sometimes happens that voluntary agreements for the commutation of tithes have been made in the greater part of such neighbouring parishes; be it enacted, That, in awarding the rent-charge in any case so reserved, the commissioners shall be empowered to have regard to the average rate of commutation in respect of lands of the like description and similarly situated, not only in the neighbouring parishes in which there has been an award by the commissioners, but also in those in which there has been a parochial agreement for the commutation of tithes.

*Powers for defining and exchanging Glebe.*

5. And whereas it will be beneficial to both tithe owners and land owners, if the tithe commissioners are empowered to define the glebe lands in those cases in which the quantity of glebe is known, but cannot be identified, and also to exchange the glebe lands or part thereof for other land; be it enacted, That for the purpose of defining and settling the glebe lands of any benefice, on the application of the spiritual person to whom the same belongs in right of such benefice, and with the consent of the land owner or land owners having or claiming title to the land so defined as glebe, and being in possession thereof, the tithe commissioners shall, during the continuance of the commission, as well before as after the completion of any commutation, have the same powers which they have for ascertaining, drawing, and defining the boundaries of the lands of any land owners on their application; and also upon the like application of any spiritual person, the said commissioners shall have power to exchange the glebe lands, or any part thereof, for other land within the same or any adjoining parish, or otherwise conveniently situated, with the consent of the ordinary and patron of the benefice, and of the land owner or land owners, having or claiming title to the land so to be given in exchange for the glebe lands, and being in actual possession thereof as aforesaid, such consent to be testified as their consent under the first-recited act is testified to anything for which their consent is therein required; and in every such case



the tithe commissioners shall make an award in like manner as awards are made under the first-recited act, setting forth the contents, description, and boundary of the glebe lands as finally settled by them, and of the lands awarded to the several parties to whom any lands theretofore part or reputed part of the glebe lands are to be awarded; and every such award shall have all the incidents of an agreement confirmed by the said commissioners for giving land instead of tithes, and in every case of exchange shall operate as a conveyance of the lands theretofore part or reputed part of the glebe lands to the several persons to whom the same shall be awarded, and to their heirs and successors, executors and administrators, as the case may be; and such lands shall thereupon be holden by the same tenure, and upon the like uses and trusts, and subject to the like incidents, as the land awarded as glebe in exchange for the same was formerly holden; and the expense of so defining, exchanging, and settling any glebe lands, shall be borne in such manner as the tithe commissioners shall think just.

*Extending Power of giving Land for Tithes.*

6. And whereas the power of giving land instead of tithes has been found beneficial to both tithe owners and land owners, but such power has been inoperative, in a great degree, by reason that the land owners, by giving land instead of vicarial tithe, cannot free their lands from the liability to rectorial tithe, and the converse; be it enacted, That it shall be lawful for any tithe owner, with the consent of the patron and ordinary in the case of spiritual tithes, to be testified as their consent under the first-recited act, is testified to anything for which their consent is therein required, and subject in that case to the limitation of quantity of land provided by the first-recited act, and subject to the approval of the tithe commissioners, to agree for the assignment to any other owner of tithes issuing out of the same lands of so much of his tithes arising within the same parish, or of the rent-charge agreed or awarded to be paid instead of such tithes, as shall be an equivalent for the tithes belonging to such other tithe owner issuing out of the same lands, or for the rent-charge agreed or awarded to be paid instead thereof, for the purpose of enabling any land owner, who shall be desirous of giving land instead of tithes to free his lands, or any part thereof, from both rectorial and vicarial tithes, and from the payment of any rent-charge in respect thereof; and every such agreement shall be carried into effect by means of an award or supplemental award, to be made by the said commissioners either before or after the confirmation of the apportionment, in like manner as awards or supplemental awards are made by them pursuant to the powers vested in them before the passing of this act.

*Confirmation of old Agreements for giving Land for Tithes.*

7. And be it enacted, That where any agreement shall have been made before the passing of the first-recited act for giving land or money, or both, instead of tithes or glebe, or commonable or other rights or easements, which is not of legal validity, and such lands or money, or both, shall appear to the commissioners to be a fair equivalent for the said tithes or glebe, or rights or easements, they shall be empowered to confirm and render valid such agreement; and in case the same shall not appear to be a fair equivalent, the said commissioners shall nevertheless be empowered to confirm such agreement, and also to make an award for such rent-charge, which with the said land or money, or both, will be a fair equivalent for the said tithes or glebe, or rights or easements, and, subject to such confirmation and award, to extinguish the right of the tithe owners to the perception of the said tithes, or his title to the said glebe rights or easements, or to the receipt of any rent-charge instead thereof, other than the rent-charge awarded over and above the lands or money, or both, so confirmed to them.

*Power to charge Expenses of Commutation on Benefices extended.*

8. And be it enacted, That in every case in which any spiritual person shall have died or vacated his benefice before exercising the powers vested in him of borrowing money for the purpose of defraying so much of the expenses of commutation as is to be defrayed by him, and of charging the rent-charge with the repayment of the money borrowed, it shall be lawful for the tithe commissioners, with the consent of the ordinary, to borrow money for that purpose, and to charge the repayment thereof upon the rent-charge, or so much thereof as they, with the like consent, shall think just, with interest thereupon, and for that purpose to assign the rent-charge in like manner as such spiritual person, if living, or in possession of his benefice, could himself have done; and the person in whose favour such charge shall have been made, and his assigns, shall have the like remedies for enforcing payment of the principal and interest of the money so borrowed, in case of any arrear in payment of the said charge, as if such charge had been made by the person so dying or vacating his benefice.

*For settling questions of Arrears and Costs in Suits in Equity.*

9. And be it enacted, That in all cases, whether the tithes of any parish have been commuted or not, where any question as to the liability of any lands to the render of tithes, or as to the existence of any modus or composition real, or prescriptive or customary payment, or any claim of exemption from, or non-liability to the payment of tithes in respect of any lands, shall have been heard and determined by the said commissioners, or by any assistant commissioner under their direction, it shall be lawful for the said commissioners or any assistant commissioner, after the time for appeal to a court of law from the said determination has elapsed, or in case there has been such appeal, after the judgment of the court on such appeal, to make an award, founded on the decision of the said commissioners or assistant commissioners of the judgment of any court of law to which appeal shall have been made from the decision of the said commissioners or assistant commissioner, for the determination of all questions of arrears of tithes claimed in any suit which may be pending in any court of equity for the purpose of trying, as to the same lands, such liability, or the legality of such claim, modus, composition, or customary payment, and of the liability of any of the parties to payment of the costs of the proceedings in such suit, for which purpose they respectively shall have all the powers which under the said recited acts or any of them they have for ascertaining the value of the tithes of such lands; and such award shall have the effect of the verdict of a jury, on an issue directed by the court of Chancery satisfactory to the judge or court directing the same, and shall be received by the court of Chancery as conclusive evidence of the liability or non-liability of such lands, and of the amount of such arrears, and of the liability of the several parties to the payment of costs in such suit; and any order of the court of Chancery made thereon shall be binding on all parties, and no appeal to any other judge or court shall be brought against such order.

*The act 2 & 3 Will. IV, c. 100, not to have any operation as to any Award of the Commissioners in certain cases.*

10. And be it enacted, That where any question is or shall be brought for the decision of the tithe commissioners or any assistant commissioner, relative to any of the matters mentioned in an act passed in the third year of the reign of his late majesty, intituled "An Act for shortening the time required in Claims of Modus decimandi, or Exemption from or Discharge of Tithes," as to which any such suit shall have been commenced and shall be pending as would have prevented the operation of the said recited act, such recited act shall not have any operation as to any award or decision respecting such

question to be made by the said tithe commissioners or any assistant commissioner.

*Provision for fixing the same Days of Payment of all parts of the same Rent-charge.*

11. And be it enacted, That in any parish where any rent-charge has been agreed or awarded to be paid instead of tithes, and security has been given for payment of such rent-charge, and the lands in such parish have been discharged from payment or render of tithes or composition, or rent in the nature thereof, instead of tithes, before the apportionment of such rent-charge, it shall be lawful for the tithe commissioners, by a declaration in writing under the hands of any two of them, and their seal of office, to fix the same half-yearly days of payment of the whole rent-charge after apportionment thereof; and in consideration that the payment of some sums will be thereby accelerated, and the payment of other sums will be thereby deferred and retarded, to make such alterations and allowances in the payments to be made in the first year after the apportionment, both by way of interest for every sum of which payment will be thereby deferred, and by way of discount to be allowed for every sum of which payment will be thereby accelerated, as to the commissioners shall seem just.

*Power to Owner of Rent-charge to let Land taken under Writ of Possession.*

12. And be it enacted, That it shall be lawful for any owner of rent-charge, having taken possession of any land for non-payment of the rent-charge under the provisions of the first-recited act, from time to time during the continuance of such possession to let such land, or any part thereof, for any period not exceeding one year in possession, at such rent as can be reasonably obtained for the same; and the restitution of such land, on payment or satisfaction of the rent-charge, costs, and expenses shall be subject and without prejudice to any such tenancy.

*Power in certain cases to use Tithe Commutation Maps for Parochial Purposes.*

13. And be it enacted, That it shall be lawful for any board of guardians of any parish or union, with the consent of the poor law commissioners, and subject to such conditions as the said poor law commissioners may prescribe, to pay out of the rates of any parish any portion of the cost of making or providing any map or plan which shall have been confirmed under the hands and seal of the tithe commissioners, or any other sum of money by way of consideration for the use of the said map or plan, for the purpose of estimating the net annual value of property in respect of which rates may be assessed for the relief of the poor; and after the tithe commissioners shall have certified in writing that such money has been paid, the overseers of the parish, or any person authorized by them in writing, or any officer of the said board of guardians, or any person authorized by them in writing, shall at all reasonable times have access to the copy of the said map or plan deposited with the incumbent and church or chapel wardens of the parish, or other persons approved by the said tithe commissioners, and may inspect and make copies or extracts from the said copy, without paying anything for such access or inspection, or for making such copies or extracts.

*Power to alter Apportionments.*

14. And whereas by the first-recited act power is given for altering apportionments of rent-charge by the commissioners of land tax, on the application of the owner of the lands charged therewith, and it is expedient that the power thereby given should be extended, and also that during the continuance of the tithe commission the like power should be vested in the tithe commissioners; be it enacted, That if at any time after the confirmation of any instru-

ment of apportionment it shall appear that the lands charged with one entire rent-charge belong to or have become vested in several owners, and that any of the owners of such lands shall be desirous that the apportionment thereof should be altered, it shall be lawful for the commissioners of land tax for the county or place where the said lands are situated, or any three of them, to appoint by notice under their hands, a time and place for hearing the parties to such application, and all other parties interested therein ; and upon satisfactory proof of such notice having been served on all parties interested full twenty-one days before the day of hearing, to proceed to alter the apportionment in such manner, and in such proportion amongst the said lands as to them shall seem just, subject nevertheless to the consent of two justices of the peace, as in the said first-recited act provided ; and further, that upon such application being made to the said tithe commissioners, they shall have the same power of making such alteration as by the said first-recited act and by this act is vested in the commissioners of land tax, and that without any such consent of two justices of the peace ; provided, that no alteration of any apportionment shall be made under the first recited act or this act whereby any rent-charge shall be subdivided, so that any subdivision thereof shall be less than five shillings.

*Copy of instrument of altered Apportionment to be sent to Tithe Office.*

15. And whereas it is expedient to make further provision for recording all such alterations of apportionment ; be it enacted, That the registrar of every diocese, as soon as conveniently may be after the passing of this act, shall cause to be made and sent to the office of the tithe commissioners a copy, certified under his hand, of every instrument of altered apportionment in his custody which was made before the passing of this act, the reasonable cost of making and sending which copy shall be defrayed by the tithe commissioners as part of the expense of putting in execution the acts for the commutation of tithes : and after the passing of this act three counterparts shall be made of every instrument of altered apportionment at the expense of the land owner desiring the alteration ; and two of the said counterparts shall be sent as provided by the first-recited act, and the third shall be sent to or deposited in the office of the tithe commissioners, or, after the expiration of the tithe commission shall be sent to and kept by the person having custody of the records and papers of the said commission, and shall be annexed to the instrument of apportionment in the custody of the said commissioners, or the person having the custody of their records and papers.

*Remedy for enforcing Payment of Contribution to Rent-charge.*

16. And be it enacted, That in case any land charged with one amount of rent-charge shall belong to two or more land owners in several portions, and the owner of any one of such portions, or his tenant, shall have paid the whole of such rent-charge, or any portion thereof greater than shall appear to him to be his just proportion, and contribution thereto shall have been refused or neglected to be made by any other of the said land owners, or his tenant, after a demand in writing made on them, or either of them, for that purpose, it shall be lawful for any justice of the peace acting for the county or other jurisdiction in which the land is situated, upon the complaint of any such land owner, or his tenant or agent, to summon the owner so refusing or neglecting to make contribution, or his tenant, to appear before any two or more such justices of the peace, who, upon proof of the demand and of service of the summons, as hereinafter provided, whether or not the party summoned shall appear, shall examine into the merits of the complaint, and determine the just proportion of the rent-charge so paid as aforesaid which ought to be contributed by the land owner of such other portion of the said land, and by order under their hands and seals shall direct the payment by him of what shall in their judgment be due and payable in respect of such liability to con-

tribution, with the reasonable costs and charges of such proceedings, to be ascertained by such justices; and thereupon it shall be lawful for the complainant to take the like proceedings for enforcing payment of the said amount of contribution and costs, and with the like restriction as to the arrears recoverable, as are given to the owner of the rent-charge by the said first-mentioned act or this act for enforcing payment of the rent-charge.

*Service of Summons, &c.*

17. And be it enacted, That service of the said demand in writing, and summons, or of any notice to distrain, or copy of writ to assess the arrears of rent-charge, or notice of the execution thereof under the said first-recited act, or the several acts to amend the same, or this act, upon any person occupying or residing on the land chargeable with the rent-charge, or in case no person shall be found thereon, then affixing the same in some conspicuous place on the land, shall be deemed good service of any such summons, notice, writ, or other proceeding.

*Provision for general Avowry in Actions of Replevin for Rent-charge.*

18. And be it enacted, That it shall be lawful for all defendants in replevin, brought on any distress for rent-charge payable under the said first-recited act, or the several acts to amend the same, or this act, to avow or make cognizance generally that the lands and tenements whereon such distress was made were chargeable with or liable to the payment of a certain yearly amount of rent-charge under the provisions of the statutes for the commutation of tithes in England and Wales, which rent-charge, or some part thereof, was in arrear and unpaid for the space of twenty-one days next after some half-yearly day of payment thereof, and after ten days notice in writing, as required by the said acts, and that a certain amount of such rent-charge, according to the prices of corn, as directed by the said acts, was at the time of the said distress due to the person entitled to the rent-charge.

*Irregularity not to vitiate Proceedings.*

19. And be it enacted, That where any distress shall be made for any rent-charge payable under the said recited acts or any of them, or this act, and justly due, and any irregularity or unlawful act shall be afterwards done by the party distraining or his agent, in the conduct, sale, or disposition of the distress, the distress itself shall not be therefore deemed to be unlawful, nor the party making it deemed a trespasser from the beginning, but the party aggrieved by such unlawful act or irregularity may recover full satisfaction for the special damage in an action upon the case; provided nevertheless that no plaintiff shall recover in any action for any such unlawful act or irregularity, if ten days notice in writing shall not have been given to the defendant by the plaintiff of his intention to bring such action before the commencement thereof, or if tender of sufficient amends has been made by the party distraining or his agent, before such action brought, or if after action brought a sufficient sum of money shall have been paid into court, with costs, by or on behalf of the defendant.

*Act to be construed with 6 & 7 Will. 4, c. 71—Application of certain Provisions.*

20. And be it enacted, That this act shall be construed with and as part of the first-recited act, as amended by the several acts passed for the amendment thereof and by this act; and that all provisions in any of the said acts relating to land of copyhold tenure shall apply to land of customary tenure, or any other tenure subject to arbitrary fine; and that all provisions in the said acts or in this act relating to glebe land shall apply to all land holden by any spiritual person in right of his benefice.

*Act may be amended.*

21. And be it enacted, That this act may be amended or repealed by any act to be passed in this session of parliament.

## CHURCH MATTERS.

**THERE** has been one feature in the Bishops' Charges of this year that the least observant must have noticed. Several of them have alluded with complacency or hope to the possible re-assembling of convocation for the despatch of business. This, taken in connexion with the account of the first meeting of the present body, which a valued correspondent was prevailed upon to furnish the readers of the *British Magazine* with—an account which proved that the members themselves are awakening to their own duties, and disposed to put forward their own claims, must raise a reasonable expectation that the subject will be formally brought before government.

To expect less than this would be to suppose that the heads of the church were trifling with the inferior clergy, expressing wishes at visitations which they never meant to urge where alone they could be fulfilled, and agitating a question which, unless some action was intended, it would be obvious policy to leave undisturbed. To entertain such a suspicion of such persons, unwarranted by anything in their character and conduct, would be gross injustice. Another thing is, it has not been the language of party. Men opposed to each other in many respects have agreed in this, that the church ought not to be without some organ which could authoritatively expound her doctrines, and adapt her regulations to the emergencies of the time. One desires a convocation to smooth down what he conceives to be the grossness and asperity of the ritual; another to pronounce on the validity of lay baptism; a third to devise some substitute for the superseded ecclesiastical courts; but all admit an evil and a want which all hope that a convocation may remedy.

Such declarations demand attention. That of the Bishop of Exeter has been quoted at length in the *British Magazine* for August, p. 215; that of the Bishop of Worcester in the last number, p. 432. Since then the Bishop of Salisbury has delivered a charge, in which he speaks as clearly and decidedly as possible on the pressing need of a deliberative assembly in the church under its present circumstances, from a report of which the following is extracted :—

“ I am not ignorant that much may be said in justification of the state of incapacity in which the church has thus been placed. The history of the proceedings in convocation at the beginning of the last century is, in many respects, a painful one; and though we may deem that its apparent resolution to uphold sound principles was the immediate cause of the restraint imposed upon it, it is, perhaps, not to be regretted that its sittings were at that period discontinued.

“ It may be admitted, too, that there has not improbably been a providential compensation made to us for the loss of positive advantages, in that the church has been restrained from evil action by the very trammels which have prevented her from making changes for good. It may well be imagined, that if the church had always possessed the power of free deliberation and legislative enactment, she might, in some periods of her history, have exercised such power in a manner unbecoming her character as keeper and witness of the truth of God. She might, perhaps, have been drawn aside from the path of

catholic verity ; and we might have had now to mourn over some fatal error which it might be impossible to repair ; and thus the forced incapacity of the church for consultation may have operated, by the goodness of God, as a means of preserving from the faithless and wayward spirit of her members the blessings we are thankful to enjoy.

" It is, however, obvious that any advantage of this kind is dependent upon the fact, that the bondage of the church really preserves us from change ; and that alterations which the church cannot make herself, are not made without her, either by the civil power or in any other mode.

" But if this should not be the case, but, on the contrary, we should have all the evils of this state of incapacity without its advantages ; if the church may not have the power of making any change, however much she may need or desire them, and yet be committed to the most important changes, without her consent, and perhaps contrary to her opinion ; this state of things is one in which it is impossible willingly to acquiesce, and which, in my judgment, is fraught with evils and dangers far greater than any which are to be apprehended, be these what they may, in the orderly discharge of these functions, which rightfully appertain to the church.

" No doubt errors might be committed in the exercise of these, and evils might ensue. There might be haste, and heat, and prejudice, and ignorance, and incapacity, and party divisions, and extreme opinions, and unsound judgments, and all the objections which ever attach to assemblies of fallible men and from which synods of clergy cannot claim to be exempt. But I trust there would be found also prudence and calmness, and knowledge, and sound judgment, and moderation, and impartial minds ; that faithful attachment to God's holy laws, and an earnest desire to follow the guidance of the spirit of wisdom and truth, would keep us, if not from the presence, yet from the predominance of evil ; would restrain all excesses of a rash and meddlesome spirit, and teach us to repair what is defective, and to supply what is lacking, without tampering with what is sound and true, and established through the teaching of the catholic church.

" But, in dealing with such subjects as these, it is impossible not to feel it to be a great anomaly that the church is not permitted to speak her own sentiments through her rightly-constituted organs ; and to exercise those functions of deliberation and of judgment which are entrusted to her by our constitution in church and state. It is impossible not to feel that it is unsatisfactory that the church should not have any recognised mode of deliberating on subjects of whatever interest, of adapting her system to new exigencies, or of recording her decisions on the most important matters. This has now been the case for above a century, and we may well rather be thankful that no greater evils have resulted from it than be surprised that some things have grown obsolete, which yet there is no authority to alter ; that anomalies have sprung up which it will be difficult to remove, and that various functions of high importance, which ought to be discharged by the church on its own authority, and in its own sacred character, are carried on with more or less of irregularity ; but most imperfectly at least, by self-constituted societies, which have been almost compelled to undertake offices from which the church in her proper character is debarred."

Such language necessarily carries the mind back to those times when the convocation was a deliberative body. It reminds us of the vigorous protest pronounced by its last breath, when it was paralyzed by the secular arm ; and as some cases of syncope have occurred, where the patient, being seized in the midst of a sentence, has resumed his train of thought, and continued his speech from the very point where his utterance was arrested, it is not improbable that the system of enfeebling and diluting those principles which give unity

and vigour to the church would meet an early condemnation. At the same time, though the blow which prostrated the convocation was received in a righteous cause, it is quite impossible to look back on the last century, and wish that our liturgy had been in the hands of its divines. A corrupt disposition of church preferment—partly the cause, partly the effect, of political violence and spiritual apathy, which obscured the church in the earlier reigns of the present dynasty—had rendered many of the higher churchmen unfit for their task. Whigs in politics, latitudinarians in religion, they thought more of their benefices than their cures; and churchmanship, being mixed up with non-juring politics, made the best men reasonably suspected by the government. Still, considering that the fruits are the evidence of religion, is it not matter of deep thankfulness that the men who could look on unmoved while the population outgrew the churches, who could allow even such as there were to fall into the disgraceful state in which the beginning of this century found them; who, by neglecting education, and failing to instil sound principles, lost their hold on the affections of the people, and left their successors larger moral, spiritual, and pecuniary arrears, more than a quarter of a century can bring up; who never awakened from their sleep until men with the life of religion in their souls, and the principles of Hoadley and Zuinglius amalgamated in their minds, came like a mighty wind upon the surface of ecclesiastical society; and when awake, had too little tact and moderation to prevent schisms which have extended on every side, struck their roots deep in this country, and sent their scions into America to dispute every inch of soil with the church of God? Surely it is matter for thankfulness that a train of events, apparently the most adverse to the church's efficiency, compelled them to leave her sacred deposit as they found it. Whether we are at present in the best possible temper for wise deliberation and judicious action may be doubted, but we have at least one great advantage—church principles bring with them no suspicion of disloyalty.

Under these circumstances it scarcely seems doubtful that the bishops might, if they saw fit, persuade the government to allow the convocation to proceed to business, and where the right of that government is admitted to arrest any debate at any point, and veto every canon, it is scarcely possible to conceive that government measures would be assailed which were not really injurious and hurtful. On the other hand, it may be sound policy in the government to allay the fears of those who consider that the secular has unfairly and unjustly interfered with the spiritual power,—an opinion not confined to the least influential and the worst members of the church, but working its way stealthily and strongly, until in the end it may possibly array their religion against their loyalty.

We appear to have come to a point now in which, unless the clergy can hear the church speak in intelligible language, by an accredited organ, very serious evils are likely to ensue. We pray for the restoration of a godly discipline, but we see the very symbols of it escaping from our hold. No discretion is allowed the minister as to reading the burial service, which assumes the relics he inters to be those of a Christian.



The only tribunal he could appeal to, when one to whom he dared not present the consecrated elements applied at the altar, has been threatened with dissolution. The right to distribute afresh ecclesiastical funds, without the church's consent, is assumed and exercised. While in the publication of books relating to religion the most unbridled licence is assumed by the clergy themselves. Thus within the last few months the doctrine of baptismal regeneration has been repudiated in the strongest and most shameless manner by one clergyman, while another accounts for our repugnance to worship the Virgin Mary because we have not the spirit of St. Bonaventure, and declares we must retrace our steps if we would arrive at catholic unity, and abandon the principle "that the temporal sovereign of this realm of England is the supreme judge of the conditions under which the spiritual powers of ecclesiastical persons shall be exercised." Now, there is no authority, no, not all the bishops on the bench assembled, able or willing to suspend the authors of such positions. Yet it will require something more than such ebullitions as these to convince any observant person that the definitive sentence of an authorized assembly of the church would be set at naught by any but the least pious, sedate, and intelligent of the clergy. Although every solicitude should be exercised not to exclude any who could agree in a common formulary from the benefits of churchmanship, it would surely be better for the church that her members should be prevented from circulating with her apparent sanction, express abandonments of her first principles of doctrine and discipline.

Such are the most urgent reasons for desiring an effective convocation. Multitudes of minor matters would arise to occupy not unprofitably their deliberations, and on which it is probable much less difference of opinion would prevail than is anticipated. It is sad, indeed, if it is true, that the clergy should be so undiscerning as to select representatives who would conduct themselves intemperately. The specimen afforded by the debate on the address in the present convocation appears to have been such as moderate men would desire; and of course the selection of individuals, where that selection implies no preference, gives no responsibility, and confers no power, is much less careful than it would be were all these considerations involved. If, however, it is true that the clergy of England cannot meet and deliberate with the temper and spirit of Christian gentlemen, let them endeavour by all means to acquire such habits of mutual forbearance and personal humility as would make calm deliberation natural and easy; let them consider every occasion in which matter of controversy arises as an exercise for such tempers and manners as would not dishonour their holy calling, observing that ignorance and violence go together; let them resolutely abstain from interfering where they have not had opportunities or diligence to study carefully the question in debate; and never let them rest until, by a vigorous exercise of mental discipline, and the aid of that Spirit whose symbol is the dove of peace, they have wiped the aspersion away for ever.

A correspondent observes, "If the first ecclesiastical commissioners appointed by Sir R. Peel had said, before any alterations are made in

the church we must have the sanction of convocation, their request would have been granted immediately. Of course their not having done this in the first instance makes it more difficult now, but not so difficult as to make me despair. Better to confess an error and remedy it, than to go on doing wrong for the sake of seeming consistent. When it is remembered that all the archdeacons sit in the lower house, and that the archdeacons are appointed by the bishops, one sees what influence the upper house would necessarily have in the lower; out of the (say) hundred and forty members of convocation, scarcely above forty-four are elected by the inferior clergy. It were strange indeed (so strange that no right-minded person will ever believe it) if the parochial clergy were so unwise as not to be able to choose forty-four sound divines as their representatives."

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#### THE CHURCH MISSIONARY SOCIETY AND THE BISHOP OF MADRAS.

THE following extracts from a letter circulated by the committee of the Church Missionary Society among its members, will be read with pain and anxiety by every sincere lover of the church. A correspondent some time since gave notice of the originating of this dissension in these pages, and many and anxious inquiries have since been made as to their probable issue.

Some shrewd observers remarked, at the time when the archbishop and the Bishop of London agreed to patronize it, that the concession was all on their part—that the society had in truth conceded nothing—that the bishop of a foreign see could not act for himself, while an appeal was going forward to the primate, he might be subjected to any annoyance from a missionary—would have to plead his own cause against him before a home tribunal, instead of summarily disposing of any irregularity as a judge—that after a year or two had been consumed in this way, it really mattered little whether the bishop in disgust abandoned his proceedings, or the missionary was turned out. "The earnest desire for union in our reverend prelates," said they, "is leading them to overlook the ominous language of the debate as to whether their patronage should be accepted. They act with the candour of genuine Christian feeling; but they have to do with men wiser in their generation."

The crisis, it seems, has come on with unexpected rapidity. A clergyman employed by the society teaches erroneous doctrines, (in the opinion of the Madras committee at least.) The Bishop of Madras is to be assumed equally heretical, and countenances him in his proceedings. As nothing can be expected from him, therefore, a case might be supposed to occur, in which an appeal should be sent home. Instead of which the Madras committee withdraws the missionary's salary, supersedes him at once, and the London pronounces that "there is no question at issue relating to ecclesiastical order or discipline between the Bishop of Madras and the Madras corresponding committee, which falls under the scope of law xxxii. as explained by law xxxiii." Time

must comment upon all this; meanwhile, it would be folly in the public to pronounce from the *ex parte* documents and reports in circulation upon Mr. Humphrey's case. It is but fair to give the society the benefit of supposing him a most improper agent and a bad man, which, for aught we know, he may be. It will only embarrass the question to suppose him, as he probably is, the very reverse.

*" Church Missionary House, September 23, 1842.*

"DEAR SIR,—1. The committee have hitherto kept silence respecting the case of the Rev. W. T. Humphrey, notwithstanding the various comments on the proceedings of the committee which have been circulated.

"3. The Rev. W. T. Humphrey, a missionary of the society, placed alone at Mayaveram, transmitted to the Madras Corresponding Committee, under date of September 1, 1841, an elaborate exposition of his own views respecting missionary operations,\* and a statement of the course he was then taking in pursuance of those views.

"4. The Madras Committee, having considered this communication on the 8th September, 1841, recorded the following minute: "That they have received with the deepest pain the communication of the Rev. Mr. Humphrey's views, as explained in his letter of September 1, 1841; and they feel, that neither as members of the Church of England, nor as representatives of the Church Missionary Society, can they in any manner sanction views which they believe to be entirely opposed both to the doctrines of that church and to the principles on which the society is founded; and it is their deliberate judgment that the maintenance of such principles as the Rev. Mr. Humphrey has now distinctly avowed, necessarily disqualifies any person from labouring in connexion with a missionary society of the Church of England.

"5. Mr. Humphrey's letter, accompanied with this resolution, was transmitted by the Madras committee to the parent committee, and to the Bishop of Madras. They also communicated their resolution to Mr. Humphrey. Having made these communications, the Madras committee took no further step towards the dissolution of Mr. Humphrey's connexion with the society till they received the resolutions of the parent committee of November 30, 1841.

"6. On the resolution of the Madras committee, with its accompanying documents, being brought, in due course of business, before the parent committee, they, on the 30th of November, passed the following resolutions:—

"'I. That the committee record their entire satisfaction at the promptitude with which the corresponding committee have acted, in the painful affair of the Rev. W. T. Humphrey's letter of September 1, 1841.

"'II. That the committee fully concur in opinion with the corresponding committee, that the maintenance of such principles as Mr. Humphrey has distinctly avowed necessarily disqualifies him from labouring in connexion with this society.

"'III. That the principles of action to which the committee more particularly refer, are—

"'(1.) The restriction which Mr. Humphrey would place upon the dispersion of the holy scriptures among the heathen.

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\* It appeared at a subsequent stage of the proceedings that Mr. Humphrey had previously made known his views, in writing, to the Bishop of Madras; and that the bishop's reply thereto had been also received by Mr. Humphrey. But the existence of this correspondence was not known to the Madras committee, or to the parent committee, till both committees had formally recorded their resolutions on the case.

“(2.) The reserve which he would practise in declaring the fundamental doctrines of Christianity in his preaching to the heathen.

“IV. That while the committee acknowledge the honesty and candour with which Mr. Humphrey avows his intention of adhering to these principles of action, in the discharge of his office as a missionary of the Church Missionary Society, and declares that the adoption of them has been the result of long deliberation, they feel that they are precluded, by this very circumstance, from making any attempt to produce a change in Mr. Humphrey's views, and that they are therefore under the painful necessity of declaring their conviction that it is impossible for a person to continue in connexion with the society while he acts in direct opposition to the instructions which the society has delivered to its missionaries, and to the practice by which its operations have ever been characterized.

“V. That the foregoing resolutions be communicated to the Right Rev. the Bishop of Madras; and that immediate steps be taken to supply the post at Mayaveram, held by Mr. Humphrey.

“7. By the same mail by which these resolutions were transmitted to the Madras committee, a copy of them was sent to the Bishop of Madras, together with a letter from the honorary clerical secretary, intended to prove to his lordship the necessity of the proceeding.

“8. Subsequently to the adoption of these resolutions, and to their being sent out from this country, the committee received from the Bishop of Madras a ‘Statement of Mr. Humphrey's case,’ which he required the committee to refer to the archbishops and bishops of the united church, under law xxxii.

“9. The committee, on the receipt of this statement, felt themselves called upon, by the terms of law xxxiii., to inquire whether the points raised by the bishop in that statement fell within the scope of law xxxii., as explained by law xxxiii.; and, after careful consideration, they arrived at the conclusion, that they did not fall within the scope of that law, as thus explained, and that they could not, therefore, become matters of reference under those laws.

“10. It appeared to the committee that the substantial question between the Bishop of Madras and themselves was, simply, whether the committee had a right to withdraw the salary of a licensed missionary without the bishop's concurrence? This question, in the opinion of the committee, did not fall within the scope of law xxxii., as explained by law xxxiii.

“11. Under these circumstances, the committee, on the 11th of February, 1842, adopted several resolutions, in which, while they did not concur in the precise form in which the Madras corresponding committee had, in some points, expressed their resolutions, they recorded in their ivth resolution their conviction that there was no question at issue *relating to ecclesiastical order or discipline* between the Bishop of Madras and the Madras corresponding committee which fell under the scope of law xxxii., as explained by law xxxiii.’ The committee, also, entered into some other considerations connected with Mr. Humphrey's case, and concluded by a resolution in the following terms:—

“That, though the committee have determined, by the preceding resolution (iv.), that the case proposed by the Bishop of Madras to be referred to the Primate, under the provisions of law xxxii., does not come within the terms of those provisions, and cannot, therefore, be so referred by them; they deem it right to lay the whole case of Mr. Humphrey, including their own resolutions, before the Primate and the Bishop of London; and that the secretaries should respectfully solicit an interview with them, for the purpose of confidential communication with them thereupon.

“12. In pursuance of the concluding resolution, all the resolutions of Feb. 11, 1842, together with all the documents connected with the case, were laid

before his Grace the Archbishop of Canterbury, and also before the Lord Bishop of London.

"13. The Primate has honoured the honorary clerical secretary with two lengthened interviews on the case; but in each instance his Grace requested the clerical secretary to consider the interview as confidential, and requested the committee to pause in the business until they should again hear from him.

"14. The committee have accordingly paused. They have not transmitted the resolutions of February 11, 1842, either to the Bishop of Madras or to the committee at Madras. They have, however, received the minutes of the Madras committee, of the 25th of January, 1842; by which it appears that that committee called on Mr. Humphrey to deliver over the mission to Mr. Taylor, and also a second statement of the Bishop of Madras, in which he complains of this proceeding; but the committee have postponed the formal consideration of these documents, in expectation of further communication from the Primate.

"16. As, however, charges have been brought against the committee of having acted in violation of the new law xxxii., they have felt it due to their friends to shew that these charges are without foundation.

"17. The simple question, whether the society has a right to dissolve its connexion with a licensed missionary, and to withdraw his salary, without the concurrence of the bishop, could not, in the opinion of the committee, be fairly considered as coming within the scope of law xxxii., even if taken separately, inasmuch as it can scarcely be deemed a question relating to ecclesiastical order and discipline.\* But law xxxiii. seems clearly and distinctly to exempt it; for law xxxiii. first limits the operation of law xxxii. to those cases relating to ecclesiastical order and discipline for which no provision had already been made by the society; and, secondly, it declares that law xxxii. shall not be so construed as, in any other respect, to alter the principles and practice of the society, as they are contained in its laws and regulations, and explained in Appendix II. to the thirty-ninth Report. Now, the committee maintain that the whole argument in Appendix II., relating to these subjects, goes to shew that the present question is not one of an ecclesiastical character, but that the right involved in it does clearly and independently belong to the committee. But, secondly, Appendix II. points out the respective rights, as claimed and exercised by the bishop, on the one hand; and the committee on the other, in the very case of missionaries' salaries and licences. If, therefore, it could be maintained, as the committee think it can-

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"\* XXXII. That all questions relating to matters of ecclesiastical order and discipline, respecting which a difference shall arise between any colonial bishop and any committee of the society, shall be referred to the archbishops and bishops of the United Church of England and Ireland, whose decision thereupon shall be final.

"XXXIII. That the object of the preceding law being only to provide a mode of settling questions relating to ecclesiastical order and discipline, as to which no provision has yet been made by the society, it is not to be so construed as, in any other respect, to alter the principles and practice of the society, as they are contained in its laws and regulations, and explained in Appendix II. to the thirty-ninth Report.

"The proposed reference shall be made, through his grace the Primate, by the committee, accompanied by such explanations and statements as the committee may deem advisable; and the committee will be bound so to refer all questions falling within the scope of the rule so understood as aforesaid, which the colonial bishop shall require them to refer.

"While all decisions of the bench of bishops on questions so referred will be considered by the committee as binding on them and their agents or representatives, the colonial bishops, or other ecclesiastical authorities, unless concurring in the reference, cannot properly be considered as so bound."

not, that the question does relate to ecclesiastical order and discipline, it would still be excluded from the operation of law xxxii., because it is, at all events, a question for which provision had already been made by the society.

" 18. In this appendix we shall find the following principles laid down. It is divided into four general heads.

" 19. The first general head is thus concisely, but distinctly expressed:—

" ' 1. The collection of the home revenue, and the disbursement of it abroad. These acts are altogether within the province of laymen.'

" 20. This passage unequivocally, and without any qualification or exception, ascribes to the committee the exclusive power over the society's disbursements abroad, and consequently over the payment or withdrawing of the salaries of the society's missionaries.

" 26. The right, therefore, of the committee to dissolve its connexion with a licensed missionary, and withdraw his salary, without the bishop's concurrence, is a principle of the society contained in its laws, as explained in this Appendix II.: it is a principle which law xxxii. is not to be so construed as to alter; it is not a matter relating to ecclesiastical order and discipline, as to which no provision had been made by the society when laws xxxii. and xxxiii. were adopted; and consequently, the question raised upon this right is not a question falling within the scope of law xxxii. as interpreted by law xxxiii. The committee, therefore, do not consider that they could refer such question to the archbishops and bishops, without violating the trust reposed in them by their constituents.

" 27. The committee have, from the first, contemplated this whole question with extreme pain and anxiety. Nothing but a clear conviction of duty would have induced them to dissolve their connexion with a missionary educated and twice sent out to India at the expense of the society. They regard the case, however, as involving the vital interests of the society, and they humbly pray that the same gracious hand which has hitherto guided them through many a day of trial and perplexity will still support and direct them.

" By order of the committee,

" HENRY VENN.

" RICHARD DAVIES.

" DANDESON COATES."

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Bishop of Carlisle, Carlisle Cathedral .....	Sept. 25.
Bishop of Exeter, Exeter Cathedral .....	Sept. 25.
Bishop of Peterborough, Peterborough Cathedral .....	Sept. 25.
Bishop of Lincoln, Lincoln Cathedral .....	Oct. 2.
Bishop of St. David's, St. David's Cathedral .....	Oct. 2.

### DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Anders, Henry Smith	B.A.	Caius	Camb.	Peterborough
Archer, C. Howard ...	B.A.	Balliol	Oxford	Exeter
Ayre, Joseph Watson	B.A.	St. Peter's	Camb.	Peterborough
Bacon, R. William ...	M.A.	King's	Camb.	Lincoln
Bampfield, Robert L.	B.A.	Trinity	Oxford	Exeter
Bennett, William .....	B.A.	St. John's	Camb.	Peterborough
Bryan, Reginald .....	B.A.	Trinity	Camb.	Peterborough
Calliphornas, D. P....	M.A.	Trinity	Camb.	Lincoln

## DEACONS.

<i>Name.</i>	<i>Deg.</i>	<i>College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Carter, John Edward	B.A.	Exeter	Oxford	Lincoln
Chase, J. Champaigne	B.A.	Queens'	Camb.	Lincoln
Clark, W. Courtenay	B.A.	Exeter	Oxford	Exeter
Cole, Francis T. B. ...	B.A.	St. Edmund Hall	Oxford	Exeter
Day, John.....	B.A.	Jesus	Camb.	{ Lincoln, by l. d. from Abp. York
Dupuis, Harry .....	M.A.	King's	Camb.	Lincoln
Edwards, Henry .....	S.C.L.	Lincoln	Oxford	Exeter
Essington, Robert W.	B.A.	King's	Camb.	Lincoln
Evans, D. M. ....	...	St. David's, Lam.	...	St. David's
Faithful, James G. ...	B.A.	Exeter	Oxford	Lincoln
Fowke, William L. ...	B.A.	Queens'	Camb.	Peterborough
Franklin, William .....	...	St. Bee's	...	Carlisle
Franklin, William ...	B.A.	New Inn Hall	Oxford	Exeter
Frith, M. K. S. ....	B.A.	Exeter	Oxford	Lincoln
Gardner, William.....	...	Queens'	Camb.	Peterborough
Gibney, J. Somerville	B.A.	Dublin	Dublin	Lincoln
Halifax, John .....	B.A.	Corpus Christi	Camb.	Carlisle
Hall, John.....	M.A.	Brasenose	Oxford	Peterborough
Harding, Joseph L. ...	B.A.	Exeter	Oxford	Exeter
Humphreys, Salusbury	B.A.	Brasenose	Oxford	Lincoln
Kerr, W. Mignot .....	B.A.	St. John's	Camb.	Peterborough
Kirwan, John Henry	B.A.	King's	Camb.	Lincoln
Moller, George H. ...	B.A.	Trinity	Dublin	Lincoln
Moore, Edward.....	B.A.	Brasenose	Oxford	Lincoln
Morse, Leonard .....	B.A.	Lincoln	Oxford	{ Lincoln, by l. d. from Bp. Ripon
Newbald, S. W. ....	B.A.	Wadham	Oxford	{ Lincoln, by l. d. from Abp. York
Parker, Christopher...	B.A.	Emmanuel	Camb.	Carlisle
Parry, M. ....	...	St. David's, Lam.	...	St. David's
Parry, Charles E. ...	B.A.	Christ's	Camb.	Exeter
Pescock, John .....	B.A.	Lincoln	Oxford	Lincoln
Prother, Edward R....	B.A.	Magdalen	Camb.	{ Exeter, by l. d. from Bp. B. & W.
Richards, W. N. ....	B.A.	Wadham	Oxford	{ Exeter, by l. d. from Bp. B. & W.
Sutherland, James ...	B.A.	Queens'	Camb.	Peterborough
Taylor, Alfred Roger	B.A.	Trinity	Camb.	Exeter
Viger, William, E. ...	B.A.	Worcester	Oxford	Exeter
Walker, Edward .....	M.A.	King's	Camb.	Lincoln
Walls, Richard G. ...	B.A.	Brasenose	Oxford	Lincoln
Walters, T. D'Oyly	B.A.	Christ Church	Oxford	{ Peterborough, by l. d. from Abp. of Canterbury.
Whitewick, John, Li- centiate in Theol. }	...	... ..	Durham	Carlisle
Wilkinson, John J. ...	B.A.	Queen's	Oxford	Lincoln
Williams, Rowland ...	B.A.	King's	Camb.	Lincoln

## PRIESTS.

Barker, G. Llewellyn	M.A.	Christ's	Camb.	Lincoln
Beauchamp, W. H. ...	B.A.	Christ's	Camb.	Peterborough
Belgrave, C. W. ....	B.A.	Lincoln	Oxford	Peterborough
Bell, Robert.....	M.A.	Worcester	Oxford	Peterborough
Brett, Philip.....	B.A.	Emmanuel	Camb.	Peterborough
Chave, F. W. T. ....	B.A.	Worcester	Oxford	Exeter
Combes, Josiah ...	...	St. Bee's	...	Carlisle
Crowther, F. Riddell	B.A.	Caius	Camb.	Lincoln
Douglas, Alexander...	B.A.	Magdalen	Camb.	Peterborough

<i>Name.</i>	<i>Deg.</i>	<i>PRIESTS. College.</i>	<i>University.</i>	<i>Ordaining Bishop.</i>
Eldridge, John Adams	B.A.	Worcester	Oxford	{ Lincoln, by l. d. Archbp. York
Elliott, William .....	B.A.	Queens'	Camb.	Peterborough
Evans, A. B. (Lit.) ...	...	...	...	St. David's
Evans, J. J. ....	...	St. David's, Lam.	...	St. David's
Everest, W. F. ....	B.A.	Magdalen Hall	Oxford	Exeter
Gunning, George.....	B.A.	St. John's	Camb.	Lincoln
Hildyard, A. Grant...	M.A.	Pembroke	Camb.	Peterborough
Holthouse, C. Scrafton	B.A.	St. John's	Oxford	Lincoln
Hughes, T. ....	...	St. David's, Lam.	...	St. David's
Johnson, Henry .....	B.A.	Merton	Oxford	Exeter
Jones, E. Rhys.....	B.A.	Queen's	Oxford	Lincoln
Jones, W. E. ....	...	St. David's, Lam.	...	St. David's
Kibson, John F. ....	B.A.	Exeter	Oxford	Exeter
Knox, R. Augustus...	B.A.	Trinity	Dublin	Exeter
Lyne, Charles D. F. ...	B.A.	Pembroke	Oxford	Exeter
Maddock, Benjamin...	B.A.	Corpus Christi	Camb.	Lincoln
Maitland, Brownlow...	M.A.	Trinity	Camb.	Lincoln
Manning, T. Henry ...	B.A.	Trinity	Dublin	Peterborough
Morgan, R. W. ....	...	St. David's, Lam.	...	St. David's
Morgan, G. ....	B.A.	Trinity	Dublin	Peterborough
Mortlock, Charles.....	B.A.	Caius	Camb.	Peterborough
Myddleton, Thomas...	B.A.	Sydney	Camb.	Lincoln
Norris, John Eyle.....	B.A.	Jesus	Camb.	Lincoln
Oak, Charles Anthony	B.A.	St. John's	Camb.	Carlisle
Powell, George .....	B.A.	Trinity	Camb.	Peterborough
Pryan, George R. ...	B.A.	Catharine Hall	Camb.	Exeter
Pryce, T. Charles ...	M.A.	Merton	Oxford	Peterborough
Pughe, R. ....	...	St. David's, Lam.	...	St. David's
Richards, R. P. M....	B.A.	Jesus	Oxford	St. David's
Rose, Edward Joseph	B.A.	Trinity	Camb.	Peterborough
Sharpe, W. Robert ...	M.A.	Catharine Hall	Camb.	Lincoln
Stevens, Wm. Brooke	B.A.	Lincoln	Oxford	Lincoln
Tyles, Mortimer .....	B.A.	St. Edmund Hall	Oxford	Exeter
Walker, R. Onebye...	M.A.	St. John's.	Oxford	{ Lincoln, by l. d. Archbp. of York
Ward, John Meire ...	B.A.	Trinity	Dublin	Carlisle
Wetherall, A. White	B.A.	Trinity	Oxford	Lincoln
White, Taylor .....	B.A.	Emmanuel	Camb.	Carlisle
Wood, Henry Sotheby	B.A.	Catharine Hall	Camb.	Lincoln

IRELAND.—At an ordination holden by the Lord Bishop of Down, Connor, and Dromore, on Sunday, Sept. 25, in St. Anne's church, Belfast, the following gentlemen were ordained:—*Deacons*—John Finley, B.A., Groomsport, diocese of Down; Patrick Moore, B.A., parish of Belfast, diocese of Connor; James C. Gausson, B.A., Bellinderry, diocese of Connor; J. H. Titcombe, B.A., Hollymount chapel, diocese of Down; Patrick Neill, B.A., Rathlin Island, diocese of Connor. *Priests*—Joseph Cooper, B.A., Diocesan school, Down and Dromore; Thomas Leonard, M.A., Ballymacarrett, diocese of Down.

#### ORDINATIONS APPOINTED.

The Lord Bishop of St. Asaph will hold his next ordination at St. Asaph, on the 8th of November.

The Lord Bishop of Ely will hold an ordination at Ely, on Advent Sunday, the 27th of November.

The Lord Bishop of Winchester will hold his next ordination on Sunday, the 11th of December.

The Lord Bishop of Durham will hold his next ordination at Durham, on the 18th of December.

The Lord Bishop of Oxford will hold his next ordination at Oxford, on the 18th of December.

The Lord Bishop of Worcester will hold his next ordination at Worcester, on the 18th of December.

The Lord Bishop of Hereford will hold his next ordination at Hereford, on the 18th of December.

The Lord Bishop of Lincoln will hold his next ordination in Lincoln Cathedral, on Sunday, the 18th of December.

The Lord Bishop of Gloucester and Bristol will hold his next general ordina-



tion in the Cathedral, Gloucester, on Sunday, the 18th of December.

The Lord Bishop of Chichester will hold an ordination in the Cathedral of Chichester, on Sunday, the 18th of December.

The Lord Bishop of Norwich will hold his next ordination at Norwich, on Sunday, the 29th day of January, 1843.

#### PREFERMENTS AND CLERICAL APPOINTMENTS.

- Rev. T. Suter Aekland, to the P. C. of St. Peter's, Liverpool; pats., the Rectors of Liverpool.
- Rev. T. Addison, to the P. C. of Scampston, Yorkshire.
- Rev. J. Aldersey, to the C. of Orton, Northumberland.
- Rev. H. S. Anders, to the C. of Farthingstone, Northamptonshire.
- Rev. J. W. Ayre, to the C. of Wellingborough, Northamptonshire.
- Rev. H. G. Bailey, to the P. C. of Hurdfield, Cheshire; pats., the Trustees of Hyndman's Charity.
- Rev. H. Horlock Bastard, to the Donative Church of Tarrant Crawford, Dorsetshire; pat., J. S.W. S. E. Orax, Esq.
- Rev. W. Batchellor, to the R. of Cold Ashton, Gloucestershire.
- Rev. John Beckwith, to the R. of Saint Augustine, Norwich; pats., the Dean and Chapter of Norwich.
- Rev. W. Bennett, to the C. of St. George's, Whitwick, Leicestershire.
- Rev. E. Brine, LL.D., of Trin. Coll., Dublin, to the R. of St. Andrew's, Worcester.
- Rev. J. Browne, to the P. C. of Nether Cerne, Dorset.
- Rev. T. H. Browne, to the R. of Kilnemanagh, Wexford.
- Rev. Reginald Bryan, to the C. of All Saints, Northampton.
- Rev. Henry Everard Bullivant, to the V. of Lubberham, Leicestershire; pat., R. Mitchell, Esq.
- Rev. W. G. Burroughs, to the V. of Kilbeacor, Kilkenny.
- Rev. W. Butler, to the ministry of St. Silas's Church, Manchester.
- Rev. W. Cann, to the P. C. of East Kennett, Wilts; pat., R. Mathews, Esq.
- Rev. G. Butler, D.D., formerly Head Master of Harrow School, Chancellor of the Diocese of Peterborough, to the Deanery of that Cathedral.
- Rev. John Henry Carnegie, to the V. of Cranbourne, with the Chapelriea of Verwood and Boveredge annexed, Dorsetshire.
- Rev. F. Cavendish, R. of Feighcullen, dio. Kildare, to be one of the Earl of Arran's Domestic Chaplains.
- Rev. Horace Chavasse, to the V. of Rushall, Staffordshire, on the presentation of Leigh Mellish, Esq., and others.
- Rev. Joseph Clark, to the ministry of St. Thomas's Church, Shetford, near Manchester.
- Rev. B. Saunders Claxson, D.D., to the newly consecrated Church of St. Matthew's, Twigworth, near Gloucester; pat., the Lord Bishop of Gloucester and Bristol.
- Rev. W. Lucius Cogblan, to the V. of Sandhurst, Gloucester; pat., Bishop of Gloucester and Bristol.
- Rev. J. Collings, late C. of Saffron Walden, to the Chaplaincy of the English Church at Lyons.
- Rev. Henry Winford Cookes, to the R. of Astley, Worcestershire.
- Rev. George Cornish, V. of Kenwyn, to a Prebendal Stall in Exeter Cathedral.
- Rev. J. Cresswell, to the P. C. of St. Paul's, Werneth, Cheshire.
- Rev. Thomas Dodd, Head Master of the Preston Grammar School, Stokesley, to the R. of Kildale; pat., Mrs. Livesey.
- Rev. Arthur Douglass, late Assistant Curate of St. Philip's, Bristol, to the C. of St. James's, Cooling, Kent.
- Rev. George Searl Ebaworth, to the V. of Ilkeston, Derbyshire; pat., the Duke of Rutland.
- Rev. J. Earle, to be Chaplain of her Majesty's Settlements on the Gambia.
- Rev. C. Easther, to the Head Mastership of the Kirby Ravensworth Free Grammar School.
- Rev. W. Ellis, Incumbent of Armin, to the living of Swinefleet, near Goole; pat., Rev. Y. G. Lloyd.
- Rev. R. Ellis, to the C. of Monksland, Waterford.
- Rev. C. Sweet Estcott, to the R. of Brompton Ralph, and the R. of Kittisford, Somerset.
- Rev. Richard Frampton Fell, to the V. of Worth Matravers, Dorset; pat., Rev. J. L. Jackson.
- Rev. J. K. Field, to be Senior Curate of St. Stephen's, Manchester.
- Rev. Robert Fiske, to the R. of Wendon Lofts cum Elmdon, Essex, vacant by the resignation of the Rev. R. H. King.
- Rev. W. Foster, formerly C. of St. Paul's Church, Leeds, to the V. of Aahby, near Melton Mowbray, Leicestershire.
- Rev. W. L. Fowlke, to the C. of Stonesby, Leicestershire.
- Rev. Robert Frost, to the New Church of St. Matthias, Salford.
- Rev. W. Gardner, to the C. of Rowell with Orton, Northamptonshire.
- Rev. J. Gore, of the Cloisters, Windsor, to the V. of Shalbourne, Berks.
- Rev. H. Howell Griffiths, P. C. of Llan-

- samlet, Glamorganshire, to the P. C. of Llanwinio, Carmarthenshire.
- Very Rev. George Gordon, Dean of Lincoln, has succeeded as Canon Residentiary to the Rev. R. Prettyman, LL.B., Precentor of Lincoln Minster.
- Ven. W. Hale Hale, Archdeacon of Middlesex, to the Archdeaconry of London.
- Rev. John Hall, to the C. of Dunton Bassett, Leicestershire.
- Rev. James Hargreaves, to the R. of West Tilbury, Essex, pat., the Crown.
- Rev. Thomas Harris, to the C. of Marton, Warwickshire.
- Rev. B. Harrison, late C. of St. Swithin's, to the Ministry of All Saints' Church, Worcester.
- Rev. S. Octavius Harrison, to the R. of Thorn Falcon, Somerset.
- Rev. Ashby Haslewood, to be Morning Preacher at Archbishop Tennison's Chapel, Regent-street; pat., R. of St. James's, Piccadilly.
- Rev. T. Helmore, to be Vice-Principal of the National Society's Training College at Chelsea.
- Rev. E. Hensor to the C. of Ferns.
- Rev. H. Herbert, M.A., has been installed into the Prebend of Cloncamery, and to the V. of Innistiogue, Kilkenny, on the nomination of the Bishop.
- Rev. J. Hodgson, C. of St. Anne's, Soho, to the R. of Palgrave, Norwich; pat., Sir E. Kerrison.
- Rev. G. Hole, R. of Chumleigh, to be a Prebendary of Exeter Cathedral.
- Rev. Archibald Holmes, Chaplain of St. Paul's, Ramsay, to the V. of Kirk Patrick, Isle of Man; pat., the Bishop.
- Rev. Garton Howard, to the R. of Fenny Bentley, on the presentation of the Dean of Lincoln.
- Rev. C. Hughes, to the P. C. of Congleton, Cheshire; pat., the Mayor and Corporation.
- Rev. W. Jackman, to the V. of Falkenham, Suffolk; pat., the Lord Chan.
- Rev. Robert Johnson, to the C. of Drum, Monaghan.
- Rev. P. Johnson, R. of Wembworthy, to a Prebendal Stall in Exeter Cathedral.
- Rev. G. Jones, Rosdrott, Wexford, on the nomination of the Bishop.
- Rev. R. Kemp, to the P. C. of Wisset, Suffolk; pat., W. E. Hartop, Esq.
- Rev. W. M. Kerr, to the C. of St. Sepulchre, Northampton.
- Rev. W. E. Kingston, to the C. of Tul-low, Waterford.
- Rev. D. T. Knight, to the V. of Earl's Barton, Northamptonshire; pat., the Lord Chancellor.
- Rev. F. M. Knollis, to the C. of Costock, Notts.
- Rev. C. W. Lamprell, to the P. C. of West Wickham, Cambridgeshire; pat., the Earl of Hardwicke.
- Rev. J. Lancaster, to the V. of Abbey-leix, Queen's County.
- Rev. W. Law, to the R. of Marston Trussell, Northamptonshire.
- Rev. C. Lawson, to be Archdeacon of Barbadoes.
- Rev. Charles Lyne, V. of Twardrealk, Cornwall, to a Prebendal Stall, in the Cathedral of Exeter.
- Rev. Richard Luney, Assistant Minister of St. Andrew's Chapel, Plymouth, to a Prebendal Stall in Exeter Cathedral.
- Rev. E. F. Manley, to the P. C. of Poulton-le-Sand, Lancaster.
- Rev. T. H. Manning, to the C. of Naseby, Northamptonshire.
- Rev. John Medley, V. of St. Thomas's, Exeter, to a Prebendal Stall, in the Cathedral of Exeter.
- Rev. T. T. Millar, to the P. C. of Muckamore.
- Rev. R. Morewood, to the V. of Burton-in-Kendal, Westmoreland.
- Rev. Morgan Rice Morgan, to the R. of Llansamlet.
- Rev. Leonard Morse, to the C. of Illingworth, Yorkshire.
- Rev. G. Mumford, to the V. of East Winch, Norfolk.
- Rev. H. Newland, to the Deanery of Ferns.
- Rev. J. O. Oldham, to the Incumbency of St. Luke's Church, Birmingham.
- Rev. J. C. Orlebar, to the Incumbency of Heath - and - Reach, Bedfordshire; pat., the V. of Leighton Buzzard.
- Rev. Arthur A. Onslow, to the V. of Claverdon, Warwickshire; pat., the Archdeacon of Worcester.
- Hon. and Rev. G. Damer Parnell, to the R. of the Second Portion of Burford, Salop; pat., the Hon. and Rev. G. R. Bowles.
- Rev. Wilson Pedder, to be Vice-Principal of the Wells Diocesan Theological College.
- Rev. T. Powell, R. of Turnastone, to be Domestic Chaplain to the Right Hon. Lord Gray.
- Rev. J. Prettyman, to the V. of Aylesbury, Bucks; pat., the Prebend thereof.
- Rev. J. K. Robinson, to the R. of Whitechurch, Wexford; pat., the Bishop.
- Rev. T. Roe, to the Augmented R. of Oare, Somerset.
- Rev. A. Rogers, B.A., to the C. of Newtownards, co. Down.
- Rev. George Salt, to the V. of St. George, Gloucestershire; pat., H. Green, Esq.
- Rev. G. H. Scott, to the V. of Ifield, Sussex.
- Rev. James Hool Sharples, to the Assist. Curacy of Trinity Church, Bolton.

Rev. Morton Shaw, to be C. of Hawkhurst, Kent.

Rev. W. Sherwood, to the P. C. of St. James's, Bradford.

Rev. S. Smith, late C. of Waddington, to the District Chapel of Barrowford, in Whalley, Lancashire.

Ven. Edward Stopford, Archdeacon of Armagh, has been appointed to the vacant Bishopric of Meath.

Rev. John Strickland, to the R. of Christ Church, with St. Ewen annexed, in the city of Bristol, on his own petition.

Rev. John Mannoir Sumner, to the R. of North Waltham, Hants; pat., Bishop of Winton.

Rev. James Sutherland, to the C. of Fleckney, Leicestershire.

Rev. R. Langley Sikes, to the Incumbency of the new church at Mickley, in the parish of Masham, Ripon.

Rev. Alexander Stuart, V. of Aghadown, to the Archdeaconry of Ross, vacant by the death of the Ven. E. St. Laurence.

Rev. Dr. Turton, Dean of Peterborough, and Regius Professor of Divinity in the University of Cambridge, to the Deanery of Westminster.

Rev. J. W. Vivian, D.D., to the R. of St. Peter-le-Poor, Broad-street; pat., the Dean and Chapter of St. Paul's.

Rev. G. S. H. Vyse, to the R. of Pilsford, Northamptonshire; pat., Col. H. Vyse.

Rev. T. D'Oyly Walters, to the C. of Haringworth, Northamptonshire.

Rev. J. W. Watson, to the P. C. of St. Mary, Preston, Lancashire.

Rev. W. H. Wayne, to the V. of Much Wenlock, Salop.

Rev. J. R. White, R. of Kingsnympton, to the R. of West Worlington, Devon; pat., L. W. Buck, Esq.

Rev. Matthew Wilson, late C. of Edenfield, Bury, Lancashire, to the P. C. of the same place; pat., R. of Bury.

Rev. H. Ward, to the P. C. of the New Church of St. Mark, Hull.

Rev. J. Watson, to the V. of Marr, near Doncaster.

Rev. Gilbert H. West, to the P. C. of Corfe and Trull, Somersetshire; pat., Lady Cooper.

Rev. John Weightwick, to the C. of Mardale.

Rev. H. Whitty, M.A., has been installed into the Prebend of Inniscathrie, in the cathedral of Killaloe.

Rev. R. Wilmer, to the Ministry of St. John's Church, Pendlebury, near Manchester.

Rev. John Williams, C. of Cleobury Mortimer, and Chaplain to the Cleobury Union, Salop, to the R. of Edwin Ralph, Hereford; pat., W. Childe, Esq.

Rev. Dr. Winter, of St. John's College, Oxford, has been re-appointed Vice-Chancellor of that University for the ensuing year.

Rev. W. Yarker, to the C. of Wriham, Cumberland.

#### CLERGYMEN DECEASED.

Rev. Henry Atkins, V. of Arretton, Isle of Wight, and Prebendary of Wightring, in the Cathedral of Chichester; pat., J. Fleming, Esq.

Rev. W. Battell, of Lansdowne-place East, Bath.

Hon. and Rev. G. Rushout Bowles, R. of Burford, Shropshire.

Rev. Matthew Brown, V. of Hinckley, Leicestershire; pat., Dean and Chapter of Westminster.

Rev. J. Cracroft, R. of Ripley, Yorkshire.

Rev. Stephen Davies, C. of Old Basing, and of Up Nately, Hants.

Rev. J. Emra, R. of St. George's, Bristol.

Rev. Roger Hesketh Formby, fourth son of the late Rev. R. Formby, Formby Hall, Lancashire.

Rev. Richard Godley, Wargrave, Berkshire.

Rev. J. S. Gibson, V. of Billingham, near Stockton-on-Tees.

Rev. Thomas Reader Gleadow, R. of Frodesley, Shropshire.

Rev. W. Jones, P. C. of St. Arvans, Monmouthshire.

Rev. W. Kirkbank, P. C. of Bellerby, Yorkshire.

Rev. Thomas Lewis, R. of Merthyr, and P. C. of Llanstephau and Llangunnoek, Carmarthenshire.

Rev. J. Meakin, Prebendary of Worcester Cathedral, and V. of Lindridge, Worcestershire; pat., the Dean and Chapter of Worcester.

Rev. C. Mesman, R. of Duntsbourn Abbot, Gloucestershire; pat., D. Mesman, Esq.

Rev. J. Morley, V. of Aylesbury, Bucks.

Rev. Thomas Newman, R. of Ingrave, Essex; pat., Lord Petre.

Rev. Harry Jordan Place, R. of Marn-hull, Dorset.

Rev. C. G. Richmond, V. of Sixhills and Sudford, Lincoln.

Rev. W. Michael Stephenson Preston, V. of Warcop, Westmoreland.

Rev. James Simpson, C. of Hooke, and Incumbent of Swinefleet.

Rev. H. Stevens, R. of Bradfield, Berks.

Rev. J. Ward, R. of Compton Greenfield, Gloucestershire.

Rev. Thomas Addams Williams, V. of Uak, Monmouthshire.

## UNIVERSITY NEWS.

## OXFORD.

October 8.

Congregations will be holden for the purpose of granting graces, and conferring degrees, on the following days:—November—Thursday, 10; Thursday, 17; Thursday, 24. December—Thursday, 1; Saturday, 17.

October 15.

A vacant Fellowship in Lincoln College will be filled up on Friday, Nov. 11. Candidates must be natives of the old diocese of Wells, and are required to wait personally on the Rector, between the hours of nine and ten, on Tuesday, Nov. 8, with the usual testimonials, and authentic vouchers for their place of birth.

The trustees of the scholarships founded in this University by Thomas Dyke, formerly of Kingston, in the county of Somerset, Doctor of Medicine, are desirous of appointing a scholar to fill up a vacancy therein. Candidates must be either of the name and kindred of the said Thomas Dyke, or must be persons born in and inhabitants of the county of Somerset, whose parents are unable to provide for and maintain them in the University without assistance, and if already members of the University of Oxford, must not have kept more than fifteen terms. The candidates will be submitted to an examination at the University with respect to their learning and abilities, and the candidate who shall pass the best examination will be appointed to the scholarship. The scholarship amounts to 40*l.* per annum, and may be enjoyed for six years if the party shall so long continue a resident scholar and student at St. Mary Hall. Persons desirous of becoming candidates are required to send to James Randolph, of Milverton, in the said county of Somerset, solicitor, on or before the 1st day of January, 1848, the proper evidence of their places of birth and residence, and all such particulars as may satisfy the trustees of their circumstances.—Dated, Milverton, 8th day of October, 1842.

On Saturday last, the Rev. Philip Wynter, D.D., President of St. John's College, having been re-nominated Vice-Chancellor of the University, took the oath of office, and entered upon the duties of the Vice-Chancellorship for the ensuing year with the accustomed solemnities. The following Heads of Houses were

afterwards nominated by the Vice-Chancellor to act as Pro-Vice-Chancellors during his necessary absence from the University—viz., the Warden of Merton, Dr. Marsham; the Provost of Oriel, Dr. Hawkins; the Warden of Wadham, Dr. Symons; and the Master of University College, Dr. Plumptre.

In a Convocation holden on Monday, the Rev. Dr. Plumptre, Master of University College, having previously made the declaration required by Act of Parliament, took the oaths as Pro-Vice-Chancellor for the ensuing year.

Monday being the first day of Michaelmas term, a Congregation was holden, at which the degree of Master of Arts was conferred on the Rev. J. L. Sheppard, of Wadham College.

We are enabled to state from authority that Dr. White's Professorship of Moral Philosophy is now vacant, Dr. Stocker, the late Professor, having sent in his resignation to the Vice-Chancellor.

October 22

In a Convocation holden on Thursday last, the Rev. Thomas Shadforth, M.A., Fellow of University College, was nominated a Master of the Schools, in the room of the Rev. David Melville, M.A., of Brasenose College, resigned.

In a Congregation holden at the same time, the following Degrees were conferred:—

*Doctor in Civil Law*—Rev. Archibald Campbell Tait, M.A., Fellow of Balliol College, Head Master of Rugby School.

*Masters of Arts*—Rev. H. Randolph, B. Jowett, Fellows of Balliol; Rev. J. Ralph, Rev. J. T. Barclay, St. Edmund Hall; Rev. E. Rhys Jones, Michael Fellow of Queen's; C. Smith, S. Hay Cooke, G. Marshall, Students of Christ Church; Rev. T. Clark Whitehead, Wadham; Rev. E. Bather, Merton; Rev. W. Taylor, All Souls; Rev. W. Milton, Worcester.

*Bachelors of Arts*—H. Leathley Armitage, F. C. Carey, Worcester; H. Turner, Queen's; G. F. de Tessier, G. Buckle, Scholars of Corpus Christi.

The Regius Professor of Ecclesiastical History will begin an Introductory Course of Lectures, at two o'clock on Thursday, November the 3rd, in the Clarendon. These Lectures will be open to all Members of the University who have passed the Examination for the degree of B.A. But the Professor requests those who de-

sire to enter their names in the List of Scholars in Theology, to call on him on the 1st or 2nd day of November, between twelve and two o'clock.

The Regius Professor of Pastoral Theology will begin an Introductory Course of Lectures, at the Clarendon, on Wednesday, November the 2nd, at eleven o'clock. These Lectures will be open to all such members of the University as have passed the examination for the degree of B.A., and are preparing for Holy Orders; but the Professor requests those who are desirous of inserting their names in the list of Scholars in Theology, to call upon him on Monday, the 31st instant, or Tuesday, the 1st of November, between the hours of twelve and two o'clock.

On Tuesday last, the Rev. G. Domville Wheeler, M.A., and the Rev. Charles Nevinson, M.A., were admitted actual Fellows of Wadham College.

On Thursday last, Mr. Thomas John Hearn, was admitted actual Fellow of New College, as of kin to the Founder.

## CAMBRIDGE.

October 1.

On Thursday, the 22nd of September, G. J. Bourdier, scholar of King's College, was elected a Fellow of that society.

We have much gratification in stating, that the Rev. Dr. Turton, Dean of Peterborough, and Regius Professor of Divinity in this University, will succeed to the Deanery of Westminster, vacant by the death of the Rev. Dr. Ireland. Dr. Turton's appointment has not yet been gazetted, but we are warranted in making the above announcement.

In 1805 Dr. Turton was Senior Wrangler, and equal with the Second Wrangler (Christie) as Smith's Prizeman. He was afterwards fellow and tutor of his college, (St. Catharine's Hall,) and in 1827 he succeeded Dr. Kaye, Bishop of Lincoln, as Regius Professor of Divinity. He was appointed to the Deanery of Peterborough in 1830, his immediate predecessor in that office being Dr. Monk, Bishop of Gloucester and Bristol. Of the sound judgment evinced by Sir Robert Peel in appointing this distinguished and amiable man to the important office of Dean of Westminster, we need not say one word in the University of Cambridge.

Some contradictory statements have been published on the subject of the emoluments attached to the Deanery of Westminster. The simple facts of the case are

these:—the existing revenues of the Deanery are about 3000*l.* per annum, which will, under the Cathedral Acts, be reduced to 2000*l.*, in the following manner—either a fixed annual sum, or a proportion of his whole income, as remains to be determined by the Ecclesiastical Commissioners and the Queen in Council, will be payable by the Dean, its amount being assessed upon the best calculation that can be made of the actual existing income. A similar course will be pursued with respect to future Canons, so as to leave to them an average annual income of 1000*l.* each, instead of what they now receive, which is about 1200*l.* Besides this contribution, one object of which is to augment the incomes of ill-endowed Deans and Canons, there will be payable to the Commissioners for the augmentation of Poor Livings, and not, as erroneously stated, towards building Churches, the proceeds of as many Canonries as may, from time to time, be suspended in the order fixed by the Act, until the Canons are reduced from their original number of 12 to 6. The whole Chapter property still remains under the independent management of the Dean and Chapter, subject to the foregoing charges. The Dean is, *ex officio*, a member of the Corporation of the Ecclesiastical Commissioners for England.

By Dr. Turton's preferment the Deanery of Peterborough will be vacated: we are not aware that there necessarily will be a vacancy in the Regius Professorship also. The Crown appoints to the Deanery, and the Professorship (supposing it to be vacated) will be filled by election, the electors being the Vice-Chancellor, the Master and two Senior Fellows of Trinity, the Provost of King's, and the Masters of St. John's and Christ's Colleges. Candidates must be B.D. or D.D., and the day of examination is the eighth after the vacancy. The Professorship was founded in 1540 by Henry VIII., and endowed with a stipend of 40*l.* per annum: James I. afterwards augmented it with the rectory of Somersham, with Colne and Pidley, Hunts, which is returned at 1770*l.* per annum. The names of gentlemen have been mentioned as the probable successors of Dr. Turton in these two offices, but it forms no part of our duty to give currency to idle rumours.

October 9.

There will be congregations on the following days:—Wednesday, Nov. 2; Wednesday, Nov. 16; Wednesday, Nov. 30; Wednesday, Dec. 14; Friday, Dec. 16, at eleven. (End of term) at ten.

On Saturday, the following gentlemen were elected Fellows of Trinity College:—H. A. Marsh, R. P. Mate, C. W. King, R. Watt, T. Preston, E. Cope, and A. Cayley. At the same time, the Rev. G. A. Browne was elected Vice-Master, in the place of the Rev. J. Brown, resigned.

#### October 15.

At a congregation on Monday last, the following University Officers were appointed by the Senate:—

*Proctors*—Rev. H. W. Cookson, St. Peter's; Rev. J. H. Howlett, St. John's.

*Moderators*—J. F. Robinson, St. Peter's; Rev. B. M. Cowie, St. John's.

*Scrutators*—Rev. C. Henry Maturin, King's; Rev. J. E. Dalton, Queens'.

*Tutors*—J. Edleston, Trinity; H. A. Woodham, Jesus.

At the same congregation the following degrees were conferred:—

*Master of Arts*—T. Reynolds, Queens'.

*Bachelors of Arts*—E. Hughes, Queens'; T. Ramsbottom, Christ.

At the same congregation the following graces passed the Senate:—

To affix the seal to the patent of the Chancellor of the University.

To appoint the Vice-Chancellor, the Rev. Dr. French, Master of Jesus Coll.; the Rev. Dr. Ainslie, Master of Pembroke Coll.; the Rev. Dr. Graham, Master of Christ's Coll.; Dr. Snowball, of St. John's Coll.; Mr. Martin, of Trinity Coll.; Mr. Philpot, of Catherine Hall; and Mr. Birkett, of Emman. Coll., a Syndicate to make the university return for the Income Tax.

On Wednesday last, the following gentlemen were appointed the Caput for the following year:—The Vice-Chancellor; Rev. Dr. Hodgson, St. Peter's, Divinity; Dr. Le Blanc, Trinity Hall, Law; Dr. Haviland, St. John's, Physic; Rev. J. W. Blakesley, Trinity, Senior Non-Regent; Rev. J. Woolley, Emman., Senior Regent.

The meetings of the Cambridge Philosophical Society will be held as follows:—Monday, (anniversary for the election of officers, &c.), Nov. 7; Monday, Nov. 14; Monday, Nov. 28; Monday, Dec. 12.

The Norrisian Professor of Divinity has given notice, that his Lectures will commence at one o'clock, on every Tuesday, Thursday, and Saturday, throughout the Term. Twenty Lectures must be attended in the same Term to obtain a Certificate. There will be accommodation in the Lecture-room only for those Questionists and Senior Sophs who have signified their wish to attend the Lectures. Junior Sophs and Freshmen will have to defer their attendance until a future Term.

The Regius Professor of Physic has given notice, that he will commence his next course of Lectures on the Principles of Pathology and the Practice of Physic, on Monday, November the 14th, at ten o'clock.

We understand that the Rev. Dr. Butler, of Sidney Sussex College, in this university, chancellor of the diocese of Peterborough, and rector of Gaywood, Northamptonshire, will be appointed to the Deanery of Peterborough, vacated by the nomination of the Rev. Dr. Turton to that of Westminster. Dr. Butler was senior wrangler and first Smith's prizeman in 1794, and was for several years head master of Harrow school.

#### October 22.

At a Congregation on Wednesday last, the following graces passed the Senate:—

"To affix the Seal to a Letter of thanks (written by the Orator) to Mr. Richard Burney, M.A., of Christ's College, for a valuable Ivory Model of the Tâge Muhâl at Agra, presented by him to the Fitzwilliam Museum.

"To affix the Seal to Letter of thanks (written by the Orator) to Messrs. Rundell, Bridge, and Co., of London, for a valuable Bronze Cast of the Shield of Achilles, by Flaxman, presented by them to the University of Cambridge.

"To affix the Seal to a Letter of thanks (written by the Orator) to Sir Grenville Temple, for valuable Casts of the Ornaments of the Alhambra, presented by him to the University of Cambridge.

"To appoint Dr. F. Thackeray, M.D., of Emmanuel College, Examiner for Medical Degrees, for the ensuing year.

"To sanction the payment of 230*l.* to the Perse Trustees, on giving up the premises in Free School Lane, lately occupied as the Fitzwilliam Museum, according to the agreement made between the University and the Perse Trustees, dated 21st of January, 1817.

"To sanction the payment of £50 annually to the Surgeon of the Spinning-House, Mr. Fawcett."

At the same Congregation the following degrees were conferred:—

*Masters of Arts*—S. P. Field, Pembroke; E. Whately, Trinity; W. Atkinson, Magdalene.

*Bachelors of Arts*—J. Palmer Firmin; Queens'; T. Harrison Bullock, King's; C. Féral Tarver, King's.

At the same Congregation the following gentlemen were appointed Pro-Procutors:—The Rev. G. Ray, St. Peter's; and the Rev. T. Overton, St. John's.

## BIRTHS AND MARRIAGES.

## BIRTHS.

## OF SONS—the Lady of

Allen, Rev. G., Brixton, Surrey.  
 Allies, Rev. T. W., r. of Launton, Oxfordshire, (still-born.)  
 Bebee, Rev. M., r. of Simonburn, Northumberland.  
 Bigby, Rev. F. R., v. of Dixworth, Leicestershire.  
 Bradford, Rev. C., v. of Arlington.  
 Brereton, Rev. J., Poddington, Bedfordshire.  
 Carr, Rev. H. B., c. of Alawick, Northumberland.  
 Cornish, Rev. C. L., of Great Langstone, Derbyshire.  
 Daman, Rev. C., Tutor of Oriel College, Oxford.  
 Dendy, Rev. S., v. of South Newton, Wilts.  
 Dolphin, Rev. J., of Southrepps.  
 Fiott, Rev. N., v. of Edgeware, Middlesex.  
 Gardner, Rev. R., Long Buckby, Northamptonshire.  
 Gedge, Rev. S., Chaplain of the Magdalene Asylum.  
 Haughton, Rev. W., v. of Pottersbury, Northamptonshire.  
 Hewlett, Rev. J. P., of Charlton.  
 Hooper, Rev. F., r. of Upton Warren, Worcestershire.  
 Jenkins, Rev. D., v. of St. Goran, Megavisey, Cornwall.  
 Johnson, Rev. G., of Barnstaple.  
 Launder, Rev. J., of Preston, Gloucestershire, (still-born.)  
 Nicholl, Rev. J. R., r. of Great Holland, Essex, (of twins.)  
 North, Rev. W., of St. David's College.  
 Oldham, Rev. J. R., p. c. of St. Paul's, Huddersfield.  
 Poore, Rev. C. H., v. of Collingbourne, Kingston, Wilts.  
 Rose, Rev. H. J., r. of Houghton Conquest, Bedfordshire.  
 Sharpe, Rev. L. A., r. of Tackley, Oxfordshire.  
 Shilleto, Rev. R., Tutor of King's College, Cambridge.  
 Snooke, Rev. H. B., c. of Titchfield, Hants.  
 Stevens, Rev. W. H., c. of Chobham, Surrey.  
 Turnbull, Rev. J. C., of Cheltenham.  
 Ward, Rev. C. K., r. of Tellerton, Notts.  
 Watts, Rev. G., r. of Ewhurst, Sussex.  
 Welland, Rev. L. P., r. of Tallaton and Dunchidock, Devon.  
 Wellesley, Rev. H., r. of Woodmancote, Sussex.  
 Wilding, Rev. H., of Worcester.  
 Wood, Rev. J., Hillfield Parade, near Gloucester.

## OF DAUGHTERS—the Lady of

Arnold, Rev. C., r. of Tinwell, Rutlandshire.  
 Bigg Withers, Rev. H. J., r. of Worting, Hampshire.

Day, Rev. G., r. of Brightwell.  
 Deacon, Rev. G. E., v. of Ottery St. Mary, Devon.  
 Drake, Rev. W., of Coventry.  
 Eyre, Rev. W. T., v. of Padbury and p. c. of Hillesden, Bucks.  
 Fawcett, Rev. R., Leicester.  
 Foley, Rev. E. W., v. of Tewkesbury, Gloucestershire.  
 Francis, Rev. J., Giles Parsonage, Devon.  
 Grant, Rev. F. R., v. of Dartford, Kent.  
 Greenwood, Rev. J. H., v. of Aughton, Yorkshire.  
 Havant, Rev. W. J., p. c. of St. Ives, Cornwall.  
 Hill, Rev. H. T., p. c. of Lye, Worcestershire.  
 Hodgson, Rev. G., v. of St. Peter's, Thanet.  
 Hope, Rev. H., of Chetnole, Dorset.  
 Hughes, Rev. A. P., of Coventry.  
 Jefferson, Rev. J. D., Thicket Priory, Yorkshire.  
 Kepple, Hon. and Rev. T., Wereham, Norfolk.  
 Kilvert, Rev. R., r. of Hardenhuish, Wilts.  
 Malpas, Rev. H., of Kingston, Somerset.  
 Markham, Rev. D. F., Canon of Windsor.  
 Marriott, Rev. H. S., c. of Onehouse, Suffolk.  
 Maunsell, Rev. H., r. of Drumbo, Ireland.  
 Mellersh, Rev. W. P., r. of Shipton, Gloucestershire.  
 Michell, Rev. B., v. of Winsford, Somerset.  
 Milburne, Rev. W., of Wolsingham, Durham.  
 Palmer, Rev. S., c. of North Tawton, Devon.  
 Peake, Rev. J. R., of Whitechurch, Salop.  
 Pigott, Rev. G. F., c. of Abingdon, Cambridgeshire.  
 Rawlins, Rev. C., Needham, Suffolk.  
 Slater, Rev. W., of Odiham.  
 Smith, Rev. J. T. H., v. of Floore, Northamptonshire.  
 Swinney, Rev. H. H., v. of St. Giles, Cambridge.  
 Terrot, Rev. C., of Wispington.  
 Watherstone, Rev. P. J., v. of Charlton, Horethorne, Somersetshire.

## MARRIAGES.

Aubertin, Rev. P., to Mary Eliza, only child of J. Dunn, Esq. of New Alresford, Hants.  
 Bayly, Rev. C. H., M.A., r. of Shalton St. Michael, Norfolk, to Charlotte Louisa, second daughter of R. George, Esq., of Shalton, St. Michael.  
 Brooksby, Rev. T., r. of West Hanningfield, Essex, to Elizabeth, only d. of the late C. W. Sidney, Esq.  
 Brown, Rev. A., p. c. of Cross Stone, to Jane, y. d. of the Rev. S. Redhead, v. of Calverley, Yorkshire.  
 Butler, Rev. H., v. of Bettus, to Elizabeth, widow of F. Brandstrom, Esq.  
 Carveth, Rev. J., of Northwick, Cheshire, to Anna, y. d. of the late Mr. J. Bisdee, of Puxton, Somerset.

- Elton, Rev. E., M.A., to Harriet Vashon, y. d. of the late Rear-Admiral V. V. Ballard, C.B.
- Gaselee, Rev. J., r. of Little Yeldham, Essex, to Sarah Anne Griffith, third d. of H. Mant, Esq., of Bath.
- Gordon, Rev. J. C., of Delamont, to Geraldine, d. of G. Penrose, Esq., of Woodhill, county of Cork.
- Heelia, Rev. J., Minister of Silodon Chapel of Ease, to Miss Charnock, of Silodon.
- Henniker, Hon. and Rev. W. C., to Mary Eliza, d. of the late E. Farnham, of Quorndon House, Leicester.
- Jones, Rev. W. H., B.A., c. of St. Martin-in-the-Fields, to Elizabeth Woodhouse, only d. of E. Perks, Esq., of Hitchen.
- Kennedy, Rev. G. J., to Julia Mary, e. d. of J. Burchell, Esq., of Beddington, Surrey.
- King, Rev. B., M.A., r. of St. George's, Middlesex, to Mary Martha, d. of the Rev. T. Fardell, r. of Boothby Pagnell.
- Knox, Rev. R., Prebend of St. Munchin, to Catherine Delia, d. of T. G. Fitzgibbon, Esq., of Ballyseedy, co. Limerick, Ireland.
- Knox, Rev. R. A., to Octavia Gertrude, y. d. of the late Rev. R. J. Halifax, r. of Richard's Castle, Hereford.
- Lechmere, Rev. A. B., M.A., v. of Welland, to Emily Mary, e. d. of the late Sir H. V. Darrell, Bart.
- Matthews, Rev. T. A., of Wargrave, Berks, to Harriet, second d. of E. Sarney, Esq., of Soundsea.
- Morrice, Rev. W. D., M.A., c. of Clovelly, Devon, to Esther Anne, e. d. of the Rev. G. Cornish, M.A., v. of Kenwyn.
- Nicholl, Rev. J., M.A., to Augusta Jane, e. d. of W. Nicholl, Esq., M.D., of Ryde.
- Parker, Rev. C., B.A., to Sarah, d. of the late E. Railton, Esq., of Unthank.
- Paulson, Rev. G. P., r. of Addington, Kent, to Fanny, e. d., of the Rev. W. Elwyn, v. of Loose, near Maidstone.
- Pickwead, Rev. J., Chaplain to the Bishop of Antigua, to Marianne, e. d. of the Rev. J. Coates, p. c. of Chelmsorton and Sheldon.
- Reid, Rev. C. B., M.A., c. of Wadhurst, Sussex, to Harriette Elizabeth, y. d. of the Rev. W. B. Harrison, M.A., v. of Goudhurst.
- Richings, Rev. F. H., Incumbent of Atherstone, Warwickshire, to Susannah, second daughter of the Rev. H. Hutchins, of Manchester.
- Roberson, Rev. S. P., B.A., Assistant c. of Dawley, to Hannah Maria, y. d. of the late Mr. R. Pickstock, wine-merchant, of Shrewsbury.
- Rolfe, Rev. G. C., p. c. of Hailey, Oxon, to Ellen, e. d. of the late Mr. Wilkinson, of Witney.
- Sandham, Rev. J. M., B.A., to Anne, d. of Major Richardson, Cobham, Kent.
- Simmonds, Rev. J. de la Saux, B.A., to Eliza Anne, d. of J. G. Moyle, Esq., late President of the Medical Board, Bombay.
- Stogdon, Rev. A. H., M.A., Incumbent of St. Peter's, Walsall, to Mary Ann, only d. of the late W. Marshall, Esq., of Beskot Hall, Staffordshire.
- Thornton, Rev. C., M.A., to Lavinia Goudge, fourth d. of J. Batho, Esq.
- Woodland, Rev. E., M.A., p. c. of Holme Bridge, to Elizabeth, y. d. of the late J. Brook, Esq., of Dalton Lodge, near Huddersfield, Yorkshire.

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## EVENTS OF THE MONTH.

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N.B. The Events are made up to the 22nd of each Month.

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### TESTIMONIALS OF RESPECT

*Have been received by the following Clergymen:—*

Right Hon. and Rev. Lord Aston, an address, accompanied by a handsome gold signet ring, by the Society of Pensioners, resident in and about the town of Broomsgrove.

Rev. F. R. Blackley, Curate of Roth-erham, Yorkshire.

Rev. J. Mitchell Burton, Perpetual Curate of All Saints, Manchester.

Rev. J. Collins, M.A., a purse containing 40*l.*, on his leaving the curacy of Saffron Walden, Essex, by the inhabitants.

Rev. M. Davies, Curate of Hinstock, Salop.

Rev. G. Evans, Curate of Llandilofawr.

Rev. J. Ferme, Head Master of the Devonport Proprietary School.

Rev. W. Samber Hadley, curate of Compton Abbas and West Orchard, Dorset.

Rev. E. Neale, a silver inkstand, candlestick, and snuffers, by the parishioners of All Saints', Worcester, on his leaving the curacy of that parish.

Rev. James Ralph, Incumbent of St. Mark's Church, Shelton, Staffordshire.

Rev. S. Redhead, Vicar of Calverley, a silver inkstand, a pair of gold spectacles, and a set of robes, by the parishioners, on



the twentieth anniversary of his incumbency.

Rev. J. Reeve, a valuable silver breakfast service, by the parishioners of North Cove and Willingham, on his quitting the curacy.

Rev. T. Rogers, curate of St. Matthew's, Holbeck.

Rev. I. O. Sainsbury, late Curate of Froyle.

Rev. R. A. Scott, Curate of Church Eaton, Stafford.

Rev. Jas. Slade, Vicar of Bolton and Canon of Chester, a splendid copy of Baxter's folio Polyglot Bible, superbly bound, together with an elegant epergne, by the ladies of the congregation.

Rev. A. H. Stogden, Minister of St. Peter's, Walsall, a purse of fifty guineas.

Rev. M. Thomas, a splendid gold watch, from members of the congregation of Bishop Ryder's Church, Birmingham, as a parting tribute of their regard, upon the occasion of his resignation. A handsome pocket Communion Service was presented to the same rev. gentleman from the teachers and friends of Bishop Ryder's Church Sunday schools, in proof of their affectionate regard towards him.

#### BEDFORDSHIRE.

**BIGGLESWADE.**—The galleries of the parish church are now nearly completed, and will, when finished, add much to the interior of that venerable structure. Thanks are due to the worthy vicar and churchwardens for having so strenuously exerted themselves to promote so desirable an object. Upwards of five hundred additional sittings will be thus provided, the greater part of which will be free, so that even the poorest may obtain a comfortable seat in their parish church.

#### BERKSHIRE.

**NEW CHURCH AT SONNING, NEAR READING.**—It having been in contemplation for some time past to erect a new church in the liberty of Early, in this parish, Viscount Sidmouth has most liberally granted an appropriate piece of ground for its site. The late Viscountess Sidmouth also bequeathed, by her will, the sum of 1000*l.* as an endowment. It is intended that the sacred edifice shall hold not less than four hundred and fifty persons, and that the cost of its erection shall not exceed 2000*l.*, upwards of 1,500*l.* of this sum having been subscribed by the clergy and gentry of the neighbourhood.

St. George's Chapel Royal, Windsor, which has been closed for some days, to enable the workmen to complete the large

west window, and another of stained glass in the choir, was re-opened on the 22nd of October.

The Lord Bishop of Oxford consecrated a new church at Peasemore, on the 27th of September last.

#### CAMBRIDGESHIRE.

**ST. SEPULCHRE, CAMBRIDGE.**—A subscription is in active progress to complete the repairs and beautify this ancient Templar Church. These interesting monuments of ancient art are now receiving, throughout England, due attention.

#### DEVONSHIRE.

**EXETER.**—The beautiful little chapel, named St. Andrew's, just erected in the hamlet of Exwick, in the parish of St. Thomas, was consecrated on the 26th of September, by the Lord Bishop of the Diocese. The congregation comprised, not only the most respectable inhabitants of St. Thomas, but many persons of influence from this city and neighbourhood. Among these were the Right Rev. W. H. Coleridge, Rev. Archdeacon Stevens, Sir T. D. Acland, Bart., M.P., J. W. Buller, Esq., H. Porter, Esq., J. Garrett, Jun., Esq., T. Snow, Esq., Capt. L. Lewis, &c. &c. The whole body of the neighbouring clergy were present. The sermon was preached by the Rev. Harold Browne, incumbent of St. Sidwell, in this city. The text was chosen from Zechariah, xi. 7. The alms were collected during the offertory by Sir Thomas Ackland, Mr. Buller, the Rev. J. Fulford, and the churchwardens; and the collection amounted to 63*l.* 10*s.*, in which sum were many pence from the poor. This chapel, though perhaps among the smallest, is certainly one of the most interesting ecclesiastical edifices in this neighbourhood. Its erection has occupied little more than twelve months, and its cost has amounted to about 1,400*l.* This amount, with the exception of the sum granted by the Church Building Society, has been raised by voluntary contributions, and among the most liberal contributors, we must notice J. W. Buller, Esq., the patron of the living, and the Rev. J. Medley, vicar of the parish.

#### DORSETSHIRE.

**WARKHAM.**—St. Mary's church at this place was re-opened a short time since. The chancel has been divested of its pews and side gallery, and is now quite open, being fitted up with moveable benches; and the east window, than which a finer can hardly be named, has been restored to its original proportions.

**DORCHESTER.**—The parish church of St. Peters, in this town, is undergoing various repairs and alterations, during which divine service will be solemnized in the Nisi Prius Court of the County Hall in that town, the same having been licensed for that purpose by the Lord Bishop of Salisbury.

The parish church of Stinsford, near Dorchester, has undergone a thorough renovation and improvement, in accordance with the plan suggested by most of the venerable prelates and other dignitaries of our church, whose wishes in this respect have been repeatedly declared.

#### DURHAM.

Grants of 85*l.* and 139*l.* respectively, have been made by the Ecclesiastical Commissioners to the District Churches of Collierley, in the parish of Lanchester, and Wingate Grange, in the parish of Kelloe, each having a population of two thousand, at the least, and an average net income below 150*l.*, with the view of raising such income as nearly as may be to that amount.

**THE ARCHDEACONRY OF NORTHUMBERLAND.**—This has been divided by the Ecclesiastical Commissioners into two Archdeaconries—one to retain the name of Northumberland, the other to be called the Archdeaconry of Lindisfarne. The following are the parishes of which the deaneries in both archdeaconries are to consist:—**ARCHDEACONRY OF NORTHUMBERLAND.**—*Deanery of Bellingham.*—Parishes of Bellingham, Birtly, Chollerton, Corsenside, Falstone, Graystead, Kirkharle, Simonburn, Thockrington, Thorneyburn, Whark, and Welpington. *Hexham.*—Aldstone, Allendale, Haltwhistle, Hexham, Kirkhaugh, Knarsdale, Lamley, Newborough, St. John Lee, Warden, and Whitfield. *Corbridge.*—Bywell St. Andrew, Bywell St. Peter, Corbridge, Heddon-on-the-Wall, Ovingham, Shotley, Slealy, and Stamfordham. *Newcastle.*—Bedlington, Cramlington, Earsdon, Gosforth, Horton, Long Benton, Newburn, Newcastle, Ponteland, Stannington, Tynemouth, and Wallsend. **ARCHDEACONRY OF LINDISFARNE**—*Norham.*—Ancroft, Berwick, Braxton, Carlham, Ford, Holy Island, Kyloe, Lowick, Norham, and Tweedmouth. *Bamburgh.*—Bamburgh, Belford, Chatton, Chillingham, Doddington, Eglingham, Ellingham, Ilderton, Kirknewton, and Wooler. *Rothbury.*—Alnham, Alwinton, Elsdon, Holystone, Ingram, Rothbury, and Whittingham. *Alnwick.*—Alnwick, Edlingham, Embleton, Felton, Howick, Lesbury, Longframlington, Longhoughton,

Shilbottle, and Warkworth. *Morpeth.*—Bolan, Bothal, Hartburn, Hebburn, Longhorsley, Meldon, Mitford, Morpeth, Netherwitton, Ulgham, Whalton, Widdrington Castle, and Woodhorn.

#### ESSEX.

**BISHOP'S STORTFORD.**—The Right Rev. the Lord Bishop of London held his visitation here on the 17th of October. An eloquent and impressive sermon was preached on the occasion, by the Rev. C. Spencer Bouchier, rector of Great Hallingbury, Essex, from Cor. iv. 1, 2; after the sermon the bishop delivered his charge to the clergy, and then proceeded to consecrate the new burial ground.

#### GLOUCESTERSHIRE.

The Lord Bishop of Gloucester and Bristol, during the month of October, has held confirmations at the Cathedral, St. Nicholas, St. James, St. Philip and Jacob, and the Temple Churches in Bristol; also in the parish church of Clifton; on each occasion the churches were crowded, and his lordship delivered affectionate and impressive addresses to the candidates. On the 14th of October the annual meeting of the Bristol Diocesan Branch of the Society for the Propagation of the Gospel in Foreign Parts was held at the Victoria Rooms, on which occasion his lordship presided, attended by nearly sixty clergymen. On Sundays the 9th and 16th, sermons were preached in aid of the society in not less than sixteen churches in Bristol and its immediate neighbourhood. On the 16th instant, his lordship took the chair at the meeting of the Bristol Diocesan Board of Education, holden in the Chapter-room. The report stated that the training and middle school was completed, and in active operation. This establishment is in connexion with the Cathedral Grammar School, and promises to be one of the most flourishing institutions of the kind in the kingdom. The resolutions were moved by the Rt. Hon. and Rev. Lord W. Somerset, J. S. Harford, Esq., C. L. Walker, Esq., Rev. Dr. Allen, rural dean, Rev. H. Richards, Rev. G. N. Barrow, &c. The board, in its report, appealed to the public for additional resources to carry out its important objects in all parts of the archdeaconry. On Monday the 17th his lordship attended a special meeting of the Standing Committee of the Society for Promoting Christian Knowledge for the Bristol district, in the vestry-room of St. Nicholas Church. This venerable society is prospering in its important exertions for the benefit of all classes of the community.

On Tuesday the 18th, his lordship consecrated a new church on Jefferies' Hill, Hanham, in the parish of Bilton. The church has been built by subscription, upon a piece of land given by S. Whittuck, Esq., and is endowed by the munificent donation of Dr. Wharfedale. The building is in the early English style; the interior presents an elegant, and, for the extent, imposing appearance, and the whole of the arrangements are on correct church-building principles. A richly embroidered communion cloth has been worked and given to the church by the daughters of the vicar, by whose family the communion plate also was presented. The Rev. Caddell Holder has been presented to the perpetual curacy of the parish by the patron, the Lord Bishop.

The Cheltenham Auxiliary to the Church Missionary Society, last year remitted to the Parent Society, 1019*l*.

The Bishop of Gloucester and Bristol consecrated the new church at Twigworth, on 7th Oct. The sermon was preached by the Rev. H. A. S. Attwood, M.A., vicar of Ashleworth.

It is in contemplation to erect a new church in the parish of Clifton, near Bristol.

#### HERTFORDSHIRE.

The Bishop of London held a visitation at St. Alban's, on 14th Oct., after which his lordship consecrated a large space of ground, which is to be appropriated as a burial-place for the use of the Abbey parish. On the day following, his lordship also consecrated the new chapel of the Holy Trinity, in the parish of St. Stephen's, in the presence of a numerous body of the clergy and several distinguished persons.

#### KENT.

The anniversary meeting of the Canterbury Diocesan Board of Education, was recently held in the city. Among those present were—Viscount Marham, W. Deedes, Esq., G. Gipps, Esq., W. Delmar, Esq., the Revs. Drs. Poore and Griffith, the Revs. J. Peel, W. F. Baylay, F. V. Lockwood, T. Bartlett, J. B. Bunce, W. S. B. Braham, J. White, W. E. Hoskins, W. Vallance, C. Balstone, W. N. Molesworth, S. Lumsdaine, C. Levingstone, C. E. Smith, — Cheshire, C. W. Bewsher, &c. &c. We learn from the report that the calls for its assistance have been far beyond its means—a sufficient inducement, we trust, for increased liberality from the public. The usefulness of the society was attested by parties from all quarters.

#### LANCASHIRE.

On Sept. the 22nd, was laid the first stone of a new church, about to be erected in the township of Barton, in the parish of Eccles. There was a very large attendance of spectators. The site was given by Sir Thomas Joseph de Trafford, Bart., and the funds were raised by voluntary contributions, aided by a grant from the Manchester and Eccles Church Building Society.

Three or four months ago, we apprised our readers that no fewer than three churches had been consecrated in Manchester during a single week, and that funds were then subscribed for the erection of fourteen or fifteen additional ones. We have now to announce, in part fulfilment of that statement, the consecration of three more churches,—one on the Ashton road, one at Stretford, (some four miles distant,) and the third at Pendlebury, about the same distance. The Bishop of Chester officiated on all these occasions.

St. John's Church, Bury, was re-opened on Sunday, the 25th of September, after having been closed for repairs, and erecting a new organ in the place of the old one.

#### LEICESTERSHIRE.

The Lord Bishop of Peterborough consecrated the church of the Holy Trinity at Sewatarn, in the parish of Buckminster, on Thursday, the 13th of October. The church is a plain substantial building, in the Norman style, after a design by A. Salvin, Esq., and has been erected at a cost of 700*l*., raised through the zealous exertions of the Rev. J. Lawson among the neighbouring gentry and clergy, most of whom also attended the consecration. A collection was made, amounting to 74*l*. 10*s*.

#### LINCOLNSHIRE.

At a vestry meeting, held in the parish of Horncastle, on Thursday, the 22nd of October, a church-rate of 3*d*. in the pound was unanimously agreed to.

#### MIDDLESEX.

On St. Matthew's day, the senior scholars of Christ's Hospital delivered their annual orations. The lord mayor presided, and a number of clergymen and influential gentlemen were among the company that filled the hall. A platform was erected opposite the lord mayor, whence the Grecians delivered their speeches; the addresses of the four first, who are proceeding to Cambridge, being laudatory of the Royal Hospitals, in Greek, Latin, Eng-

lish, and French. The exhibition was accounted creditable to the institution.

The Rev. Henry Vigne, vicar of Sunbury, has made over, gratuitously and in perpetuity, to the inhabitants of that place, in trust, one acre of land, to be kept solely as a play-ground for the children of the National Schools.

**THE BETHNAL-GREEN CHURCHES.**—Out of the ten churches proposed to be erected in the Bethnal-green district, four—namely, St. Peter's, St. Philip's, St. James's, and St. Andrew's, have already been consecrated and opened for public service. Two others, St. Bartholomew and St. James, are now nearly completed, and will, it is expected, be consecrated by the Bishop of London, in the course of the ensuing month. Sites for the erection of the remaining four have been obtained, which will be commenced before the expiration of the year. The sum of 75,000*l.* required for their erection and completion, has been subscribed to within 10,000*l.* or 15,000*l.* They are built in a plain, substantial manner, under the auspices of the Metropolis Churches Fund, aided by grants from Her Majesty's commissioners for the building of churches and chapels.

**Hoxton.**—On the 30th Sept. was laid the foundation-stone of the National Infant and Sunday schools of St. John's, Hoxton. The building is intended to accommodate above 600 children, and includes a master's residence. The estimated cost is 1400*l.* The site was given by Henry Hunt, Esq., M.P., of Critchill-House, Dorsetshire, to the incumbent and churchwardens of St. John's, Hoxton, as trustees for a school for the education of children of the labouring, manufacturing, and other poorer classes of the district parish of St. John's, Hoxton, which school shall be conducted upon the principles of the Incorporated National Society for Promoting the Education of the Poor in the Principles of the Established Church.

On Monday, the 19th of Sept., a meeting, at which H. Pownall, Esq., presided, was held in the newly-erected school-room in the district of All Saints', Islington, to celebrate the completion of the building, which opens immediately as an Infant and Sunday school. This district contains 6400 souls, chiefly of the very poorest class, and yet, till the erection of this edifice, no school for the poor existed there in connexion with the church. From the report, it appears that 800*l.* has been expended in building and fitting up—of which 79*l.* was contributed by the Council of Education, 50*l.* by the National Society, and 441*l.* by public subscription.

Upwards of eight thousand pounds have been subscribed for the foundation of Colonial Bishoprics, in obedience to the call of the Bishop of London.

**St. MARTIN'S CHURCH.**—The steeple of this church, which was struck by lightning about three months ago, and suffered such extensive damage as to render it necessary to be taken down, has just been rebuilt, and is finally completed.

**THE WILL OF THE LATE Dr. IRELAND.**—The will of the late John Ireland, D.D., Dean of the Collegiate Church of St. Peter's, Westminster, has just been proved in Doctor's Commons, by Mr. George Giles Vincent and the Rev. Williams Short, the executors therein named. He gives 1000*l.* to "Harriet Tuck, formerly an excellent Sunday-school child in my parish of Islip, in the county of Oxford, and now deserving of my assistance." He gives his piano-forte, and all the *original notes and manuscripts of Handel*, to a gentleman named Brownsmith. All the rest of his music he bequeaths to Mr. James Turle, the celebrated organist of Westminster Abbey. He gives 2000*l.* to the Devon and Exeter Hospital, in Exeter; 1000*l.* to the Western Dispensary, in Charles-street, Westminster, and various legacies to friends, from 100*l.* to 5000*l.*, in addition to 25*l.* to twenty of his oldest friends, to purchase mourning rings. The property is sworn under 60,000*l.*—*Britannia.*

**CITY CHURCHES.**—The Rev. Hartwell Horne, the Rector of St. Edmund the King and Martyr, and St. Nicholas Acorn, Lombard-street, placed, on the morning of Sunday week last, the following circular in the pews of the church:—"The parishioners are respectfully informed that, in pursuance of the directions and recommendations of the Right Rev. the Lord Bishop of London, the following ecclesiastical regulations will in future be carried into effect in the church of these united parishes—viz.: 1. The psalm or hymn, which (under the authority of an injunction of Queen Elizabeth) has hitherto preceded the commencement of morning and evening service, will be discontinued. 2. Instead of that psalm or hymn, a portion will be sung after the third collect at morning and evening prayer, conformably to the direction of the rubric, or Book of Common Prayer. This regulation will commence on Sunday, the 23rd of October, 1843. 3. The morning service will conclude with the prayer for the church-militant. 4. The public baptism of infants will be solemnized on Sundays after the second lesson in the morning and evening

service, as directed by the rubric in the Book of Common Prayer, which is recognised as part of the statute law of the land, by Stat. 13 and 14 Car. II., chap. iv., sect. ii. 5. Collections in aid of the church of England charities, or of other benevolent objects, which have hitherto been made at the church doors, will in future be made (as was usual in city churches a century ago, and conformably to the practice of the church in her earliest and best days) while the offertory sentences are read. 6. The bishop recommended a more general attention to kneeling while the prayers of the church are being offered, and also to joining more audibly in the responses."

Dr. Tomlinson, of St. John's College, the Lord Bishop of Gibraltar, left town on Wednesday, 19th October, for Portsmouth, to embark on board the Warspite, in which vessel the new governor, Sir Robt. Wilson, proceeds to Gibraltar. The Bishop will be accompanied by his two chaplains, the Rev. Philip Mules, M.A., of Exeter college, and the Rev. James Lonsdale, M.A., of Balliol college, Oxford.

**RE-OPENING OF ST. PAUL'S CATHEDRAL.**—This splendid edifice, which has been closed to the public since July last, is now re-opened for divine service. During the time it has been closed, the interior, which had become in a most dirty state from the effects of the carbonic atmosphere and dust, has undergone a thorough cleansing. The whole of the centre and the aisle, which had been enclosed with bars, is thrown open to the public gratis during divine service, from ten to twelve, A.M., and two till four, P.M. A notice has been put up, requesting visitors not to write their names on the monuments, or otherwise deface them, under penalty of the severest punishment the law can inflict against Vandalism. Just complaints are made, that the charge of twopence entrance is exacted at the door, except during divine service.

The restoration and repair of the Temple Church (at once the most beautiful and perfect memorial of the Order of Knights Templars now in existence) is nearly completed, and expected to be opened for divine service on Sunday, the 6th of Nov. Those persons to whom the Temple Church was familiar in its late dress of plaster and whitewash, will scarcely recognise the ancient structure in the gorgeously decorated appearance it now presents. The expense and magnificence of the repairs surpass any similar attempt in this country, the whole of the enormous outlay required being jointly borne by the two Societies of the Inner and Middle Temple.

## NORFOLK.

**ECCLIASTICAL ARCHITECTURAL SOCIETY.**—On Tuesday, the 4th Oct., the second meeting of the Lynn and West Norfolk Ecclesiastical Architectural Society, took place at the Guildhall. The chairman, the Rev. E. E. Blencowe, had prepared for the occasion an able article relative to "Fonts," which article he read to the assembled company, and after he had concluded, an interesting discussion ensued upon the subject, which was calculated to be beneficial to the views of the society. The "Porch" is the next subject which is to be considered. The attendance was numerous, and the importance of the society seems rapidly increasing.

## NORTHUMBERLAND.

A handsome silver cup and paten have been presented to Mickley Chapel, Northumberland, by W. B. Wrightson, Esq., M.P.

The Duke of Northumberland has presented the sum of twenty pounds to the Rev. W. Hewitt, incumbent of Ancroft, in aid of the fund for completing the new church at Scremerston, near Berwick-upon-Tweed; and the Bishop of Durham, in addition to his subscription of 75*l.* towards the same object, has contributed 25*l.* to the treasurer, to supply the loss to the fund for the said building by the failure of the Tweed bank. The Venerable Archdeacon Thorp, of Durham, has presented the new church with a bell.

## NOTTINGHAMSHIRE.

Viscount Melbourne has given three acres of land as a site for the intended new church to be erected at Bulwell. It is calculated that the building will afford 700 free sittings.

Lord Middleton has munificently given the handsome donation of 100*l.* in aid of the subscription fund for erecting a new church at Beeston.

A new church and new national schools, with suitable houses for the master and mistress, have been erected within the last twelve months in the populous and extensive parish of Lenton, near Nottingham, where the want of such accommodation had long been painfully felt. The total cost incurred has been 8943*l.*, towards which, F. Wright, of Lenton House, Esq., contributed the munificent sum of 3600*l.*; and his sisters, the Misses Wright, 1000*l.* There is yet a deficiency of 2300*l.* The consecration by the Lord Bishop of Lincoln took place on Oct. 19th. The church is a commodious and handsome stone structure, after the early English style. An ancient

font, of singular workmanship, which belonged to Lenton Abbey about 800 years ago, has been repaired, and placed in the new church.

#### OXFORDSHIRE.

**OXFORD.**—Very extensive repairs and alterations of the library are in progress at Queen's College, consequent on the munificent bequest of the late Dr. Mason, who left 30,000*l.* for the purchase of books for the augmentation of the present collection. Dr. Mason, who died last year, left also 40,000*l.* to the Bodleian library. During the present long vacation very considerable repairs and restorations have been in hand at Christ Church, All Souls', and St. John's colleges.

**KING'S SUTTON CHURCH.**—The repairs and restorations of this beautiful church having been all but completed, the re-opening of the edifice took place on the 21st of September. The services of the day were read by the Rev. R. W. Leonard, the venerable incumbent, and two sermons preached, that in the morning by the Rev. W. C. Realey, and that in the afternoon by the Ven. C. C. Clarke, Archdeacon of Oxford. A most numerous assemblage of the gentry, clergy, and people of the neighbourhood, attended: the collection made in the morning towards the contingent expenses consequent on the repairs of the church, amounted to more than 80*l.*, and that in the evening, devoted to the establishment of a daily national school, to more than 60*l.*

#### SHROPSHIRE.

A meeting, numerously and respectably attended, was held at Whitchurch, on the 21st of Sept., in behalf of the incorporated Society for the Propagation of the Gospel in Foreign Parts. Sir Rowland Hill, Bart. M.P., presided, and the claims of the society were advocated by the Rev. Edwin Sidney. The rector of Whitchurch also commended the institution to the meeting, and the collection amounted to 32*l.* 11*s.* 6*d.*

**SHAWSTON.**—A subscription has been commenced for the erection of a new church at Baystone Hill, near this place.

On Sunday, Oct. 9, the fine church of St. Chad, in this town, was re-opened for divine service, after undergoing considerable improvement in the way of decoration during the past ten weeks.

#### SOMERSETSHIRE.

The foundation stone has been laid for an intended new church at Redhill. The population of the parish of Wrington, in the vicinity of the intended church, is about 600, most of whom are upwards of two,

and some of them three and four miles from Wrington Church. The most laudable anxiety to have the church built has been evinced by the poorer inhabitants of the district. They have, almost without an exception, subscribed a portion of their earnings towards its erection.

**BAUTON.**—The church at this place was re-opened on Oct. 12th. By the recent improvement, 314 free sittings have been gained, at a cost of nearly 500*l.* Further improvements are contemplated.

On the 19th of October, the Lord Bishop of Gloucester and Bristol, at the request of the Lord Bishop of Bath and Wells, consecrated the new burial-ground at Tiverton, near Bath. A considerable number of the neighbouring clergy attended the service in the church and ceremony, which was concluded by the benediction.

**BROCKLEY CHURCH.**—On Sunday, the 9th Oct., this beautiful little edifice was re-opened, after having undergone a thorough repair.

#### STAFFORDSHIRE.

The new church at Mowcop, in the diocese of Lichfield, was consecrated on the 11th of October. The Bishop of Hereford officiated on the occasion for the right rev. diocesan.

The new church of St. Paul, at Tipton, was consecrated on the 14th of October, by the Lord Bishop of Hereford, attended by the Rev. Mr. Calthorp, Chaplain to the Lord Bishop of the diocese. The prayers were read by the Rev. A. Hawkes, minister of the church, and a sermon was preached by the Ven. Archdeacon Hodson. His lordship also consecrated, on the 10th of October, the beautiful new church of the Holy Trinity at Hartshill. A sermon was preached by the Rev. C. Leigh, Rector of Newcastle, in aid of the funds still required for defraying the cost of the new church at Pankhull. The collection amounted to 111*l.* 2*s.* 4*d.*

#### SUFFOLK.

A handsome painted window has just been erected in the Parish Church of Shimplingthorne, at the sole expense of the Lord of the Manor, Thos. Halifax, Esq., of Chadacre Hall. A few months ago the same gentleman presented the parish with a handsome flagon, and we understand that the parish and its poor, collectively and individually, experience year by year substantial marks of his liberality. He has just built a neat Sunday School House for the children of the poor.—*Bury Herald.*

## SURREY.

The consecration of Trinity New Church, at Chobham, was performed by the Bishop of Winchester, on the 18th of October, in the presence of a numerous and respectable congregation. A most excellent discourse was given by his lordship, and it is gratifying to state that the appeal was most liberally responded to by a collection of 109*l*. The church is a plain, but neat edifice, capable of holding about two hundred and fifty persons. It was crowded in every part, nearly thirty clergymen being present. A burying-ground is attached to the church. After the ceremony, the bishop, clergy, and gentry, partook of a sumptuous entertainment at the residence of the vicar, the Rev. James Jerram. The sum of 1000*l*. has been raised for the endowment of the church, and the expense of the building was defrayed by voluntary contributions and grants from the Church Building Society for the diocese of Winchester.

## WARWICKSHIRE.

**HANDSWORTH.**—On Sunday, the 5th of October, the sum of 70*l*. was collected in the parish church, and St. James's Chapel, Handsworth, near Birmingham, after sermons, in support of the Daily and Sunday National Schools of that parish, by the Rev. R. L. Freer, M.A., Rector of Bishopstone, Herefordshire, and formerly curate of the parish. A new school-room has just been completed for the district around St. James's Chapel. It is used at present for a Sunday-school only, but will shortly be made a branch of the Daily National School, at the parish church. The room will accommodate more than 300 children; and the cost of the erection is about 450*l*. The National Society have made a grant of 60*l*. towards the erection; and very liberal subscriptions have been received from inhabitants of the parish.

**BIRMINGHAM.**—On September 21, the Lord Bishop of Worcester laid the foundation stone of the fourth of ten churches, which it is proposed to erect in the borough of Birmingham. On the same day, his lordship consecrated St. Luke's Church, in the Bristol Road, the third of the ten churches in course of erection.

**NUNEATON.**—On October 13th, a meeting of the rate-payers was called for the purpose of granting a rate for the expenses of the churches in the above parish for the ensuing year. The Rev. G. P. Lockwood in the chair. The rate required by the churchwardens was granted *unanimously*. A second new church has just been consecrated in this parish (containing

a population of eight thousand souls), and it is worthy of remark, that in the year 1841 no less than four dissenting meeting-houses were to be disposed of.

## WILTSHIRE.

**SALISBURY.**—SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—On the 11th of October, a meeting of the friends of this long-established and most useful society, to which the Christian church owes so deep a debt of gratitude, was held at the Town Hall, Sherborne. The Ven. Archdeacon Barnes attended as a deputation from the Parent Institution.

The Fourth Quarterly Meeting of the Committee of the Diocesan Church Building Association, was held in the Close, Salisbury, on Tuesday, the 4th of October. The Lord Bishop of the diocese was in the chair, supported by the Very Rev. the Dean, the Ven. Archdeacon Lear, &c. &c. The secretary reported to the committee that he had received a very satisfactory statement of the increased accommodation gained in the church of the Holy Trinity, in Shaftesbury, by the recent alterations; and that directions had been given for the payment of the grant of 350*l*. At the previous quarterly meeting, application had been made for an additional grant to the parish of Ansty, and the vote of 40*l*. was now confirmed. Application was made for assistance in new-pewing the church at Bromham, Wilts, and a grant of 50*l*. was voted. The new church at Swallowcliffe, Wilts, being in a forward state, application was made for payment of a portion of the grant formerly voted; and the committee directed a sum of 150*l*. (being three-fourths of the grant) to be forthwith paid.—The following grants were also ordered to be paid:—350*l*. in aid of extensive enlargement of the church at Wareham, Dorset; 25*l*. in aid of new-pewing the church at Woodsford, Dorset; 60*l*. in aid of enlarging the church at West Lulworth, Dorset. The Annual Meeting was appointed to be held on Thursday, the 17th of November, in this city.

Another prebendal stall (to be suppressed) in Salisbury Cathedral, is vacant by the death of the Rev. W. J. Kerrick, Rector of Paulersbury, Northamptonshire. He was the senior canon, having been instituted in 1792.

## WORCESTERSHIRE.

The Lord Bishop of this diocese held his primary visitation at St. Michael's Church, Coventry, on October 7th, which was numerously attended by the clergy.

## YORKSHIRE.

On Sunday, September 25, the newly-erected chapel-of-ease, in the little village of Lelley, in Holderness, was opened for public worship. The building is only calculated to seat 150; but a much greater number found admittance, and as many more were gathered round the door. An appropriate sermon was preached in the morning by the Rev. W. H. E. Bentinck, rural dean of the north division of Holderness, and rector of Sigglethorne.

The impressive ceremony of consecration was performed in the new church at Barnoldswick, in Craven, called St. James's Church, being a chapel-of-ease under the parish church of Barnoldswick, by the Right Rev. the Lord Bishop of Ripon, on Wednesday, the 5th of October. A collection in aid of the future repairs of the church was made, amounting to the sum of 24*l.* 16*s.* 7*d.*

Lord Wharcliffe, previous to leaving Wortley Hall, for town, laid the foundation stone of a new school at Highgreen, near Eoclefield, for the moral and religious training of the children of the neighbourhood.

**YORK MINSTER RESTORATION.**—A public meeting of gentlemen interested in the restoration of York Minster, was held at York, on the 13th of October. The sum of 12,000*l.* is required, in order to put the building in a proper state, besides 25,000*l.*, the sum which the Dean and Chapter would be able to raise by mortgage. The public of York, and the county, have contributed 48,000*l.* towards the repairs rendered necessary by the former fire, and 15,000*l.* towards the repairs of the damage caused by the late calamity—nearly 5000*l.* was subscribed. The Archbishop of York, and Earl Fitzwilliam, contributed 1000*l.* each.

## WALES.

**CONSECRATION OF THE NEW CHURCH AT FFESTINIOG.**—On Thursday, the 29th of August, being the Feast of St. Michael and all Angels, the Lord Bishop of the Diocese consecrated the new church of St. David, built and endowed by the munificence of Mrs. Oakeley, of Plas Tan-y-bwlch, in the neighbourhood of the Slate Quarries, in the parish of Ffestiniog.

The site of the church, which was generously presented by Lord Newborough, is one of the most striking that can be imagined, from the wildness of the scenery surrounding it. Nearly 1000 feet above the level of the sea, it is overhung by mountains, and exhibits few traces of vegetation. The extensive slate quarries have served to collect a considerable

population in this otherwise barren and dreary region; and a number of cottages have been erected for the accommodation of the quarrymen and their families. The amiable and generous lady above mentioned, had previously caused a large and commodious school-room to be built for the children of the workmen; and she has now been enabled to carry her pious and benevolent intentions still further into effect, by the erection of this beautiful church, which she has built entirely at her own expense; and endowed (as the deed publicly read at the consecration set forth) with a sum exceeding 2000*l.*

## SCOTLAND.

An address to Her Majesty and Prince Albert has been transmitted to Her Majesty's Chamberlain by the Bishops and clergy of the Scottish Episcopal Church, to renew, on the occasion of Her Majesty's recent visit, the expression of their grateful attachment to Her Majesty's government and person, and her kindness to the Scottish Episcopal Church in according her royal assent and sanction to the Act by which they have been brought into closer connexion with the Church of England.

The Duchess of Sutherland has given directions for various schoolmasters to be sent to Edinburgh at her expense, there to be instructed in the normal system, for co-operation with the duke in extending education over his grace's estates in Scotland.

## COLONIAL.

**THE DIOCESE OF QUEBEC.**—The Rev. E. Cusack, M.A., formerly Missionary of the Society for the Propagation of the Gospel at Gaspé Basin, in the Gulf of St. Lawrence, has recently returned from England, and has been appointed to the charge of Broome, in the Eastern townships. The Rev. J. Butler, sent out this summer by the same Society, has been appointed to the charge of Kinsey, and parts adjacent, on the River St. Francis. The Society just mentioned have made a fresh grant of 500*l.* sterling to the Bishop of Montreal, to aid in the erection of churches within the diocese. The Society for Promoting Christian Knowledge have recently made special grants to his lordship for the same object, to the extent of 225*l.* sterling, and two special grants of books, to the amount of 10*l.* sterling each, for parochial lending libraries. Mrs. Simcoe, of Wolford Lodge, widow of the late Governor Simcoe, has also placed at his disposal 50*l.* sterling, for religious objects in Canada. The munificence of this lady has been experienced in the same quarter in repeated instances before.—From the *Church*, published at Toronto.



## NOTICES TO CORRESPONDENTS.

It is impossible to answer the question of "E." satisfactorily in a note. The guilt of such a schism as that referred to would be divided between the (supposed) church and the (supposed) schismatics, in proportions varying from a sin of the deepest dye to a frailty such as humanity cannot at all times avoid. The author would, of course, defend the second position by a reference to such texts as pronounce the fear of God the beginning of wisdom.

"Z. W. H.," or some such letters, may receive the information he requires by applying to the Rev. S. D. Glennie, 67, Lincoln's-inn-fields.

"Christian Heraldry" shall be inserted as soon as space can be found for it. The Editor much regrets the delay which has unavoidably attended the publication of several series of papers, especially the "Dissensions in the Scottish Kirk."

"Oxonienais." The Editor is quite unacquainted with the matters he writes on, and merely printed the information he found in print, and stated where he found it. Any information "Oxonienais" may send will be duly appreciated. At this late moment he is uncertain whether "Cambrensis" can be inserted this month.

There is much justice in Mr. Blant's observations, but the Editor has no great wish to follow up the subject *at present*.

"L. S." is respectfully declined.

"Mr. Blant," and several other correspondents confirm the statements of "T. B." as to the conduct of the registrars.

Received:—"Meleager," "W.," "Mr. Cresswell," "Presbyter," "F. M. H.," "A Lay Churchman," "Mr. Winning," "Pilgrim," "W. H. S.," "Gratidius," whose former letter seems not to have any very important bearing; "H. W. L." whose observations are just, but whose translation is careless.

"Mr. Winning," is in type, but unavoidably omitted.

"The Twenty-second Annual Report of Her Majesty's Commissioners for Building New Churches," and "The Ecclesiastical Commissioners for England," "Resolutions respecting Grants in Augmentation of Livings," as extended to August 2nd ult., are in type, and we hope to find room for them in the next number.

"L. F. P." on "Church Rates," will be very acceptable.

A Correspondent who writes after the Magazine had gone to press, "A Priest of the Anglo-Catholic Church," inquires "Whether the two prayers in the baptismal service, 'Almighty and Everlasting God, Heavenly Father,' and the prayer at the consecration of the water, should be offered kneeling or standing?" The rubrics imply that the priest stands.

From the omission of the words "any other patron," in the English Statute 5 and 6 Victoria, c. 79, all presentations, except those in the gift of the crown, are at present exempted from stamp duty.—Vide British Magazine for October, p. 438.

A press of matter has prevented us from drawing the attention of the clergy to Mr. Willich's "Income Tax Tables;" they will be found very useful, and for the accuracy of the calculations it is only necessary to say that the author is Actuary of the University Life Office.

ERRATA.—An oversight in the last number must be acknowledged, which occurred in the hurry of the day when it was actually being printed. A list of receipts of all manner of schismatical societies, in which some belonging to the church are also named, was placed at p. 440 among the Documents, and the heading was not altered, which described them as religious and benevolent. This statement, which is not easily traceable to its source, has been going the round of the papers, and, as a dissenting matter, is curious and characteristic enough, while, as a document, it is entirely worthless. The effrontery of the thing is so glaring, that it would have needed no comment had it been in its right place. The Society for the Propagation of the Gospel is omitted altogether, so is the Church Building Society, while the Peace Society, and Baptist Colonial Missionary, with their few hundreds a year, are honourably recorded. It is consolatory to think, however, that, circulating in these pages, it has fallen into the hands of few who could need the assistance of any admonition to observe its knavery.

THE  
BRITISH MAGAZINE.

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DECEMBER 1, 1842.

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ORIGINAL PAPERS.

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DISSENTING STATISTICS.

THE organs of the dissenting "interest," and especially the "Congregational Magazine," have for some years past been much occupied by statements and computations intended to prove the numerical strength of the nonconforming denominations. From the last of these statistical papers, that contained in the "Congregational Magazine," for Dec. 1841, an entertaining and useful little volume has been compiled, satisfactorily proving that, adopting the statements of the dissenters themselves, they are completely inadequate to supply the religious wants of the country. It is to be regretted that the compiler of this little volume confined himself to the statistics of the Independent denomination, instead of embracing all the multiform and ever-multiplying forms of dissent and schism. This defect it will be endeavoured to supply in the following pages, premising that the chief object of the writer is to present to the reader the statements of the dissenters themselves; the space which such statements must necessarily occupy, almost entirely precluding the possibility of offering more than a few very brief observations upon them. Without further preface, then, let us enter upon the subject.

The reader need scarcely be reminded that dissent, when it succeeded to the inheritance of its mother puritanism, was like Geryon of old, "*forma tricornis umbrae*," the three constituent parts being the Presbyterian, the Independent, and the Baptist denominations. In 1716, Neal, author of the *History of the Puritans*, stated the number of dissenting congregations at 1107 in England, of which 247 were Baptists, and the remaining 860 Presbyterians and Independents, whom he does not separate from each other. In 1776, a Mr. Thompson obtained a list of 1118, of which 391 were Baptists. In 1812, Messrs. Bogue and Bennet give the following statement:—Presbyterian, 252; Independent, 799; Baptist, 532—total, 1583.

These writers say, that in 1716 the Presbyterian congregations were, both in number and size, nearly double those of their Independent brethren; and though the congregations of the Baptists were nearly equal in number to those of the Independents, they were inferior to

them in size. From these data, a writer in the "Methodist Magazine," August, 1830, p. 551, constructs the following table:—

Year.	Presbyterians.	Independents.	Baptists.	Total.	WALES.			
					Presby.	Indep.	Bap.	Total.
1716	573	287	247	1107				
1776	435	292	391	1118				
1812	252	799	532	1583				
1827	203	1205	805	2213	14	209	176	399

The three original denominations have, since the commencement of the last century, furnished many offshoots of a more or less flourishing description; and the exertions of Wesley and Whitfield have been productive of a numerous body of separatists, who, though for the most part repudiating the name of dissenters, and exhibiting a less avowed hostility to the established church than the "denominations" aforesaid, cannot be regarded in any other light than schismatics, whose separation from the discipline and communion of the catholic church appears the more blamable and sinful, inasmuch as, upon the avowed principles of their founder and their own statements, it is entirely unnecessary.

Passing onwards in the course of time, we will now present to the reader such statements as we can collect of the statistics of dissent since the year 1831.

M'Culloch's Statistics of the British Empire, vol. ii. p. 236, edit. 1839. Table exhibiting the population of each county of England and Wales, in 1831; the number of Dissenting Congregations in each; and also the number of Churches, &c., under the Establishment in 1836. (The area in square miles is here added.)

Counties.	Area, sq. miles.	Population.	Church.	Roman Catholics.	Presbyterians.	Independents.	Baptists.	Calvinistic Methodists.	Wesleyan Methodists.	Other Methodists.	Quakers.	Home Missionaries.	Total dissent.
Bedford .....	463	96,483	127	1	0	9	26	0	35	1	4	0	76
Berks .....	752	145,389	160	6	1	17	17	7	34	0	6	0	88
Bucks .....	783	146,529	214	1	0	22	36	1	25	0	8	38	126
Cambridge .....	867	143,965	174	1	1	22	38	1	29	1	3	0	90
Cheshire .....	1052	334,391	142	7	4	31	7	8	48	30	6	0	141
Cornwall .....	1350	302,440	221	2	2	31	16	3	219	39	10	0	322
Cumberland .....	1523	169,681	145	6	0	18	1	1	32	11	22	38	129
Derby .....	1028	237,170	176	7	3	39	21	3	84	22	5	0	184
Devon .....	2585	494,478	490	8	5	63	44	5	93	18	6	28	270
Dorset .....	1006	159,252	263	8	4	29	7	0	21	22	5	37	183
Durham .....	1097	263,910	112	15	17	14	10	0	72	28	7	37	200
Essex .....	1533	317,607	402	5	1	66	34	1	35	1	20	0	165
Carried forward ...	..	2,800,185	2626	67	38	363	251	30	727	173	102	178	1924

Counties.	Area, square miles.	Population.	Church.	Roman Catholics.	Presbyterians.	Independents.	Baptists.	Calvinistic Methodists.	Wesleyan Methodists.	Other Methodists.	Quakers.	Home Missionaries.	Total dissent.
Brought forward	...	2,800,186	2626	67	88	363	251	30	27	173	102	173	1924
Gloucester	1266	367,019	372	7	1	31	38	11	751	7	13	0	159
Hants	1626	314,280	320	15	4	48	37	6	26	0	5	0	141
Hereford	863	111,211	227	4	0	11	14	1	18	0	4	15	65
Herts	630	143,341	181	1	1	25	16	4	2	0	12	0	61
Hunts	372	53,192	97	0	0	9	13	1	8	0	3	0	34
Kent	1557	479,655	421	5	7	53	39	15	90	0	9	47	265
Lancaster	1766	1,366,654	292	86	21	100	40	9	54	80	25	66	581
Leicester	806	197,003	254	6	3	29	36	0	68	13	4	0	161
Lincoln	2611	317,465	607	11	3	19	35	2	11	24	9	0	314
London and Mid-													
dlesex	...	1,556,300	246	26	12	103	65	22	59	7	12	0	306
Monmouth	496	98,180	133	7	0	37	36	0	10	0	3	0	93
Norfolk	2024	390,054	699	8	4	34	40	1	74	24	13	8	206
North Hants	1016	179,336	295	0	1	36	41	0	61	7	7	8	161
Northumberland	1871	232,912	105	18	50	10	4	0	29	22	4	0	137
Notts	837	225,327	216	3	2	19	17	0	77	41	3	0	162
Oxon	756	152,126	242	7	0	17	14	0	43	2	10	6	99
Rutland	149	19,385	50	0	0	4	2	0	7	0	1	0	14
Salop	1343	222,938	324	7	1	62	17	1	31	18	8	54	164
Somerset	1645	404,200	464	10	6	68	48	6	94	20	17	12	281
Stafford	1184	410,512	235	26	0	52	19	0	82	41	6	5	211
Suffolk	1515	296,317	501	5	2	35	39	1	40	0	10	0	132
Surrey	759	486,334	159	2	1	31	16	4	0	1	10	29	94
Sussex	1466	272,340	322	7	7	41	12	6	20	0	5	0	96
Warwick	897	336,610	217	15	5	39	29	2	18	2	12	15	137
Westmoreland	762	55,041	67	2	1	9	1	0	13	1	11	0	38
Wilts	1867	240,156	314	3	1	51	37	1	37	0	3	5	138
Worcester	723	211,565	201	11	3	10	21	3	24	21	7	0	100
York	5836	1,371,359	760	51	9	170	63	1	562	147	64	10	1047
Wales	...	806,182	998	6	14	374	159	300	214	15	9	0	1091
England & Wales..	...	13,897,187	11,825	416	197	1840	1201	427	2818	666	396	453	8414

In order that we may not be induced unduly to overrate the numbers of the dissenters, from the foregoing formidable array of the number of dissenting congregations, let us just remember what is necessary to constitute a dissenting meeting-house. By the law of the land, it is required that every place of meeting for worship not according to the worship of the church of England, be registered, either with the bishop or archdeacon, or at the county quarter sessions. Now such registry not only confers the dignity of a dissenting meeting-house (or "chapel," as they are now most absurdly called) on the merest hut or smallest apartment; but as such hut or apartment remains for ever on the face of the register, it is impossible, from thence, to ascertain whether it is still used for the purpose of worship. And nothing is more common than the temporary use of such "meeting-houses;" indeed, we may say that the manner in which a dissenting "cause" is set up in a country village or town is something as follows:—In the first place either a family contaminated with schism settles in the village, or a "preacher" undermines the faith of a few silly women, and dubs

\* About half connected with Kirk of Scotland, fifteen with Associate Synod, rest Unitarian.—*Con. Mag.* 1836.

them a congregation. A room is registered, and service performed, as often as the preacher can find time to visit them ; soon a convert is made, who thinks it will be far more convenient (to himself) to meet on the other side of the green, or at a neighbouring hamlet ; or the preacher, not finding the "cause" prosper where he first planted it, is naturally desirous of planting it somewhere else ; thus another room is licensed, or registered, and the former perhaps abandoned, or still used in alternate weeks or fortnights with the other ; and thus, whether the cause prospers or not, the village is set down for two or three chapels, as the case may be.

But instead of enlarging upon what *may* be, let us, then, proceed to describe what *has* been, and what is.

In the year 1836, upon the motion of the Hon. A. Trevor, a return was made to the House of Commons "of the number of registered dissenting meeting-houses and Roman-catholic chapels in England and Wales."\* This return, which was found quite useless towards ascertaining the real number of dissenting congregations, contains some curious information ; some of which we will proceed to transcribe.

In *Romford* there are two dissenting meeting-houses, and *five* different rooms registered as places of religious worship.

In *Kent*, 205 places registered since 1829. The clerk of the peace adds—"I have no means of ascertaining what number has been discontinued."

*Leicester*.—"I have had considerable difficulty in making out the return. . . . . It is not possible, from this return, to ascertain the exact number of chapels of dissenters now existing and in use within this county. From my knowledge of the county, I should say the dissenting chapels, where the regular duty is performed, would be 100 at most." (In our table for 1835 they are reckoned at 155, exclusive of the Roman-catholic chapels.) The report then proceeds to state, that from the year 1812 to 1836, 312 places have been registered in the court of the Archdeaconry and the quarter sessions ; "of which there are thirty-seven stated to be chapels, and 275 as dwelling-houses and private buildings set apart for religious worship." The same report also states, that in the same county, from 1760 to 1811, only thirty places were registered. Now, supposing none of these to have become defunct, it will give 30+37, or 67 for the 'sum total of bona fide dissenting chapels of all denominations within the county of Leicester in the year 1836.

*Norfolk*.—"It appears that 1071 dissenting meeting-houses, and other places in the county of Norfolk, have been certified to the bishop, and by him returned to the registrar at the quarter sessions, including not only such as have been denominated meeting-houses, but such as have been described as *barns, stables, shops*, or places of any other kind." (Vide *Norwich*, *infra*.)

*Oxford*.—"The number registered during the last 100 years is 576 ; part of them have undoubtedly ceased to exist."

*Salop*.—"Number of licensed dissenting meeting-houses and Roman-catholic chapels, 200. The clerk of the peace has no means of knowing what number of such houses or chapels are now used for religious worship."

*Surrey*.—Dissenting meeting-houses, twenty-eight.

*City of Norwich*.—Eighteen meeting-houses and twenty-six rooms.

The following return from Stockport, Cheshire, affords a fair specimen of the *unity* of dissent :—

Independent Calvinists	3	meeting-houses.
Baptists	2	ditto.
Wesleyan Methodists	3	ditto.
New Connexion, ditto	2	ditto.
Quakers	1	ditto.
Swedenborgians	1	ditto.
Primitive Methodists	1	ditto.
Independent Methodists	1	ditto.
Unitarians	1	ditto.
Freethinkers	1	ditto.

*Worcester*.—"I find that from the year 1820, up to the present time, eighteen different rooms, houses, &c. have been licensed as dissenting chapels in the city of Worcester, *many or most of which have long ceased to be occupied, though their licences still continue in force*, while the regular chapels of the dissenters do not appear to be licensed."

Of the transitory continuance of some of these dissenting churches, and of the motives which occasionally lead to their establishment, we will now offer to the reader some information derived from the statements of the parties most nearly interested. A Mr. Barnes, a few months ago, favoured the editor of the "Baptist Magazine" with an interesting paper entitled "Church Extension," which may be seen in the June number of that periodical for the year 1841. He first gives a tabular statement of the actual state of the Baptist denomination, which, as it would be a pity to mutilate, we shall append entire.

Counties.	Baptist Congregations in 1840.	Formed since		Counties.	Baptist Congregations in 1840.	Formed since	
		1800.	1830.			1800.	1830.
Bedford .. ..	34	24	8	Brought forward	623	349	138
Berks .. ..	19	8	6	London & South-			
Bucks .. ..	43	20	5	wark .. ..	55	28	13
Cambridge .. ..	40	15	4	Middlesex .. ..	35	27	16
Chester .. ..	10	8	3	Monmouth .. ..	51	39	15
Cornwall .. ..	17	13	5	Norfolk .. ..	43	22	6
Cumberland .. ..	7	4	3	N. Hants .. ..	49	24	6
Derby .. ..	20	10	3	Northumberland	7	5	1
Devon .. ..	54	36	17	Notts .. ..	21	10	2
Dorset .. ..	13	10	8	Oxon .. ..	16	6	1
Durham .. ..	13	8	4	Rutland .. ..	2	0	0
Essex .. ..	37	19	9	Salop .. ..	21	17	4
Gloucester .. ..	47	24	11	Somerset .. ..	54	28	8
Hants .. ..	37	25	8	Stafford .. ..	24	14	5
Hereford .. ..	14	12	1	Suffolk .. ..	54	42	12
Herts .. ..	20	7	2	Surrey .. ..	18	7	1
Hunts .. ..	18	15	4	Sussex .. ..	17	8	4
Kent .. ..	53	32	15	Warwick .. ..	28	13	3
Lancaster .. ..	49	25	10	Westmoreland ..	3	1	1
Leicester .. ..	44	19	5	Wilts .. ..	55	29	6
Lincoln .. ..	34	15	7	Worcester .. ..	24	10	4
				York .. ..	76	40	11
Carried forward	623	349	138	Total .. ..	1276	719	251

The following are copious extracts from Mr. Barnes's remarks upon the above table:—"In reviewing our progress for the last forty years, we may raise up a joyful Ebenezer, and boldly gird up our loins for future efforts. The above table, constructed from the last report of the Baptist Union, will shew what extension of our churches has been accomplished in England since the commencement of the nineteenth century. From this table it is apparent that more than half of the Baptist churches in England have originated since A.D. 1800, and more than one-sixth of them since 1830."

"Surely," continues the writer, in a tone of triumphant exultation—"surely these are results auspiciously indicating the *onward* movement of our section of the Christian army."

But, alas! such is the nature of our sublunary state, that sorrow and regret are ever mingled even with our greatest triumphs. Nor did the amiable and candid writer of the paper on Baptist statistics find himself exempted from the common lot of mortality. In a tour through England, which he appears to have made for the purposes of being an eye-witness of the "onward movement" of his "section," his joy is far less exuberant than when contemplating the table which he had constructed from the last Baptist report; his feelings cannot be expressed better than in his own words:—

"But it must be recollected that the report embraces Baptist churches of every description, from the lowest Arminian to the highest ultra-Calvinist, while some of them follow the Scotch order, and others are leavened with the dogmas of the Plymouth brethren." Is, then, this "section" thus subdivided into paragraphs? Is union absolutely incompatible with dissent? But mark what follows:—"Hence, in some districts, the healthful increase of our community has been impeded, rather than accelerated by the multiplication of churches (!) *It is like the swelling of a body with diseased flesh.*" (Candid, truly.) "In York, with a population of 34,000 souls, there is no Baptist church. When I stood on the summit of its magnificent minster, and remembered this fact, my heart within me was grieved. Nor have we any church in Huddersfield, Doncaster, Whitby, Selby, Ripon, &c. &c. Turn to Durham and her towns; in this city no church, nor anything doing worthy of the denomination in other large places. Westmoreland returns three churches; but there is, in fact, only one, those in Kendal being of questionable existence. In this county, again, the chief town (Appleby?) is without a Baptist church; indeed the whole territory is left to the church at Brough.\* Go forward to Carlisle, you find a Scotch Baptist church and a home mission station, *but without a chapel.* We have no cause at Penrith, Workington, Keswick, nor Wigton. I question whether either of the churches in Cumberland has a good chapel to worship in. In Northumberland we have another county town (Alnwick is perhaps meant) without a Baptist church. Nor is there one at Morpeth or Hexham. At Newcastle there are Baptists, as all the world knows; but even there our beloved brethren have not a chapel worthy of themselves or of the town. At North Shields our devoted brother Carrick meets his flock

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\* This seems to have been overlooked by the compiler of Table, p. 605.

in a large upper room. What report does Lancashire present? Look at her million and a half of people, and then look at her Baptist churches and Baptist chapels. Let us now hear what the report says of London and its vicinity. 'This wide-spread city, including Southwark, presents an addition of thirteen churches in the last ten years. Have not some of these originated in unpropitious separations? And are not others of them giving forth such an utterance of the word of life as we can by no means regard with complacency? (!!)"

"I will detain the reader here only to direct his attention to the county of Surrey. In this populous county, under the wing of the metropolis, only one small church has been raised since 1830. Baptists in London, one would think, must be pitifully poor, or something worse."

"Turning again from the great and wicked city, and passing through the heart of the country, the reader will perceive that Oxfordshire, (where preachers are surely needed who understand the doctrine of baptism,) like Surrey, has added in ten years to the number of her churches a solitary unit; and proceeding to Rutland, he will find that no aggressive movement has taken place there since 1770, a period of seventy years!"

In corroboration of the concluding paragraphs of the above "joyful Ebenezer;" the following extract from the organ of another denomination will not, perhaps, be out of place:—

"An opponent to the voluntary principle, (the author of "Essays on the Church,") referring to the erection of three new dissenting chapels in the boroughs of Finsbury and Marylebone, says—'Now the simple truth is, that in every one of these cases the new building originated in a quarrel, and a schism which divided the congregation, and sent a portion of the body to open an opposition meeting in the immediate neighbourhood. In neither instance was there any thought of providing for the growth of the population; and whatever good may be brought out of evil, STRIFE was in each case the first cause and origin of the new place of worship.'

"We confess there has been too much cause for this bitter taunt."—*Congregational Magazine*, Sept. 1838.

But we have still further evidence from the dissenters themselves, that the number of meeting-houses in the foregoing tables is unduly swelled by the admission of such registered places as we have just alluded to. In the supplement to the "*Congregational Magazine*" for 1831, is given a list of the ministers of the Independent denomination, the number of which for England and Wales is 1080. Now, be it observed, the same magazine gives the number of Independent meeting-houses as 1840; from which it follows, either that 760 congregations are actually without pastors, or that at least twice that number, or 1520 have only half a pastor each; or that in some cases the "minister," as to his services, is divided into portions still more minute; or that the number of actually existing bona fide meeting-houses has been greatly overrated.

Let us now glance at the ecclesiastical statistics of our great metropolis, as recorded in the same dissenting authorities from which the former statements have been derived.



Dr. Calamy, in 1717, speaking of the dissenters of that time, says—“Their number is far from being inconsiderable. They have above one hundred several places of worship, larger and smaller, in and about London, Westminster, and Southwark;” upon which the “Congregational Magazine” remarks—“The present number of meetings of the three denominations has not been correctly ascertained,” but guesses them thus—

Presbyterians (Unitarian and Orthodox) . . . . .	22
Independents . . . . .	76
Baptists . . . . .	42

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“This appears but a small increase for more than a century, especially when the rapid growth of the metropolis and the extensive diffusion of dissenting principles are considered.” This is extenuated by the defection to Unitarianism, and the erection of larger places. “Still,” he says, “we are compelled to record our conviction that the comparison ought not to be regarded as satisfactory; and the opulent dissenters of London will do well to imitate the splendid example we have referred to, (Wilson, of chapel-building notoriety,) if they value the principles they profess, or pity the untaught population by whom they are surrounded.

The following tables are extracted from the “Congregational Magazine” of 1832 and 1838, from which it appears, by their own shewing, that there was in that interval a decrease of seven in the number of Presbyterian meeting-houses, of eight Calvinistic Methodists.\* An increase of sixty-six churches is allowed—thirty-six Independents, twenty-three Baptists, and nineteen Wesleyan Methodists; hence, by their own shewing, the increase of the church is much greater than the increase of any one denomination of the discordant sectaries, who, although bitterly opposed to each other, are yet rejoiced if, by joining their forces, they can make a shew of numerical strength in opposition to the established church.

#### ECCLESIASTICAL STATISTICS OF THE METROPOLIS.

*From the Congregational Magazine, 1832. Supplement.*

	Presbyterian.	Independent.	Baptist.	Calvinist Methodist.	Wesleyan.	Miscellaneous.	Total Dissent.	Churches and Chapels.	Population.
City and Liberty of London..	6	14	6	2	2	6	36	66	122,385
Westminster .....	3	7	4	2	1	0	17	30	202,460
Marylebone .....	1	5	9	2	8	1	26	25	234,294
Finsbury .....	4	11	10	7	9	5	46	25	224,839
Tower Hamlets .....	2	27	16	7	15	1	68	22	302,519
Southwark .....	2	9	9	6	2	1	29	11	134,117
Lambeth .....	1	7	6	1	12	1	28	10	154,613
Total .....	19	80	60	27	49	15	250	189	

\* This is Whitfield's or Lady Huntingdon's Connexion. Most of the chapels have merged into Independency.

# ECCLIASTICAL STATISTICS OF THE METROPOLIS.

NO. I.

*Congregational Magazine, 1888. (Supplement.)*

	Presbyterian Meetings.	Accommodation.	Independents.	Accommodation.	Baptists.	Accommodation.	Methodists.	Accommodation.	Calvinistic Methodists.	Accommodation.	Miscellaneous Protestants.	Accommodation.	Total Protestant.	Accommodation.	Churches and Chapels.	Accommodation.
City and Liberty of London .	3	3680	14	11,744	7	3200	5	1420	0	.....	8	4820	37	25,114	75	47,624
City & Liberty of Westminster	3	1920	13	9872	7	3130	3	1377	0	.....	5	1444	31	17,743	37	39,698
St. Mary-le-bone .....	2	2319	8	6364	9	4258	10	4778	2	2794	8	3155	39	23,668	34	43,705
Finsbury .....	1	600	19	12,062	12	7079	9	6318	4	5490	10	3382	55	24,131	36	39,382
Tower Hamlets .....	2	850	37	23,696	27	11,066	16	7546	2	3400	17	5892	101	52,450	38	43,189
Southwark .....	0	0	8	3855	11	6339	9	4580	1	1954	8	2096	37	18,824	14	17,675
Lambeth .....	1	641	17	11,954	10	5057	8	4692	0	.....	6	1599	42	23,943	21	28,715
Total .....	12	10,260	116	79,547	83	40,129	60	30,711	9	13,698	62	22,366	342	185,873	255	259,998

## NO. III.

Containing the smaller dissenting sects, which are comprised under the column Miscellaneous, in No. I.

	Unitarians.	Accommodation.	Quakers.	Accommodation.	Moravians.	Accommodation.	Swedenborgs.	Accommodation.	Sandinianian.	Accommodation.	Irvings.	Accommodation.	Miscellaneous.	Accommodation.	Total Chapels.	Total Accommodation.
London .....	3	1920	2	1600	1	600	1	300	1	500	..	..	..	..	8	4820
Westminster ..	1	534	1	358	..	..	..	..	..	..	1	250	2	282	5	1444
Mary-le-bone ..	1	572	..	..	..	..	1	192	..	..	1	300	5	2601	8	3155
Finsbury .....	1	300	2	750	..	..	1	750	..	..	..	..	6	1082	10	3382
Tower Hamlets ..	2	1130	1	400	..	..	..	..	..	..	..	..	14	4362	17	5892
Southwark .....	1	426	1	550	..	..	..	..	..	..	..	..	6	1126	8	2096
Lambeth .....	1	250	1	229	..	..	..	..	..	..	..	..	4	1110	6	1590
Total .....	10	5682	8	2907	1	600	3	1142	1	800	2	560	37	10,653	62	22,328

## NO. III.

(From the *Congregational Magazine*, 1838.)

	Roman Catholics.	Accommodation.	Foreigners.	Accommodation.	Jews.	Accommodation.	Total.	Accommodation.
City and Liberty of London..	1	1200	4	2000	5	3500	10	6700
Westminster .....	3	1891	2	866	2	620	7	3376
Marylebone .....	4	2174	..	..	..	..	4	2174
Finsbury .....	1	800	1	395	..	..	2	1194
Tower Hamlets .....	2	1200	3	1400	..	..	5	2600
Southwark .....	2	1600	..	..	1	160	3	1760
Lambeth .....	..	..	..	..	..	..	..	..
Total .....	13	8864	10	4660	8	4280	31	17,804

The great increase appears to be in the miscellaneous department, either from want of accuracy in the earlier table, or by some of those strifes and divisions which have been alluded to above.

The cause of dissent, however, notwithstanding the above figures, does not appear to be altogether prosperous in the metropolis. Since the formation of the last table, Verulam chapel, the only Presbyterian meeting in Lambeth, has become episcopal. The thistle over the gable has been removed, and Caledonia has had to complain of another case of intrusion.

In the same neighbourhood, also, within the space of not very many years, three other dissenting meeting-houses have become "episcopal chapels"—Holland chapel, Brixton; Camden chapel, Camberwell; and Kennington chapel. The explanation of this "falling away," as given in the "*Congregational Magazine*" Supp., 1838, is really amusing:—

"Camden chapel was surrendered to the church because no minister of *talent* or *character* could be found in our connexion who would

submit to the trammels of its unscriptural trust-deed." Mr. Melville has long held this chapel. Of course, no dissenting preacher—not even a student from Idle or Highbury, would condescend to stoop to the level of Mr. M.'s talents or character! But to proceed:—"Holland chapel was the private property of the minister, who engaged in its erection, and who found, when too late, that he had embarked his property in a hazardous and hopeless attempt to amalgamate systems so repugnant to each other. The lease of Kennington chapel had expired, and the landlord was of course at liberty to choose his future tenants, and he preferred episcopalians."

Now, a few words upon this statement. Camden chapel was so disgraced by its dissenting occupier, that it required some moral courage to attempt to collect a congregation there.

Holland chapel was built by the famous Dr. Styles, who having acquired popularity of a certain sort at Brighton, built and opened this chapel as a speculation. By way of becoming all things to all men, and wishing to attract unthinking churchmen to his conventicle, he put on a surplice, and read the church service, (as a grocer in Camberwell used to do at the late Dr. Andrews's,) but he could not "amalgamate." The vulgarity of the dissenter would come out in the pulpit. The churchmen were scared away, and the dissenting interest was not exactly in those circumstances which were likely to make it answer as a "speculation." This principle of "amalgamation" was also prescribed by the trust-deed of Camden chapel. The case of Kennington chapel is still more amusing. The lease was out, and the landlord preferred episcopalian to dissenting tenants. Did he? Was it not the plain fact that dissent was at a discount, and by reason of increasing population and want of church room, episcopacy at a premium? The landlord, of course, let it to the tenants most likely to fill the chapel, and pay him his rent. The circumstance of four dissenting places being thus converted into episcopal chapels, all situated in the same neighbourhood, speaks loudly of the declining state of nonconformity in the borough of Lambeth.

White's-row chapel, Spitalfields, has lately undergone a similar transmigration. The national school in Vincent-square was formerly a Baptist meeting. Huntingdon's chapel, Gray's-Inn Lane, and many other proprietary and district chapels, both in town and country, were originally built by dissenters; but the "speculation" failing, they have passed over to the church.

The object of this paper has been to take a survey of dissent in England and Wales only; but the following extract from our Congregational friend, respecting the state of his denomination in Ireland, ought not to be passed over—it shews what a formidable enemy to Popery is Independency.

"The Congregational churches in Ireland, though geographically separated only by the narrow passage of the Irish Sea, are not accurately known to many of their Christian brethren in Great Britain. The number of these churches (not including a few of the Baptist denomination) is only about twenty-three. They are situated in eleven counties; consequently there are twenty-one counties in which we believe there is no church of the Congregational order.

"It is also worthy of remark that of the twenty-three churches now existing, not more than twelve or thirteen have been formed during the last twenty years. *And considering the number of those which, during that period, have fallen into decay, (oh, the permanency of dissent!)* having been deprived by death or removal of the pastors who formed them, we cannot announce a real *bonâ fide* addition to the number of our churches of more than five or six during the long period of twenty years."—(Address from the Congregational Union of Ireland to that of England and Scotland, "Congregational Magazine," Feb. 1831.)

Having thus laid before the reader a variety of documents taken solely from recognised dissenting authorities, let us now see whether we cannot from these documents obtain something like a fair estimate of the numerical strength of Protestant nonconformity. Accuracy upon such a subject is not to be expected; but as we shall make use of the accounts furnished by the dissenters themselves, our estimate is not likely to fall below the actual truth.

Mr. McCulloch, after giving the table (p. 602), which, as we have seen, coincides with one contained in the "Congregational Magazine" for 1835, (and is there declared to be a true statement of the statistics of dissent to the close of that year,) adds—"Supposing this table to be nearly accurate, it shews that the dissenting congregations are to those belonging to the church, as 84 to 118, or as 42 to 59; but we should err egregiously if we imagined that the number of individuals belonging to the dissenters and the church were in anything like this proportion. Generally speaking, the dissenters, particularly the Methodists, are much more strict and regular in their attendance at divine service than the members of the established church. The latter, indeed, includes a large class of the upper, and partly of the lower or middle orders, who are but little scrupulous in their observance of the ordinances of religion. Many, too, of the dissenting congregations are extremely limited. On the whole, we incline to think that the entire number of dissenters in England and Wales does not exceed 2,700,000, or 3,000,000, of whom from 500,000 to 600,000 may be Catholics."

Now let us see how far the deductions from our documents corroborate this statement. In the "Congregational Magazine" for 1834, (only one year before the statement given by Mr. McCulloch was drawn up) there is a long table of the numbers of dissenting meetings and dissenting congregations as compared with those of the establishment in 203 towns and villages of England and Wales. That these are picked places we cannot doubt, since they are not selected according to any rule of size or population; but small villages and large towns are huddled together without any other apparent object than that of making a favourable shew on behalf of the "dissenting interest;" for the purpose for which it is avowedly given it is indeed utterly valueless, for out of the more than eleven thousand parishes in England, it would be easy for the churchmen to select 203 which should be as adverse to the cause of dissent as those selected by the "Congregational Magazine" are apparently favourable. Nevertheless, we shall probably find it useful in a way not exactly according

to the intention of the compiler. The following is the result of this survey of 203 towns and villages.

			Meeting Houses.		Hearers.		Communicants.
Dissenters	..	..	634	....	231,701	....	47,276
Methodists	..	..	214	....	74,897	....	22,377
			<hr/>		<hr/>		<hr/>
			848	....	306,598	....	69,653
Episcopalians	..	..	330	....	166,099	....	9,625
			<hr/>		<hr/>		<hr/>
			Excess in favour of Dissent	518	....	140,499	.... 60,028

Now, be it remembered, we are not writing upon the subject of church statistics. Were we so doing, assuredly we should not accept as authentic the statements with which the dissenters are kind enough to favour us; but we are writing upon dissenting statistics, and though certainly we do not implicitly rely upon the above or other statements, yet, by taking them as the basis of our calculations, we cannot be accused of underrating the forces of the enemy. By a very simple arithmetical operation, then, we obtain the following average both of hearers and communicants :—

Dissenters	365	Hearers,	74	Communicants per Meeting.
Methodist	350	..	104	.. ..

Now, when we consider how loose a term that of “hearer” is, and the vast disproportion between the hearers and the communicants, which latter alone are in strict propriety entitled to the name of real and consistent dissenters,\* we shall find the dissenting force look less formidable than, perhaps, we at first anticipated. But of what sects and denominations are these dissenters composed? Doubtless, the reader, in his innocent simplicity, will reply—“Of the three denominations, and the Wesleyans, of course.” No such thing! These elegant extracts from 203 choice towns and villages are made up of rather a heterogeneous mass, a list of the component particles of which is kindly prefixed to the table, and the initial letter of each sect is affixed to the congregations in the several places specified. The list is really too good to be withheld from the reader; he shall have it entire :—“Presbyterians, Independents, Baptists, General Baptists, Scotch Baptists, Calvinistic Methodists, Independent Methodists, Arminian Methodists (Wesleyans), Primitive Methodists (Ranters), New Connexion Methodists, or Kilhamites, Protestant Methodists, Antinomians, Moravians, Quakers, Swedenborgians, and Roman Catholics.”

The idea of lugging in the Roman Catholics to swell the ranks of Protestant nonconformity may to some seem the *ne plus ultra* of—(shall we say it?)—impudence; but the reader is mistaken; it is not so. There is a point yet beyond even this; in the metropolitan statistics which we have given above from the same publication, the numbers of places of worship and the persons they are able to contain, belonging not only to the Roman Catholics, but to the foreign churches, and the synagogues of the Jews! are quietly set

\* E.g.—What claim has a person to be considered as a Baptist, unless he undergo the ceremony of adult baptism by immersion, and thus be admitted a member of the church?

down to the credit of dissent, and pitted against the numbers of churches and chapels under the establishment, and a splendid balance drawn in favour of nonconformity. In transcribing the table, we have ventured to give these three classes of "dissenters" a place to themselves, not being willing that the descendants of the Puritans should be classed with unbelieving Jews, or idolatrous Papists.

Before we draw our conclusion we will still further establish the premises.

Mr. M'Culloch, quoted above, gives to the Methodists credit, to which we believe they are fully and honourably entitled, of being distinguished for their strict and constant attendance upon religious worship; and from the superior manner in which the concerns of this body are managed, we are able to ascertain their numbers with sufficient accuracy. The following is a statement of their progressive numbers:—

Date.	Circuits.	Preachers.	Supernumeraries.	Members.
1767 . .	27 . .	76 . .	1 . .	22,642
1777 . .	43 . .	118 . .	— . .	32,290
1787 . .	69 . .	176 . .	10 . .	49,946
1797 . .	106 . .	272 . .	9 . .	81,451
1807 . .	170 . .	431 . .	37 . .	117,054
1817 . .	297 . .	644 . .	48 . .	190,323
1827 . .	331 . .	715 . .	77 . .	233,581
1835	The number of members in England and Wales is stated at 293,132; and from Mr. M'Culloch's table we find them possessed of 2818 chapels.			

Now 293,132 divided by 2818 gives a quotient of  $104\frac{1}{2}$  members for each chapel, which is the same within a small fraction as that obtained by means of the 203 selected places of the "Congregational Magazine."

Applying these numbers to the table given above—i.e., reckoning 350 hearers and 104 communicants to each Methodist meeting-house, and 365 hearers and 74 communicants to other dissenting places, we shall obtain the following results:—

	Communicants.	Hearers.
Presbyterians . . . .	14,578 . . . .	71,905
Independents . . . .	136,160 . . . .	671,600
Baptists . . . .	88,874 . . . .	109,865
Three Denominations .	<u>239,612</u> . . . .	<u>853,370</u>
Wesleyan Methodists .	293,132 . . . .	966,300
Other Methodists. . .	113,672 . . . .	382,550
	<u>406,804</u> . . . .	<u>1,368,850</u>
	239,612 . . . .	853,370
Total . . . .	<u>646,416</u> . . . .	<u>2,222,220</u>

In the same table, the entire number of dissenting meeting-houses, including 416 Romanist, 396 Quakers, and 453 Home Missionary stations—a tent, a barn, or a garret, made use of at uncertain, and often distant intervals, whenever a preacher can find time to come that way—is

reckoned at 8414; now, allowing an average of 300 hearers or attendants to each of these places, we obtain the number 2,524,200.\*

Upon the most liberal calculation, therefore, taking, without question, the statements of the dissenters themselves, and those statements founded upon an arbitrary selection of 203 towns and villages, we find the number of nonconformists of every description, from the most devoted Romanist to the Unitarian, and Freethinker, and Deist, falls short of the estimate of Mr. McCulloch.

When the compiler of this paper first entered upon his investigation of these dissenting matters, he was in hopes of being able to lay before the reader a table similar to that on page 602, containing the numbers of the dissenting congregations to the close of the year 1841. This, however, he has not been able satisfactorily to accomplish; the foregoing statements, therefore, must be understood as being in strictness applicable to the close of 1835.

The Congregationalists and the Baptists have, indeed, favoured us with a statistical account of their denomination up to the end of last year. From the former we learn that the number of Congregational meeting-houses in England and Wales was 2316; making an increase of 476 in six years; and in the Baptist Magazine for 1841, the number of congregations in that denomination is stated at 1555, making an increase of 354 in the same period.

Any person who has watched the course of events during the last seven years, and has marked the progress which the church of England has made in recalling her separated children to the fold of Christ, will, doubtless, be astonished to hear of so great an increase in these two hostile "denominations;" we must therefore be allowed to add a very few remarks calculated to throw some light upon this extraordinary intelligence. The list of chapels, with the names of the pastors, certainly looks very formidable in the pages of the "Congregational;" a slight glance, indeed, shews that the breaks in the latter column are not unfrequent; but few, perhaps, without taking the trouble of counting, as we have done, would imagine that out of a list of 1853 chapels in England alone, 613 have either no pastor at all, are supplied by various ministers, or held in commendam with some other charge! Yet such is the fact, from the evidence of the dissenters themselves. The number of "chapels" in Wales is stated at 463; over the number of vacant or "occasionally supplied" places, a veil is most judiciously drawn, which we cannot penetrate. But, again, the list in the "Congregational" of 1841 is evidently swelled to the utmost. Now, if to the 1840 meeting-houses of 1835 we add the 453 Home Missionary stations (chiefly, if not solely, belonging to this denomination) we shall have a total of 2293 congregations at the close of 1835, only twenty-three less than the number given at the close of 1841.

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\* In the opinion of the writer,  $8414 \times 200$ , allowing 200 attendants on an average, would be beyond the fact; this would give 1,682,800. One million and a half he believes to be the outside number of dissenters of all sorts: but this is only an opinion. The Bishop of Winchester, in his Charge, October, 1838, computed 1380 souls to each minister in his diocese; of this number," he says, "less than 3-14ths on an average may probably be calculated as dissenters. Of the whole population of England, the dissenters themselves claim three out of eleven millions. There are strong grounds for thinking that two millions is the utmost."



With respect to the Baptists, their own report for 1840 gives a total of 1276 chapels. In 1841 they claim 1555; a number most probably obtained by reckoning up all the hovels that have ever been honoured by the presence of a Baptist missionary, or entered on the registry of the quarter sessions. Of the state of the other denominations in 1841, satisfactory information does not seem to be attainable; and this circumstance will, it is trusted, form a sufficient justification for relying on the recognised statements of 1835.

The Wesleyan Methodists, in the minutes of the last conference, confess to a considerable diminution—viz., 2065 in Great Britain, and appointed a solemn fast on that account a few weeks ago. Lady Huntingdon's connexion is all but extinct. And yet, with this acknowledged falling off from the standard of Wesley and Whitfield, certainly the two most popular forms of dissent, we are called upon to believe in the amazing increase of the Independent and Anabaptist congregations. These observations will, it is hoped, justify us in the opinion of the reader for drawing our conclusions from the more complete table of 1835, believing that no increase of consequence, or proportionate to the increase of the population, has taken place in the numbers of the dissenters since that period.

To any one who knows anything of the actual state of dissent, the numbers just given will appear preposterously large.\* How many of the 197 Presbyterian (or de facto Unitarian) meeting houses can number 365 hearers or 74 communicants? Can fifty out of the whole number muster an average congregation of 100 persons? We rather think not. Are one half of the Independent and Baptist meetings capable of holding 365 people? Even in London, the average accommodation afforded by Protestant nonconformity is about 540, and this not the actual attendance, but the numbers which, by their own statement, might be crammed within their buildings upon an emergency; and herein is included—

The Tabernacle, City Road . . . . .	2000
The Tabernacle, Tottenham Court Road . . . . .	2294
Spa Fields . . . . .	1700
Great Queen-street . . . . .	2000
City-road (Wesley) . . . . .	1698
Total . . . . .	9692

Besides the chapels of Mr. J. Clayton, in the Poultry, Mr. G. Clayton, of Walworth, and other men of character and talent capable of adorning any cause, and who are attended by congregations, both in number and respectability, exceeding by many many times the average quantity and quality of the town or village dissenter. It is by keeping the eye too exclusively fixed on these luminaries of dissent, by an occasional visit, on an extraordinary occasion, to one of these great

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\* As a proof of this, in the Penny Cyclopædia (1835) the number of members of the Baptists are thus given:

Particular Baptists . . . . .	27,580
General . . . . .	11,000
Total . . . . .	38,580

tabernacles, that we are led vastly to over-rate the forces of dissent, both as to the number of its adherents and the talents of its preachers. There is reason, from the foregoing documents, to believe that the number of really conscientious dissenters, of dissenters who join themselves to a religious society, is greatly under one million; that their buildings may possess the power of accommodating a greater number, that they actually have a floating congregation of above that number, we may admit. Many loose churchmen are sometimes found in the conventicle, led by itching ears or fickleness of disposition; others send their servants thither of an evening, because it is not convenient to let them go to church in the morning or afternoon. By these and similar means, dissent puts on a deceitful appearance of magnitude and importance. Still there is quite sufficient in its actual state at the lowest estimate to cause sensations of pain in the breast of every catholic Christian, and to lead him to inquire and examine how it has happened that our branch of the Christian vine, which we have so long boasted of as excelling her sister branches in purity, is the only one deformed to such an extent by schisms and heresies; while other churches, which have refused to tread in our steps of reformation, have, in a far greater degree, though certainly not entirely, preserved that great characteristic of the church of Christ, and the grand evidence to the heathen of the truth of our religion—UNITY, “That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.”

CEPHAS.

#### ON THE DRIFT OF CARLOVINGIAN ROMANCE.

THE pure epos of Roncesvalles is exhibited with much unity of purpose and some gravity of style by Tuoldus; whose work is of as noble a type as that of Turpin is vile and barbarous, and is not unworthy of a place among heroic poems. In the extremity of his old age, exceeding the natural term of human life, and at the close of the seventh year of his wars and conquests in Spain, whilst Charlemagne was engaged upon the siege of Cordova, Marsirius,\* the Moorish king of Saragossa, took alarm for his own safety, and sent an embassy to the emperor, offering to repair to him at his court of Aix, do homage, and embrace Christianity. Count Roland, the emperor's nephew, mistrusting Marsirius, advised him to reject his proffers. But the opposite counsels of the powerful and cunning Count Guenelun or Guenes (called by the Italians Ganelone, Ganelone, Gano, and Gan,) who is the evil genius of Charlemagne, and the mainspring of all this action, prevailed. The duties of ambas-

\* That name is always softened into Marsilius in the French and Italian dialects. But it signifies the Lord of Syria, from Mar, Syriac for a lord or ruler. And we may therefore conjecture that it originated with Turpin, and in the days immediately preceding the first crusade. It is very curious that the Latin poet of the *Bellum de Roncevalle* rejects the orthography of Turpin, while he adopts his idea:—

*Castra videns Siria, timet insidias Siriorum—  
Cominus interea Gueno Marsilii videt urbem.*

sador to the court of king Marsirius were imposed upon that subtle traitor. He concluded the treaty with the Moor, who, by his advice, made a sacrifice of twenty hostages to lull the suspicions of Charlemagne, and at the same time concerted with him a plan for the destruction of Roland and the douziperes, or twelve paladins of France, who would (as he well knew, having himself advised it) bring up the emperor's rear with twenty thousand men. By this treachery, and the perverse obstinacy of Count Roland, who from pride refused to blow the signal of distress upon his horn Olifant, the paladins and their army were destroyed. Charlemagne, returning on his steps, took vengeance on the Moors by the capture and sack of Saragossa, and then resumed his doleful journey homewards. On his return, he summoned a general diet of Bavarians, Saxons, Poitevins,\* Normans, French, Allemanni, Teutones, and Auvergnats, to implead the Count Guenelun of high treason. But he found to his great disgust, that most of the assembly espoused the cause of the Count, and were unwilling to avenge the destruction of Roland and the douziperes. The contriver of these disasters must have escaped, through the great power of his faction, had it not been for the firmness of Thierry of Anjou, who demanded wager of battle against him. The case of the traitor was therefore committed to that chivalrous ordeal, in which his champion Pinabel was slain by Thierry, and he was in consequence sentenced to be torn in quarters by four horses. The conclusion of the poem is very peculiar, and the conduct of the emperor seems intended to express† the hyperbole of woe and despair :—

The day was overpast, the night was calm,  
And in his vaulted chamber lay the king,  
When Gabriel from God thus bore him word,  
" Charles, summon all the forces of thy realm,  
And boldly to the banks of Ebro force  
Thy way, and succour to King Vivian‡ bear  
In Impha, city now by pagan bands

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\* What we now call France is here represented in four parts—Normandy, France, Poitou, and Auvergne. But Turolde nowhere mentions Aquitaine or Guienne; and the word Poitevin seems to stand for most part of the country south of Loire.—Vide st. 220 and 277.

† Yet it may be conceived to include likewise another idea. Turolde, writing in the Romance tongue, and rejecting Turpin somewhat pointedly in st. 153, was probably a jocolator or jongleur, and a layman. We have observed that the forgery committed (as it states, and as is probable) at Vienna on the Rhone was ecclesiastical in its origin, and *crusading* in the temper of those additions or changes which it foisted into the original and jocolatorial fable of Roncesvalles, and represented Charles as undertaking a sort of religious crusade into Spain, by order of the Apostle of Compostella, who appeared to him. Here Gabriel appears to him, and gives him commands, which (however unintelligible) seem to be analogous, and the latter declines having anything to do with them. A touch of satire, scarcely free even from profaneness, seems to lurk in this passage.

‡ The only Vivian of any celebrity in this mythology was son to Bevis of Aigremont, and brother to the enchanter Maugis or Malgigi. Vivian was stolen in his childhood, and bred up at the court of Slavonia, where he married the king's widow, and became the Aumajour or Emperor of those countries.—Maugis d'Aygrement, Troyes, 1620. What is meant by Vivian's kingdom in Spain and the city of Impha are points remaining to be ascertained; but the analogy to a crusade, or war of religion, is obvious. The continual cries for succour to the Latin King of Jerusalem are what Turolde's words seem immediately to deride.

Beleaguer'd. Suffering Christians call on thee.  
 Howbeit, the emperor would by no means go.  
 "God!" he exclaim'd, "how woeful is my life!"  
 And wept amain and we his hoary beard.  
 Here ends the legend which Turolodus wrote.

There is a circumstance connected with these concluding lines which indicates the spirit of the entire fable. History represents to us Charlemagne as completely successful in his undertaking against the Moors, who held the line of the Ebro from near its sources to its mouth at Tortosa. But the fable represents them as instantly recovering their independence throughout the whole territory betwixt Ebro and the mountains, since otherwise their hostile legions could not have been in the passes of the Navarrese Gascony. Charlemagne turned back and destroyed Saragossa. This was either a reconquest of the country, or a mere bravado of political vengeance. But the conclusion shews us that Roncesvalles had left to Charlemagne no footing in Spain; and no means of even visiting the river Ebro, except by forcing his way thither at the head of all the forces of his empire; and no hopes or spirit to renew the attempt. It had left him as complete a stranger to Spain as he was on the first day of his reign. In short, the mythic Roncesvalles finally destroys and annihilates the power of Charlemagne, in all those respects which the shape and theory of the mythus can admit. So considering it, we shall be in the right road towards a comprehension of the whole matter. Not only the despondency, but the extreme old age, ascribed to Charlemagne, shew that he was never destined to do more, and that the tragic curtain has dropped upon the closing scene. The same is expressly affirmed by Turpin, "*post exiguum tempus Caroli regis mors mihi demonstratur.*" The Spaniards have made for themselves a Roncesvalles as completely ideal and fictitious as those of France and Italy. Alphonso the Chaste, King of Christian Spain—that is, of Oviedo and Leon—and his heroic nephew, Bernardo del Carpio, bastard son of his sister Ximena, are the actors in it, and the destroyers of Roland and the French army. According to them\* also, it was the last event in the life of Charles, who returned to Aix-la-Chapelle and died, before he could raise forces for another Spanish war. This feature of the fable cannot be too attentively borne in mind. With the exception of three or four prognostical dreams, not unhappily introduced, the prolongation of the daylight on the fatal day of Roncesvalles, and one or two angelic monitions, the mechanism of the poem of Turolodus is not directly præternatural.

Such was the severe, dismal, and (in all save valour) disgraceful tale of knavery and dupery, upon which the genius of Luigi Pulci built up his wayward and not inoffensive Morgante, in a style almost too fierce for jest and too extravagant for earnest; yet without abandon-

\* Roderic. Toletanus, (A.D. 1243.) lib. iv. c. 10, p. 203. J. Vassæi, *Hisp. Chron.* p. 589. "Those (saith Baronius) who have written on Spanish affairs refer the loss sustained in the forests of the Pyrenees to the ultima tempora Caroli, and represent him fractum viribus in Galliam rediisse et paulo post defunctum esse, tom. ix. p. 597, ann. 812. Pulci pretends that the battle was fought on Michaelmas-day, A.D. 806. xvii. 113.

ing the essential form and framework of the treason-tragedy of Roncesvalles. Towards that form Ariosto after his long and wild flights was returning, when he sketched the five cantos of his second poem, which relates entirely to the arts and treacheries of Ganelone, and, if finished, would have ended with the ideal Roncesvalles. "It is easy to perceive," says Panizzi\* of Pulci's work, "that Gano's treacheries and intrigues are the pervading spirit, the soul which animates all events. If he had not been a traitor, none of these occurrences would have happened." Adorned as it may be with chivalrous prowess, the mythus is in its essentials an odyssey of subtle artifice and cool dissimulation, of which Count Ganelone is the *ἀνὴρ πολύτροπος* and *πολυμήχανος*, and its hero, so far as he is the hero of any tale, whose mind and purpose carries on the action thereof to its completion, and whose schemes the poetical justice at last only punishes, not foils. But out of it arose, like multifarious clouds and vapours, or changeful dreams chasing each other through the mind, the wonderful and almost boundless structures of Boiardo, Ariosto, and the many others who have sung the fairy songs of their ideal Charlemagne, filled with thick-coming fancies of miracle and enchantment, war, and love, and madness. They are the true and original *rodomontadoes*, in right of one of their great paynim champions, Rodomonte, King of Algiers. The imaginary characters employed in them were connected and affiliated in intricate and endless genealogies, by which rodomontade is almost converted into a science. Whoever will scan the genealogical table given by Dr. Ferrario,\* and compare it with the tables annexed by Heyne to the Bibliotheca bearing the name of Apollodorus, will see how fully these writings have attained to the character of a mythology. So far as appears to be traced, it first received the shape of a regular code or system from the author of "The Royals of France,"† a prose work or fable in six books, by some unknown writer, who perhaps lived about the close of the thirteenth century, and has been republished by Signor Gamba in the present.

Yet if we examine that plainer and simpler basis out of which those writings have all sprung, the whole of it may be pronounced unreal; and though more natural, scarcely more true than they. No Roman empire of the west was in existence at the time alluded to, nor until long after. Neither was Charles in the decline of life, but in its aspiring flower and strength. No battle was ever fought between the Moors and Franks in the vale of Roncesvalles. Nothing deserving the name of a battle was ever fought between any powers in that valley. The predatory skirmish which enriched a few Basque mountaineers with booty was not of a nature to be remembered in a

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\* On Romantic Poetry, in his Boiardo, i. p. 264.

† Storia degli Romanzi, tom. ii. p. 172. A similar table is furnished by the Chevalier Panizzi, in his Boiardo, tom. i. p. 412.

‡ I. Reali di Francia. See Libro Quinto, cap. ix. p. 374, Venezia, 1821. Cristoforo Altissimo, an early Italian poet, versified a portion of this book; of which he supposed, or affected to suppose, that the illustrious Alcuin was the author. Such a surmise was not unworthy of his day; the serious refutation of it, quite unworthy of ours.

great kingdom for more than a few years after its occurrence; nor such as could live in the traditions of posterity at all. It does not seem to have lived even in those mountain tribes, to whom the narrow scale of their affairs and enterprises might have given it a comparative magnitude. No man (as we shall see) peculiarly illustrious, or bitterly deplored, bestowed upon that skirmish by his ever-memorable death the importance of which it was otherwise destitute. But again, no sort of domestic treachery was at work in the pillaging of Charlemagne's rear-guard; there was no treason committed, unless in this external sense, that the Basques or Gascons once more violated their recent and precarious fealty to the French crown. But of that Christian people, not the slightest mention occurs in the earlier forms of this mythus. No great adverse faction of Franks was working, either on occasion of that misadventure, or generally, to countermine the policy and ruin the kingdom of the great Charles. And if the romantic Roncevaux were in itself less a fable than it is, the deep-laid and plotted Roncevaux of the imaginary Count Ganelone and his potent faction (being the only Roncevalles ever chaunted in hall or bower) is a pure invention of the vernacular Muses in the chivalrous age. There is nothing casual in the moral world or in the natural. It is true that what is done for taste or elegance, or for pastime and amusement, is done for a cause and motive. But this remarkable figment was never framed to speak to us in mere random words; it was not a mere idle mote dancing in a sunbeam of fancy. It is very difficult for any one to believe (even upon the slight and cursory view of the case which these introductory pages have submitted to their reader) that an invention of such marked features as characterize the one in question, did not proceed from some other and more peculiar motives. The illustration of them, so far as they may now be penetrable to our observation, will not be altogether a worthless endeavour. But the first step towards that object must be to verify, as far as may be, the substance of the propositions above laid down.

In the year 777, twenty-four years before the elevation of the French king to the dignity of Roman emperor, and during the reign of Abdulrahman the first Omniad caliph of Cordova, a Saracen named Ibn-al-Arabi, governor of Saragossa, came to Charlemagne at Paderborn, accompanied by Abi Thaur and other Saracen officers, and offered to place in his hands the cities entrusted to his command. [This is the historical groundwork for the overtures of King Marsirius.] "Then the king," saith Eginhart,\* his notary, "was led by the persuasion of the said Saracen into the well-founded hope of taking some cities in Spain, and [in 778] assembled an army and set out. Having crossed the Pyrenean mountain in the land of the Vascones, he first attacked and took by capitulation Pampeluna, a town of the Navarri. Then he crossed the Ebro at a ford, and came to Saragossa, the chief city of those parts; and having received the hostages whom Ibn-al-Arabi and Abi Thaur, and some other Saracens offered to him, he

\* Eginhartus de Gestis Caroli, anno 778. This work is now generally acknowledged to be from the pen of Eginhart.

returned to Pampeluna, of which he razed the walls to the ground, that it might not rebel. Then determining to return [to France], he entered the\* forest of the Pyrenees. On the summit of that mountain the Vascones had laid an ambuscade, with which they assailed his rear guard, and disturbed the whole army by a great tumult; and although the Franks might seem very superior to the Vascons both in arms and courage, they were, nevertheless, rendered inferior to them by the adverse ground and unequal sort of combat. In this contest several of the Aulici whom the king had set over his forces were slain, the baggage was pillaged, and the enemy immediately escaped in different directions by means of their knowledge of the country. The recollection of this wound overclouded in the mind of the king a great part of the things he had fortunately achieved in Spain." The same author gives this† account in another work: "He attacked Spain with as ample a warlike apparatus as he could, and passed the forest of the Pyrenees. Having received into capitulation all the towns and castles which he approached, he returned with his army safe and unhurt, except that on his return, on the very mount of the Pyrenees, it was his lot to experience in some slight degree the perfidy of the Wascones. For while the army was marching, extended in a long train, as the narrow form of the place required, the Wascones rushed down upon the rearmost portion of the baggage, out of an ambuscade which they had laid upon the highest summit of the mountain, for the place lay handy for an ambuscade, owing to the darkness of the woods, which are abundant there, and forced down into the valley beneath those men who, marching in the extreme rear, gave support to those who preceded them; and joining fight with them, slew them all to a man, and having plundered the baggage, dispersed in various directions and with extreme celerity, under cover of the night, which was then impending. In this affair the lightness of their arms, and situation of the ground on which it occurred, assisted the Wascones. On the other hand, their heavy armour and the disadvantage of the ground rendered the Franks altogether unequal to the Wascones. In this combat, Eggihard, Provost of the royal table, Anselm, Count of the Palace, and Rotlandus, Prefect of the Marches of Brittany, with many others, were slain. Nor could he at that time punish this action; for the enemy having done it dispersed themselves so completely that not even a rumour remained in what quarter they might be found." Between the years 888 and 899, the poet who is known only by the name of his country, Saxonius, described this affair; but he is in fact little more than a versifier of Eginhart de Gestis, and is chiefly of value as shewing what estimate was formed in those early days of the Notary's narration. The following verses describe the misadventure:—

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\* Vasconiz saltus et ninguida Pyrenæi  
Hospitia.—Paulinus ad Ausonium.

† Eginharti Vita Caroli, cap. ix. The author of this life terms him dominus et nutritor meus Karolus.

" Rex jam præcessit, tardumque remanserat agmen,  
 Cura vehendarum quod rerum præpediebat.  
 Fit pavor hinc exercitibus, subitoque tumultu  
 Turbantur; victrix latronum turba nefanda  
 Ingentem rapuit prædam, pluresque necavit.  
 Namque palatini quidam cecidere ministri,  
 Commendata quibus regalis copia gazæ  
 Prædones illos spoliis ditavit opimis."\*

It may safely be asked on the face of this history whether the affair was not justly described as a predatory skirmish which enriched a few Basque mountaineers with booty. It has been already observed, that France had then no body of twelve Peers, such as the romancers feign. But the Saxon poet has thrown a good light upon the force of the word *palatinus*, or *paladin*, as here employed. The persons in question were officers of the household, to whose care, as such, the baggage and valuable effects of the sovereign were entrusted; and though of high dignity in the court, the mention of them tends to fix upon this affair its inglorious and trivial character of a plundering of the train of baggage mules and its escort. It was that which we have now learnt to call an affair of guerillas. One more authority remains, of which the language is yet stronger to our present purpose. Chronologically it should have preceded *Saxonicus*, had it not been unadvisable to disjoin the latter from Eginhart. It is the charter of Charles the Bald, Charlemagne's grandson, granted in 945 to the monastery of St. Mary of Alaon in Gascony, wherein he recites the succession of the Dukes of Gascony, and imputes the blame of this outrage to one of them. That emperor neither recognises the assailants as anything more than "a troop of robbers," nor the parties assailed as being any part of the army; but he styles them "the followers† or attendants

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\* *Saxonicus de Gestis Caroli*, l. 385—92. *Palatinus*, in Romance jargon a *paladin*, means simply, "belonging to the palace." Comes Palatii, or *Palatinus*, was the highest ordinary judicial officer under the crown, and heard those important pleas which were termed palatine causes. See Hincmar de Ordine Palatii, c. xix. xxi. Opp. 2, p. 208; Eginhart Vita, cap. 24; or, Ducange in vocabulo. But the whole virtue was in the word *Comes*; for *palatinus* implied no honour or dignity whatever. The Monk of Saint Gall frequently employs the phrase. He calls the higher officers of the court *primores palatini*, l. cap. 20. In cap. 4 and 5 he uses *palatine* generally for the inmates of the palace. Elsewhere he applies it to the lowest menials. Charlemagne (he says) distributed a sum of money inter indigentes palatinos, cap. 31. And in cap. 33 he speaks of *resarciendarum*, sicut exiguis opus est palatinis, vestium. The shoe-blacks and scullions of the royal household are included in this phrase. It is merely an epithet; but it is not merely an indifferent one. For its correct and proper application is to the inferior servants of the court, as distinguished from its proceres. This we learn from Archbishop Hincmar, in his precious epistle, embodying the regulations drawn by Adalard for the court of Charlemagne, where he treats "*de minoribus vero, vel propriè palatinis, . . . non generaliter ad regnum pertinentibus*," &c.; c. xxxiii. p. 218. The word is used in its general sense by the poet *Saxonicus*. In fact, the Count of one of Charlemagne's palaces (by name Anselm) was one of the slain; but that fact is not at all signified in his words. We have heard so much "Of Roland and Sir Olivier, with knight, and *paladin*, and peer," but with so little knowledge of the meaning, that these remarks may not be superfluous.

† The learned editor, Dom Martin Bouquet, has fully pronounced on the force of this word, by his orthography. For the word *Comes*, used for a *Count* or great officer of the crown, is strictly and invariably printed in the *Recueil des Historiens* with a large C, and for a follower or attendant with a small one. Besides, there is



of the army," thereby implying the suttlers, muleteers, and other members of the baggage train; cum scara latronum comites exercitus sacrilegè trucidavit. Though this emperor speaks in a tone of contempt, and underrates the matter by dissembling that any soldiers fell, he clearly regarded it as an affair of pillage, and the detachment of troops that was cut off as a mere escort. Old Turolfus betrays his own inward consciousness of this truth. For where li Quens Rollans (Count Roland) assumes the command of the Paladins and their 20,000, his boast to Charles\* is, that he will lose neither saddle-horse, nor war-horse, nor mule, nor she-mule, nor cart-horse, nor sumpter-horse; while he is acting the tragic hero in high buskins, his mask slips down and shews the baggage-master. That the mind of Charlemagne was stung by this affront, and that he saw with indignation his inability to pursue the authors of it into their fastnesses, we may safely believe his notary or secretary. We may further conjecture that some space of time may have elapsed before the march from Pampeluna into Aquitaine became a palatable topic of discourse at the royal board. But it is not consistent with the nature of men, for such a flea-bite, as this was, to have long affected the strong mind of a man proceeding victorious from one greatness to another, and bearing† upon his indefatigable shoulders the whole burden of the western world. Nor is it consistent with that of nations, that the people of a great monarchy should for ages retain bitter and grievous recollection of a small detachment cut off in a skirmish, and of some baggage plundered, at the close of an enterprise achieved with complete triumph.‡ Indeed, it is not consistent therewith, that they should retain *any* recollection thereof. Neither did they; but the whole that has been said or sung thereupon comes out of Eginhart, and the affair owes to him, not its celebrity, but our very§ knowledge of its existence.

If Charlemagne, in his memorable reign of forty-seven years, had no reverses to mourn over but the loss of his baggage and its escort, he had like need with the Samian tyrant to cast his ring into the sea. But such was not the case. In the year 782, the imperial army, under the command of Adalgisus and Gailo, came to an engagement with Wilikind at the Sunthal, in which they perished themselves, together with four Counts, including Worad, Count of the Palace, and twenty more of the principal nobility, and nearly the whole of the army under their command. But we read not that he or his people mourned over-much at a calamity, such as every warlike prince and

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no such title known in Frank law or history as *Comes Exercitus*. Vide Rec. des Hist. viii. 472. The same charter may be seen in Dom Vaissette's Hist. de Langue doc, tom. i. app. p. 86, but very inaccurately printed.

\* Turolf. st. 58.

† Unumquodque, secundum suam qualitatem, et subire et ferre doctus. Eginh. Vita, c. 8.

‡ Per bella memorata primò Aquitaniam et Wasconiam, totumque Pyrensei montis jugum, et usque ad Iberum amnem, qui apud Navarros ortus, et fertilissimos Hispaniæ agros secans, sub Dertose mœnia Balearico mari miscetur . . . ita perdomuit, ut eas tributarias efficeret. Eginh. Vita, c. 15.

§ For the charter of Charles the Bald was first dragged into light by Cardinal Aguirre, in his Coll. Conciliorum Hispaniæ, in 1694, and cannot be numbered among the channels to which the world owes its acquaintance with this affair.

nation must be prepared to meet; tradition, with its troubadours and jongleurs is silent; and we are indebted for the fact to the Latin annalists of the age in which it happened. Popular tradition keeps alive the memory of victories, rather than of defeats; and we must seek for the songs of the Sunthal in the mouths of Saxon or Westphalian peasants, if anywhere.

Sir Rowland Hill's brilliant surprise of the bridges and forts of Almaraz on the Tagus, and the detachment there stationed, was a smart vexation to Buonaparte, and greater than that of Roncevaux to Charles, at least in one respect, for it tended towards serious consequences, instead of involving none at all. Suppose, then, that some sect of poets had described to us the elite of the French army, with all the Maréchaux de l'Empire, to have been surprised and destroyed at the Puente d'Almaraz by the King of Portugal at the head of all his forces, not even alluding to Sir R. Hill and the English as parties in the war, had referred all these events to the deep treachery and contrivance of the French sovereign's most confidential minister, the Duke of Dunkirk, and had completed the tale with the sack and destruction of Lisbon by Buonaparte, the execution of his treacherous minister, and his own hopeless despondency and speedy death; magnifying withal the unsuccessful French commandant into an emperor's nephew and the hero of a wild and gigantesque mythology, the infant Hercules of a Dolce, and the Inamorato and Furioso of more famous bards. Suppose all that, and in effect you will suppose what has happened. But upon all these circumstances let this question be raised:—Is the battle thus commemorated a real one, was it ever fought, or is it a fiction? We have three beggarly elements of truth—viz., the place, Almaraz; the commander, the late Monsieur G.; and Buonaparte, the reigning monarch. But in spite of them, reason would declare that this battle of Almaraz was an imaginary transaction. In like manner it rejects the pretended battle of Roncesvalles; and when the Muse appeals to the page of Eginhart, it reminds her that a quibble is as bad as a lie. An historical *pretext* may, in such extreme cases, be distinguished from an historical *origin*.

(To be continued.)

ERRATUM.—In p. 367, line penult., for *one* read *twenty-one*. Page 368, line 20, the writer has since learnt that the Carolinus was written by Ægidius of Paris circa 1200, for Louis, son of Philip II. It therefore throws no light upon *Gilic*, unless we suppose that Turol was bantering Ægidius Parisiensis. Monsr. Michel, of course, was right.

#### REFITTINGS TO ST. PHILIP'S CHURCH, STEPNEY.

THE subject of the accompanying illustrations consists of a portion of various alterations in interior fittings now going on in the district church of St. Philip, at Stepney, through the zeal and good taste of the incumbent, the Rev. J. H. Brooks.

The church for which they are intended is a handsome structure, built in the ornate perpendicular English Gothic, and in general outline somewhat resembling King's College Chapel, at Cambridge. It is

divided by rows of five internal arches on either side into nave and aisles, and possesses, also, that which, in its completeness, is not very frequently seen in modern church architecture, an open timber roof, with moulded and decorated principals, pendants, corbels, &c., undeformed by a single square inch of lath and plaster.

The fittings, some of which are now presented to the readers of the *British Magazine*, are designed in harmony with the architecture of the church; and scrupulous regard has been had to correct ecclesiastical arrangement in their form, position and details. In the selection of materials—Caen stone for the font, wainscot for the floreated canopy to ditto, praying desk, and poor boxes—the chief aim has been, not cheapness, but to proceed in the manner most consistent with the honour due to the house of God, as a place set apart and consecrated to His majesty. New seats, with elaborately carved stall ends, are also in course of preparation, to be placed each side the church, contiguous to the pulpit and praying desk, for the choir, minister, and churchwardens; and two massive candlesticks, chased in brass, will be placed upon the altar, of triangular form, and rising pyramidally in three tiers, charged with appropriate emblems and scriptures. The sketch in plate 2 gives but an inadequate idea of this elaborate piece of workmanship. In the hollow above the columns, on the lower story, is engraved the words, “*He was the true light, which lighteth every man that cometh into the world.*” In the second story, angels are introduced on each of the three sides, worshipping at the cross; they are represented in strong relieve, with outstretched wings, the upper shaft is hexagonal, with a slender column at each angle; the candlestick stands rather more than three feet in height.\* On the south side of the altar a table of prothesis, on which to place the elements previous to their oblation, will be erected. Its form will be that of a projecting octagonal piscina, supported by a carved bracket of crumpled leaves, and surmounted by a decorated overhanging canopy.

When all the projected alterations have been completed, the church may very fairly challenge competition, in architectural beauty and propriety of internal arrangement, with any in the metropolis.

#### PLATE I.—FONT WITH CANOPY.

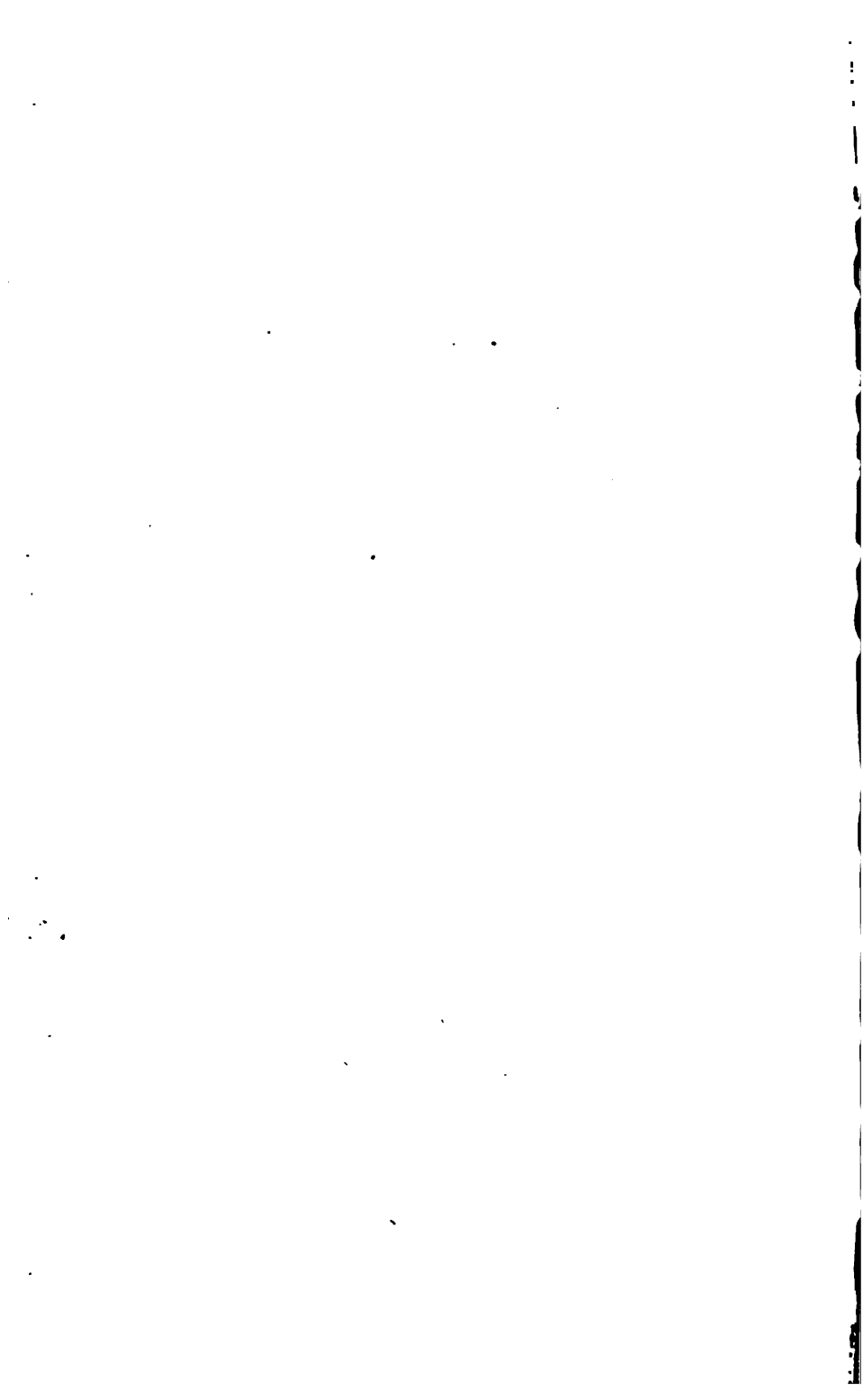
In all ages of the church the sacrament of baptism has been held in the deepest veneration, and consequently, as might have been expected, the font is among the most ancient appendages to an ecclesiastical building. Among the primitive Christians, indeed, it was the custom to baptize converts in the nearest rivers or streams; but when the discipline of the church became consolidated into a system, and the cessation of the fiery trial of persecution enabled it to pay due attention to the mode of administering sacramental rites, a building, called the Baptistry, outside the walls of the church, but within the sacred en-

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\* It has been satisfactorily shewn, amongst other places in the Appendix to Dr. Hook's sermon, entitled “*A Call to Union,*” &c., that the English church has always permitted, we might say enjoined, the use of candles upon the altar. In confirmation of the truth of this it is only necessary to remark, that in the recent Charge of the Bishop of London their introduction is distinctly sanctioned.



FONT WITH CANOPY.



closure, was erected, within which, for many centuries, the rites of holy baptism was celebrated. It was reckoned among the *exedrae*, or places adjoining the church,\* the idea being that no person, not having been "illuminated," should be allowed to enter within the threshold of the house of God.† Baptisteries were, however, gradually dispensed with, especially in English parochial church architecture, and it was considered sufficiently symbolical of the mysterious truth, that by baptism persons are admitted into membership with Christ's church, to place the font near the west entrance, or south porch. The inconsistency of placing it midway up the centre of the church, or what is still worse, near the communion-table, has been too often exposed to need repetition.

The new canopied font at St. Philip's church is intended to be placed near the western entrance, in accordance with ancient ecclesiastical practices. Its form is octagonal, as being by far the most graceful that could be chosen, besides being (according to the mode of spiritualizing numbers in the early church) symbolical of the new birth in baptism.‡ The upper part will be lined with white marble, and amply hollowed out for immersion of infants if necessary; the office of public baptism distinctly shewing that this would be most in accordance with the wishes of the church, since the general rubric is for immersion, the permitted exception for aspersion or sprinkling. Provision will be made, by a water drain in the centre, to carry off the water when used. The general character of the design is distinctly shewn in the engraving. We need, therefore, only add, that round the hollow, in the series of mouldings, immediately above the shaft of the font, the verse from Gal. iii. 27, "As many of you as have been baptised into Christ have put on Christ," will be written in illuminated church text—red, blue, and gold. The floreated canopy with which it is intended to surmount the font, will be composed of carved oak picked out in gold; it is, as will be seen, in the elaborate style of the later English Gothic, and rises to a height of about six feet above the font itself. The figure introduced at the top is intended for St. Philip the Apostle, in whose honour the church is dedicated, holding an unfashioned cross. This has been preferred to the Dove, as symbolical of the Holy Ghost descending upon the recipients of holy baptism, for reasons which have been subjoined in a note.§

Ornamental canopies, beautiful as they are as appendages to fonts,

\* Bingham's *Antiquities*, vol. ii. p. 403.

† Baptisteries were called *φωτιστήρια*.

‡ The Rev. G. A. Poole, in his *Lectures on Churches*, says "that the seven days of creation of the natural world would be symbolized by the number 7, and the new creation by Christ Jesus by the number 8, in allusion to the 8th day, on which he rose from the dead." He adds, that S. Ambrose, fourteen centuries ago, assigned this reason for the octagonal form of the font.

§ We confess an inability to see any reverence in the representation of the third Person in the mysterious Trinity under the form of a dove; it strikes us as equally unfortunate with the attempts to embody in material form any idea of the Father, God Almighty; and then, again, we agree with those learned annotators upon scripture who think that the evangelist's description is to be applied not to the figure or form in which the Holy Ghost was manifested, but rather to the manner of the descent or hovering over the body of our Saviour.

were once nearly universal; though few now, alas! remain.\* Many were removed at the Reformation; but the work of spoliation in its perfection was reserved for the notorious parliamentary visitor, W. Dowsing, and his pious (!) coadjutors, who gave orders wherever they went that these beautiful covers should be destroyed. But a better day is again dawning; few would now look upon a cover to a font as a relic of medieval superstition; while many who think it one of the most graceful ornaments that can be introduced into our churches will be glad to see a restoration of it effected in the metropolis, St. Philip's being, as far as we are aware, the only church in London in which it is proposed to make this distinct addition to the font.

In former times these ornamental covers had a double use. 1st. It was the custom in the early church to keep them locked down upon the fonts during the whole penitential season of Lent, preparatory to the high solemnity of Easter, which was one of the reasons for a general baptism,† a practice which Dr. Minshull was anxious to see restored in the church of England.‡ 2nd. They were also kept locked to prevent the growth of a superstitious usage, which at one period very generally prevailed—viz., that of taking away the water in which a child or other person had been baptized, and by either drinking it, or using it as an external ablution, persons confidently expected immediate recovery from disease.§ It is said that the Emperor Constantine resorted to this remedy for the cure of his leprosy.||

#### PLATE II.—PRAYING OR READING DESK.

Bingham, in his *Antiquities*, vol. ii. p. 407, says that the *ambo*, in the primitive churches, was what we now call the reading desk, and was intended for the use of the clergy who ministered in the first service or matins. The sermon, however, it should be here observed, was not preached from this place. It was spoken of as a wonder for St. Chrysostom to deliver his discourses from it for the sake of being better heard; and it is well known that the ancient bishops and clergy used to preach their sermons from the rising steps of the altar.

In modern churches, reading desks have been the occasion of much deformity and ugliness; they have been raised frequently to a level with the pulpit, which is an absurdity, now that they are used for prayer as well as exhortation, and have been provided with book-boards facing the west, as though the minister were *preaching* to his flock, not *praying* for them in their name, at the throne of grace.

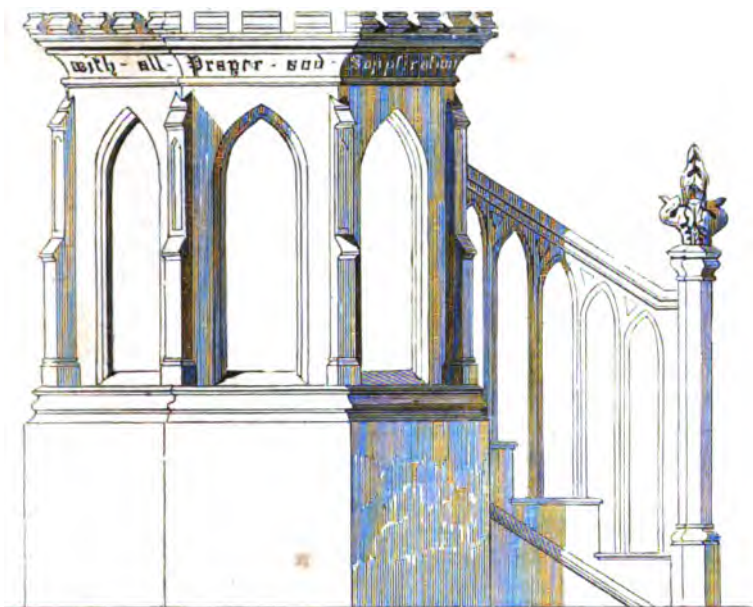
\* Among the most beautiful of those which exist to this day may be mentioned those in the churches of Ewelme, in Oxfordshire, Elsing, in Norfolk, and St. Dunstan's, in Canterbury. See Skelton's *Oxford*, *Archæologia*, vol. x., and Carter's *Ancient Architecture*.

† *Archæo.* vol. x. p. 422.

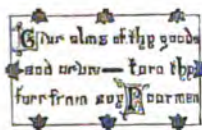
‡ See his "Penitential Discipline of the Primitive Church."

§ *Archæo.* vol. x. p. 422. Rev G. A. Poole, *Lectures on Churches*.

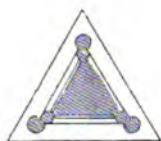
|| Bingham, *Antiq.* vol. 2. The locking down the covers upon the fonts, for this reason, seems to shew that it was the practice to retain water always in the fonts, changing it only as necessity required. The circumstance is worthy of notice, as the subject has lately attracted some attention. The adoption of such a practice would certainly seem to give greater significance to the use of canopied covers as appendages to fonts.



P R A Y I N G   D E S K



POOR BOX, No. 1.



P L A N   O F  
C A N D L E S T I C K

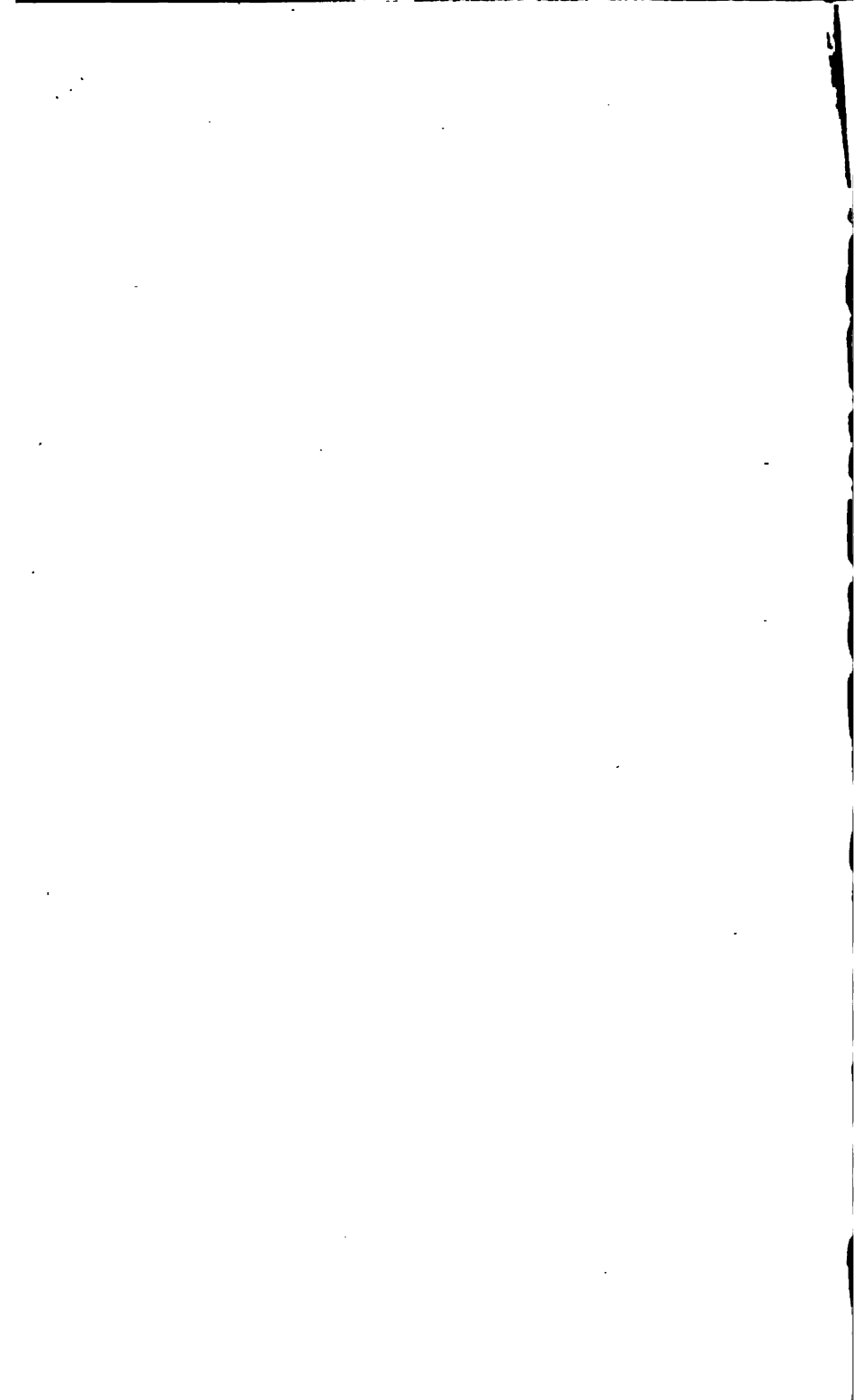


POOR BOX, No. 2



ALTAR CANDLESTICK





In the new reading desk now preparing for St Philip's church these defects have been avoided. The form is octagonal, and an open moulded arch has been introduced on each side, thus allowing the congregation full opportunity of seeing the minister, and so better enabling them to follow him in the posture of kneeling during prayer. Four steps lead up to it, and those unnecessary additions, a door and seat, have been altogether omitted. Two book-boards have been provided, one towards the west for the Bible, and another towards the south-east for the Prayer-book, an arrangement which has been publicly recommended by the Lord Bishop of London in his recent charge. The verse to run round the upper part of the desk will be in a similar illuminated character to that before described; it is taken from Ephes. vi. 18: "*Praying always with all prayer and supplication in the Spirit.*"\*

#### POOR BOXES.

Poor boxes, one at the entrance to the nave, and two others at the north and south aisle entrances (See Nos. 1 and 2, plate 2), have been designed in similar strict conformity with the architecture of the church and ecclesiastical propriety. It is enjoined in the 84th canon that the churchwardens shall provide a strong chest, with a hole in the upper part thereof; to be set up and fastened in the most convenient place, to the intent that the parishioners may put into it their alms for their poor neighbours; and no one will deny that they are suitable appendages to a church when it is recollected how high a place almsgiving occupies in the list of Christian duties. Whenever the offertory is read, it is, of course, not intended that the donations of the faithful should be given in this way; they are then to be reverently placed by the minister upon the holy table. But at other times, during those services in which this is omitted, poor boxes afford a medium by which, in a truly catholic manner, Christians may give to the relief of their poorer brethren; it is unostentatious and anonymous, and ministers, consequently, to no feelings of vanity. Great sums have been collected in many churches by this simple instrumentality, which cannot be too strongly recommended for adoption by the clergy. The only endeavour should be so to introduce them as to render them ornamental features to the church. The Poor-box No. 1, has been placed at the entrance to the nave of St. Philip's church, and stands about two feet six inches high; its design is shewn in the engraving, and consists of an octagonal shaft, rising from a square plinth, and surmounted by a box twelve inches by seven inches. The box itself is strengthened by ornamental iron straps and numerous studs. The whole of one end opens, and is secured by a small brass padlock. Upon the top is written, from the offertory, in illuminated letters,

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\* It were much to be wished that the practice of writing texts of scripture not only upon church ornaments, but upon the walls themselves, were more general. It is sanctioned by the church in her canons; and the following quotation from the Archbishop of Canterbury's Articles of Inquiry, dated 1618, will shew that long subsequent to the Reformation its use was recognised by the highest episcopal authority:—  
 "Are there certain select sentences, taken out of the scriptures, written upon the walls of your church, which the people may read and meditate upon before or after service?"

"*Give alms of thy goods, and never turn thy face from any poor man.*" The poor boxes to the aisles, No. 2, are somewhat different. They are fixed up against the wall, and instead of the texts being written upon the top of the boxes, it has been thought better to write them upon sheets of metal, nailed above the box, gilt and painted in the style of a monumental brass, and enclosing the text in an ornamental Gothic canopy.

The refittings we have now described were designed by Mr. Frederick J. Francis, architect.

F. J. F.

## ANTIQUITIES, ETC.

### LONGLAND.

ONE of the most eloquent preachers in times immediately succeeding those of Colet, and one who, from his peculiar position, must have influenced the doctrines of the church of England to an incalculable extent, was John Longland. He was a man of exemplary life and conversation, considerable learning, and excellent address. He held successively the posts of Principal of Magdalen Hall, Dean of Salisbury, Canon of Windsor, Confessor to the King, Lord Almoner, Bishop of Lincoln, and Chancellor to the University of Oxford. The suggestion of a divorce between Henry VIII. and Catherine is generally attributed to him, either as acting on his own convictions, or forwarding the designs of his intimate friend, Wolsey. This measure, which entailed such important consequences, he advanced by acting for the king at Oxford, in procuring the favourable opinion of convocation, and must on this and many other accounts be classed among the low churchmen of his day, notwithstanding the figure he makes as a persecutor in Fox's Martyrology. (Wood.)

Some extracts, from the Lincoln Register, which he produces, however, propound a riddle which is by no means easy of solution. In a table describing the grievous afflictions of good men and women in the diocese of Lincoln, under John Longland, their bishop, accounts are found a man and his wife convented because they were heard in the presence of their nephew to recite the ten commandments in their house in English. (Foxe, 797.) Three persons, because they sat up all night reading of a book of scripture, (798.) Another, many years later, for having the Gospels, the Psalter, and the Sum of Scripture in English. (959.) That such liberty was authorized,\* and such practice commended by the church of England, is established by a reference to its councils, and the constitutions of its metropolitans. (Collier, 10;) and in the nine "interrogatories ministered commonly by the Bishop of Lincoln" not a word is said about the reading of holy Scripture. It would be worth while, however, considering the way in which Fox used to tamper with documents which could be made to serve his purpose, for some one who has access to the Lincoln Register to see whether indeed fol. 11 and 15 lays nothing to

\* This is not meant to extend to the "Sum of Scripture."

the charge of Agnes Ashford but committing to memory and teaching certain passages of holy Scripture,\* and whether the bishop considered that she stood on the same footing of guilt with Isabel Tracher, a "good woman," who "cursed the priest after he was gone which had given her the Eucharist, saying that he had given her bitter gall;" or Thomas Rave, a "good man," who defiled the Lady Chapel of Lincoln during mass. It does not seem likely, for the bishop all this while entertained strong views on the subject of holy Scriptures, their adaptation to the humblest capacities, their universal applicability. The following passage may scarcely seem worthy, from its defects of style, of one of the best speakers of his age. By him, however, it was delivered in English, but like all his other sermons (a fragment preserved by Foxe excepted) exists, it is believed, only in a Latin translation by Thomas Key. Something of beauty was, doubtless, lost in his transference, more in the present re-rendering; but enough is left to make it remarkable both for matter and manner.

LONGLAND, PSALM CI. VOL. 661.

"Therefore let us search the Scriptures, where the little infant hath milk prepared, where the boy may learn what he should praise and admire, the youth what he should correct, the young man what he should follow after, the aged what he should pray for and seek from God, all what they should believe. In that unexhausted treasury men may find piety, women may learn modesty, widows devotion, the wealthy liberality, the poor a consolation for their poverty. In Scripture, kings may find what they ought to do in the affairs of government, priests how to live, and judges the rule of justice they should hold and administer. Yea, in holy Scripture there appeareth everywhere comfort for the mourner, restraint for the mirthful, so as to preserve the mean of gladness; that which may soothe the wrathful, that which may refresh the needy, and humble the rich, and cause him to remember himself; lastly, what may bestow the best of medicines on the whole family of man. And such is the graciousness of Scripture that it is easily seen from whom it proceedeth, for it never did reject a penitent, and urges and allures each one to penance. Moreover, thou hast everywhere in Scripture faith preached and asserted, but infidelity entirely rejected; there justice is taught, iniquity is forbidden; pity is praised, cruelty condemned; truth is unfolded, falsehood convicted; deceit, fraud, and imposture damned; repentance is eulogized and applauded, peace promised, hope fed and cherished, and finally an inward gladness and spiritual joy confirmed and perfected; so that from these and the like properties of Scripture I think it very evident how truly it was said by the blessed Paul,

\* It is, perhaps, worth while to notice that the passages of Scripture this female is charged with teaching were such as any one conversant with the forms of heresy then most in vogue would view with suspicion; and for anything that appears to the contrary it was only *those* lessons which she was enjoined to teach no more to any man. This is not alleged as sufficient excuse for Longland; indeed, unless the original Register reads more favourably than Foxe's version of it, little can be said in his favour, but merely as elucidating the drift of his examination.

Whatsoever things are written in the sacred volume were written for our learning, that by patience and consolation of scripture we might have hope. Here, then, is the book of histories, in which, beyond all others, we must ever look as into the life-giving mirror of our eternal safety. For, as all memorials are so far useful as to give a knowledge of the past, and books of history—beyond all others this book of holy Scripture alone, which is worthily called the Book of Life—should be always held, not only in the hands but in the heart and the recesses of memory. To this alone I think our whole study and industry should be applied; for nowhere else than in this volume is there to be had fully and abundantly that which contrives, premeditates, and suffices for the salvation of our souls, and without the safeguard of which it cannot but be that the people must miserably perish. This God himself regarded when complaining of his people's error by Jeremiah the prophet. 'My people have done two evils: they have forsaken me, the fountain of living waters, and hewn them broken cisterns which will hold no water;' 'they have left me, the fountain of living water;' that is the water of which he saith in the gospel, 'he that drinketh of the water which I shall give him shall not thirst to eternity,' as if he had said, it shall so satisfy his longings that there shall be no longer any among mortal things which he shall eagerly seek and lust for." &c.

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#### "DEAN AND CHAPTER NEWS FROM CANTERBURY."

THE following story, from Culmer's "Dean and Chapter News from Canterbury," has, like the rest of the scandal in that scandalous book, been passed over with a mere allusion in the recent biographies of Laud. If it is as false as it is improbable, it is at least deserving of notice as one of the best told lies that are often met with; but as Culmer was resident in the immediate neighbourhood, it is difficult to imagine it altogether without foundation. Descending as it does to minute particulars, and referring to the jests and popular doggerel of the neighbourhood, it is likely enough that Laud himself should have heard of and believed it in all its details, and he was not one who could pass such omens lightly by.

"The cathedral prelates at Canterbury, hearing a rumour (though false) that the Scots had yielded to entertain bishops, at the pacification in the north, in the year 1639, they were overjoyed at the news, being before in a quaking fear that, having on each shoulder a steeple or two, and a cathedral on their head, they should be eased of their beloved burden by a reformation which they feared might reach from Edinburgh to Canterbury, well knowing that prelacy and cathedrals were built upon the sandy foundation of ignorance, superstition, ambition, and covetousness, and had only custom and human power to uphold them.

"And to express their great triumph at that news, they did then, in the summer time, in the height of their Prelatical glory, set up upon the four pinnacles of their highest cathedral steeple, called Bell-harry steeple, 4 great iron vanes, or flags, on which the coat arms of the King, Prince, Church, and Archbishop of Canterbury were severally gilded and painted; but in the end of the December following, in the midst of their Cathedral jovialities and

Xtmas gambols, there was a gambol played by the flag which had the Archbishop's arms on it, which had a tumbling cast from the top of the steeple, being stricken down by a stroke from heaven in a fearful tempest on Innocents' day, early in the morning; and the Archbishop's arms pulled down the top of the pinnacle which upheld them, and were carried partly by the wind a good distance from the steeple on which they stood, and fell upon the roof of the cloister, in which cloister the arms of the Archbishop of Cant. were carved and painted on the lower side or concave of the arch or ceiling of the cloister; which arms in the cloister were dashed in pieces by the arms which fell from the pinnacle of the steeple. The fall was so violent, that it broke through the leads, planks, timbers, and stone arch of the cloister, and made an impression on the pavement of the cloister, as if it had been done with cannon-shot."—p. 13.

"And because the new repaired pinnacle was white, differing in colour from the other three, they were at great cost to raise a huge scaffold, only to white over the top of one other pinnacle, that their arch prelate might not be pointed at as singular; but they were deceived; for the two new whited pinnacles were seen and pointed at a far off, and were said to have a pair of lawn sleeves drawn over them, as a perpetual monument of their arch prelate's two broken arms and downfall; and it was then observed as wonderfully ominous, fore-shewing the utter downfall and ruin of Prelacy, as these verses then made thereupon declare:—

“ Cathedral church of Canterbury  
Hath taken mortal harms;  
The quire and cloister do want a plaster,  
And so do the Archbishop's arms.  
The heavens' just stroke the prelate's arms broke,  
And did cathedral maul;  
1.6.3.9 brought forth this sign.  
Heaven foretells Prelates' fall.”—p. 18.

## SACRED POETRY.

TRANSLATED FROM A SONNET ON THE JUDGMENT OF MICHEL-ANGELO, BY ALESSANDRO GUIDI.

“ Veggio il gran di della giustizia eterna.”

My spirits thrill, my blood runs chill! On yonder temple's wall,  
Spread by the mighty Tuscan's skill, what scenes my heart appal!  
The day of wrath unveiled he hath, the glooms of ire eternal,  
And whither winds the yawning path that leads to deeps infernal.

Oft have I thought o'er schemes of nought, but I'll think of them no more;  
At length by timely warning taught, I tremble, I adore,  
And turn mine eye where saints on high surround the Virgin-born,  
Who never heard a mourner sigh, and kept his heart forlorn.

Oh! I aspire to join their quire, those happy seats to share,  
The glorious prize to realize, shewn in a vision there;  
And well I deem the painter's hand o'erruled by power divine,  
That bade this unknown hope expand on such a heart as mine.

M. B.

## THE CATHEDRAL.

THOUGH all-unknown his name and race, who planned  
The Christian glories of the Gothic shrine,  
Doubt not the soul which ruled that master-hand  
Drank inspiration from its creed divine !

So when the holy pile first rose in air,  
Religion's stamp was witnessed on its brow ;  
So still to eyes devout its symbols fair  
Shew forth the living church in figure now.

There in tall column and ascending spire  
Are seen her ordered saints that heavenward rise ;  
In sight-bewildering aisle and mazy choir  
Her depths divine of holiest mysteries.

There oft the shades of gath'ring tempests lower—  
True type of alien hearts and faithless days ;  
There, too, how sweetly Truth's reviving power  
Smiles in the bright'ning tide of sunny rays !

And there the cross lies figured—as of yore—  
The Christian's glory, and the worlding's scorn ;  
There the tall eastern chancel evermore  
Waits the dread birth of th' everlasting morn.

Waiting that morn, each holy fabric stands,  
Formed to endure, while generations flee ;  
Yet how unskilled the work of mortal hands,  
O ! church divine, therein to figure Thee !

Our mouldering fanes depart, and pass from sight—  
Earth's flow'rs, unchecked, amid their ruins blow ;  
Thou, like the shrine where bow'd the Nazarite,  
In thy great fall shalt bury all below !

W. H. S.

## HAMMOND.

" As to the forms of devotion appropriate to his extremity, he took care that they should not exclude the public ones, but still gave these a constant place ; and when, in his sharp agonies, his friends betook themselves to their extemporary ejaculations, he composed those irregularities by saying, '*Let us call on God in the voice of his church.*' "

*Fell's Life of Hammond.*

O, true and patient man ! in dreary pain  
Not shutting out the church with selfish feeling,  
But thought expanding o'er her wide domain,  
And praying for the universal healing ;  
Touch'd with her grief, his gentle, faithful heart  
Prayed for the whole of which he was a part.

Obedient pilgrim ! aye averse from straying,  
Keeping the ancient, universal way,  
In sharpest agonies still meekly praying  
Even as the church had taught her son to pray ;  
Sure that the solemn litany *for all*  
Would comprehend whate'er could *thee* besal.

How doth thy patience on the bed of pain  
 Reprove our idle and self-pleading mind,  
 For every changeful, craving, wild and vain,  
 Restless, some new contrivance still to find,  
 While at that gentle bondage we repine,  
 Which held so peacefully great souls like thine !

#### TO A YOUNG CHORISTER.

THE bird that hails first breathings of the spring  
 Knows not the glorious summer-days in store ;  
 But, filled with prophecy, begins to sing,  
 Even while the ridges of the hills are hoar ;  
 And gladly utters her melodious part  
 In the sweet rapture of earth's general heart.  
 Sing on, fair boy ! the meaning of thy song  
 Will open on thee, as on Bethlehem's plain  
 First chaunted to the lowly pastoral throng ;  
 While the proud world heard nothing of the strain.  
 Like those good shepherds from my doubts I cease,  
 And hear an angel, through thy lips, breathe—"peace !"  
 Oh, when the music of thy life is closing,  
 'Mid recollections of the chaunt divine,  
 Upon the bosom of Christ's spouse reposing,  
 May all the comfort of the song be thine !  
 May the sweet choir who chaunted first the lay  
 Breathe softly—"peace !" and bear thy soul away !

#### STATUES ON TOMBS.

Know you why o'er this wild and restless world  
 Peace holds her sceptre, calming all its waves,  
 And hushing all its winds, their pinions furl'd,  
 Into a quiet deep, as in these graves ?  
 It is because there doth to God arise,  
 From holy souls, one solemn litany—  
 Powers whose dread task these statues symbolize,  
 With clasped hands praying unceasingly !

PILGRIM.

#### CORRESPONDENCE.

The Editor begs to remind his readers that he is not responsible for the opinions  
 of his Correspondents.

#### THE WALDENSES.

SIR,—The writer of the article on "The Synod of Angrogna," which  
 appeared in the last number of the British Magazine (No. 132,  
 pp. 488—91) has mistaken, in my opinion, the two passages which



he has quoted in support of his suspicion, that the ancient Waldenses were "*Asabbatariani*."

I. With all possible fairness, he has given an excellent translation of the whole of the tenth chapter of the Fifth Book of Moneta, but, if he will reconsider it, I think he will find that, although it is headed "*De illo mandato: memento, ut Diem Sabbati Sanctificis—De Sabbato, et De Die Dominico*," yet the chapter runs off upon some remarks on festivals in honour of the saints. "*Alias etiam festivitates servamus ex constitutione Ecclesie, id est, veneratione sanctorum et in memoriam ipsorum*," &c. "*We also keep other festivals, by appointment of the church, in veneration of the saints, and in memory of them*," &c.

Next follows the sentence:—" *Ecce quam rationabilis causa institutionis Ecclesie; quod autem ipsa constituere possit, patet supra cap. 6, hujus partis*." "*Behold what a reasonable cause for the church's appointment! But that she hath power to appoint is shewn above in the sixth chapter of this part*." Then immediately after these sentences, the one concerning festivals in honour of the saints, and the other concerning the authority of the church, follows the accusation on which your correspondent builds his very grave charge, "*Contra istud objecit hæreticus scilicet Catharus, et Valdensis, id quod habetur ad Galatas, 4, 10*," &c. "*Against that the heretic—namely, the Catharan and the Waldensian, objects what is written to the Galatians, 4, 10*." To my mind it is clear that Moneta's expression, "*contra istud*," refers not to the Lord's appointment of the Sabbath, but to the church's appointment and institution of festivals, in honour of the saints, and that nothing is to be gathered from this passage in proof that the Waldenses "*entirely rejected the Lord's day*." So loose, however, was Moneta in his allegations, (like all other polemical writers when they wish to bring indictments against the Waldenses,) that the chapter X. "*de Sabbato*," which wanders into a disquisition about saints' days, is followed by another chapter, XI., the title of which is, "*De novitate mundi, et de rationibus, quibus Philosophi probant mundum esse æternum*." Did Moneta mean to assert, or to insinuate, that the Waldenses believed the world to have been eternal, and would never come to an end? But what did these calumniated people say for themselves, and their own true belief, in their Noble Lesson?

"Sovant deven velhar, e istar en oregon,

Car nos veyen aquest mont esser pres del chavon."

"*We ought to watch and pray, because we believe this world is coming to an end*."

II. Your correspondent cites Gilles in that author's very brief account of the twelve decisions of the "Synod of Angrogna," held in the year 1532, of which the sixth was to this effect, "*That on Sunday one should desist from earthly labours, to have leisure for the spiritual service of God*."

I trust that a reconsideration of the passage in Moneta will bring the writer of the article "On the Synod of Angrogna" back to his former opinion, "*that the sixth enactment relates to a relaxation of practice rather than a doctrine*." But if it should not, I beg to remind him that the Synod of Angrogna was composed not only of the repre-

sentatives of the Waldenses of Piedmont, who, everybody allows, were more pure in doctrine and practice than others who were called Waldenses, but it consisted of delegates from Vaudois or Waldenses of various parts of France and Italy, whose relaxation of Sabbatical, or Lord's-day observances, like that of their Roman-catholic neighbours, required to be corrected. I would also refer him to the questions proposed by Morel and Masson to Ecolampadius and Bucer in 1530, among which it was asked, "*Is it lawful to perform any manual labour on the Lord's-day?*"

Precisely the same question was discussed at the Synod of Angrogna, arising, not out of any *asabbatarian* principles, or out of any previous "*rejection of the Lord's-day*," but out of some doubts as to the *exact degree of respect* which should be shewn to that one day in seven which God commanded to be hallowed—"Shall we abstain and desist from every sort of earthly labour?"

If, however, your correspondent should be still unable to satisfy his mind on this point, I beg he will read the curious work of Claude Seyssel, Archbishop of Turin, "*Adversus errores et sectam Valdensium*." The archbishop visited the three valleys of Piedmont, now called Protestant, in 1517, considering them as part of his diocese. He endeavoured to make himself thoroughly acquainted with the opinion and practices of the Waldenses, and he adduced everything that he could against them in the book which was published in 1520. But not one word which will justify an accusation such as the writer "*On the Synod of Angrogna*" has advanced, appears in the whole volume.

May I once more be allowed to plead for those ill-used people and their descendants? If your correspondent were aware of the proceedings which are even now enforced against the Waldenses of Piedmont—if he knew the pressing danger which threatens them, in consequence of old edicts revived, and new edicts enacted\*—if he knew, too, that their bitter enemies, the hierarchy and priesthood of Rome, are encouraged in their acts of animosity by the indifference which is supposed to be entertained in England of late to the fate of the Waldenses, I am sure that he would not be one to accelerate their doom by giving weight to calumnies against their ancestors, or by using any scornful language in this controversy which might seem to apply unfairly to Waldensian principles.

W. S. GILLY.

Durham, Nov. 18, 1842.

#### AMERICAN BISHOPS ARE NOT PEERS.

MR. EDITOR,—The above announcement is, I believe, news to some of your readers; and yet I assure you it is literally true. Our bishops are not peers; they have no barony attached to their sees, hardly any revenue, and having no claim to the title "lord bishop," they have, I believe, but little desire for the title. They are all American citizens, born under our constitution, and living under it obediently; and by the laws of Christ's church, and the true principle

\* See Brit. Mag., Aug. 1842, p. 187.

of passive obedience that has obtained in it, they are subject to the powers that be. Now our primary law or constitution, the law of the land, declares that "all titles of nobility are hereby abolished in these United States." I enter not into any disquisition concerning the accordance of this principle with the truth of human nature or of history. It is enough that it is the law of the land; and this fact ascertained, the same holy principle of the church, which in England will restrain a meek and humble prelate from imagining that his humility and lowliness are impaired by his being styled by the title attached to his office, in our country should and does restrain our bishops from assuming that which the constitution forbids. I say not that there may not be some who would be gratified by it. And the unfortunate blunder of the original framers of our ecclesiastical constitution, who, instead of the ancient arrangement of "Sees," established our prelates as bishops of states or territories, naturally suggests such a nomination. The title, Bishop of "Ohio," or of "Virginia," suggests at once the idea of territorial lordship, which Bishop of Cincinnati or of Richmond would never have done. The Romanists, alas for our slackness! have taken the ancient way. Our bishops, however, have, as I said above, never assumed any title; though the position of them, as above specified, and the instinct of nature, might, perhaps, suggest the desire; for, after all is said and done, aristocracy is an instinct of human nature, and the same instinct that works in all men to rejoice in being born of a father of credit and reputation, will, of course, prompt them to triumph in being descended from an ancestry who have been such men for twenty generations. Even in republican America there is more or less of such feeling. *Naturam expelles furca tamen usque recurret*. And we can, though republicans, well comprehend that the issue of such an instinct must be a splendid ideal working in its true meaning upon the few who give the tone to others, and upon the rest by means of symbols which the *weak despise*, but the wise know to have a deep efficiency. Just as all sensible republicans know that our maxim, "that all men are born free and equal," denies not the fact that Tom is born heir to half a million of dollars, Dick a negro slave, and Harry an idiot; but only implies that this is the ideal truth, or legal and constitutional fiction, to which we are to work closer and closer; though after all our exertions to realize it, it will be no more true as a fact than your monarchic maxim "that the king can do no wrong." Isonomia is all we mean by it, and *all we want*. And when we can attain that in an easier way we shall let go democracy, and have a right by the constitution so to do. But at present that form is most suited to the state of our population, scanty, wide-spreading, and changing as the sands of the sea, with but few local attachments, and no ancestral world wherein the romantic and the poetical—classes that at present hardly exist among us, except in a *manufacturing penny-turning way*, can live out of the present. Circumstances may change, but in the meantime the church is fitted for democracy as well as monarchy; and her laws no more contravene the polity of the one than of the other, and in no one point, save that which touches their spiritual interest, does it interfere. And our

bishops are not "lords," nor do we wish them such. The papists call theirs by that title, as I believe, here, but certainly it is so in Canada, on I know not what absurd notion of its being the translation of "Dominus;" just as if a commentator on Shakspeare should insist that "Sir," the old title of the clergy, was a title of rank, and dub "Sir Topaz," Knight; nor does our ecclesiastical law recognise such a title, or our book of canons even name it. Thus, though to many of your readers the title may appear inseparably united to that of bishop, the American bishops, neither by the law of the land nor by the law of their church, nor by any one thing beside in their situation or circumstances, have a claim to it. I will not, however, deny that there *may be in future ages* some who would be mightily tickled by such an addition; of course there are none such now. And the government does not care a sixpence what titles men give one another, provided they exert no rights as attached to them. A man may, as in the case of the papist lord bishops, persuade forty or fifty thousand to call him by such a title, and government will mind it about as much as they cared about the Yankee who, after the battle of Waterloo, called his son "Lord Wellington Peabody," which illustrious gentleman, I am told, is alive to this day. These remarks have been drawn forth by observing with what pertinacity some English publications persist in be-lording our bishops. Dr. Hook, for instance, who ought to know better, dedicates his "Book of Family Prayer," to the "Lord Bishop of New Jersey." Then again, in the prospectus to the "Library of the Fathers," immediately after the English bishops comes a whole list of American lord bishops—"Lord Bishop of New Jersey," "Lord Bishop of Ohio," "Lord Bishop of North Carolina," while Bishop Luscombe is left untitled. And in the "British Critic," as well as in your own Magazine, if I mistake not, the same language is used. Of course, if it were merely employed in a bookseller's advertisement, it would be a thing explainable by ignorance of the usages and situation of the American church; but when such men as Hook, Newman, and others, employ it, there must be some reason latent which many republicans of us, who yet are good churchmen, would like to see revealed. In fact, I suspect that if many good men in England, who wish well to the American church, knew the sort of wrathful and absurd jealousy with which we are viewed by the sects around us, and the malignant industry with which baseless tales are told concerning us, they would abstain from putting any excuse in their way, and see that the true policy of the English church toward the American is "*laissez les faire*." There are, for instance, in New York, four papers misnamed "religious," organs, as they are called, of their several denominations, and having a weekly circulation of from ten to thirty thousand. I have looked into them regularly for the last four years, and they are never without criminatory matter against us. A tale afloat, a rumour on foot, a sneer or a slander that originates in the soddenest brain of the stupidest fellow in England, will be conveyed by these to the Rocky Mountains, will echo from Maine to Georgia, and by the Methodist, the Baptist, or the Presbyterian, who hates the church, instinctively,

will be received with the joy of the lawyer who has been searching for "sufficient cause." These, too, feed out to the religious public Anti-christian matter as the farmer feeds out his half-rotten turnips. And great is their joy at such provision; great was the rattle of tin trumpets that led off Isaac Taylor's self-decreed triumph; great the jubilation when Goode "wound on his toilsome march with long array;" and greater still the cordiality with which Archbishop Whateley's "Book on the Church" has been received. Week after week have these four papers for three months or so been extracting, lauding, eulogizing, sounding the "great archbishop's" name, and *making him immortal*. He has toiled, *as he knows*, for transatlantic fame, and he has it now. Dr. Skinner, of New York, an *eminent presbyterian*, has republished his book! and has read it, I suppose. Yet, notwithstanding all this thunder we are alive, and care not two pence for it. Still would we not that men in England who love the American church should even unwittingly give cause. We are under different systems politically, and in fact; till the time come for a restoration of catholic union, anything more than the sympathies of a church monarchical is not very desirable for a church republican. Civility and mutual courtesy are much to be wished; but a closer approximation is not exactly to our advantage. *Laissez nous faire* The English church some fifty years ago gave us the succession—about the same gift the father of a foundling gives his son whom he deserts; and having given us this, which might, and ought to have been given one hundred and forty years before, and which, with a *colonial nobility*, would have saved the country to England, she lets us go to *make the best of it*; and from that time to the present our whole growth has been American, and not a tinge have we of the twofold character of the English church as united with the state: we are all republicans. And the two great parties *now* do not see any reason why they should not belong to us. Fifty, forty, thirty years ago it was different: and to be a churchman then was to be a favourer of monarchy, or a "tory," as the party term was. I shall conclude by an anecdote, as all stupid people love to do, apropos enough to the subject, though not very much so to the latter part of the paper. An American bishop was travelling in Germany, and arrived at a city in which there was to be a review on the morrow. Overnight he desired the innkeeper to provide him with a carriage to see the spectacle. In the morning he was told the carriage was ready; and going down with his friend, there was ready to receive him a huge chariot, covered with baronial bearings, and drawn by six heavy switch tail greys, two postillions, and a coachman. He demurred to making his appearance in such a vehicle. "There was no other to be got;" his lordship must either go in this or stay away. The innkeeper was very deferential to his lordship, and, very pigheaded, set upon his own will, and that will that the Bishop should go in that carriage, and none else; and the bishop went. On the road, all made way for him. His coachman acted as conscious of his dignity, and the postillions shewed off "*l'air noble*," second hand. On the ground the same was the case; the carriage took its station in the first line, and

the greatest deference and respect was shewn by all. There was something mysterious about all this which the bishop could not penetrate; but the morning solved the mystery: the newspaper was laid before him, and there, amid the record of the magnates that had honoured the festivities of yesterday with their presence—dukes, princes, and barons—he saw it announced: “Among the distinguished strangers we had the pleasure to perceive his Grace the Lord Bishop of —, accompanied by an American prince,” and then a long description, just such as we see in the papers now and then of the looks, dress, et cetera. The American prince was a county court lawyer, and the bishop, rich in faith and good works, but poor in all beside. This story, which is fact, is rather a short conclusion to my letter, but my paper is just out, and poor parsons, when writing to a periodical five thousand miles away, must have a care of postage.

JOHANNES + + + TRICROSS,

*Parson in the Wilderness.*

P.S. In case an American bishop should wish the title in an English publication, it might stand thus—“Lord (*by particular request*) Bishop of —.”

#### MISTAKES CONCERNING THE STAR OF WORMWOOD.

BY MAGLOIRE DE ST. PIERRE.

SIR,—Grotius, seldom at a loss to furnish his readers with accommodations, however startling and singular, for every difficult prophetic text, sees in this undiscovered star the Egyptian commander of a mob of four thousand cut-throats, for whom the Tribune took St. Paul, (Acts, xxi. 38.) Hammond,\* who usually treads in the same track as his Dutch predecessor, finds this malignant luminary in Vespasian's heroic adversary, Josephus, son of Mattathias;† but the Jesuit Alcasar applies the vision, not to a fanatical marauder or a distinguished patriot, but to the pestilence which destroyed so many of the populace during the penal siege of Jerusalem.‡

Mede, however, looked for the influence of the fallen apostate in a wider circle than the contracted limits of the city of God. In the western Cæsar, inoffensive Augustulus, hurled, like a shooting star, from the heaven of his power, one of the most skilful architects of the school of Joachin thought he beheld the fulfilment of the oracle—overlooking its applicability to the bright monopolist of impiety and false wisdom, and quite unconscious that her name is still proverbial among the children of Jacob.§ It has been gravely asked how a draught of provinces and municipalities could operate mortally on a thirsty multitude?|| now this was said in reference to Peter Jurieu of Rotterdam's exposition of the fall of a volcano into the sea by the carnage of the Roman and Italian population, and to his identification

\* Grotius in Apoc. viii. 10, 11.

† Hammond, *ibid.*

‡ Alcasar, *Vestigatio Arcani Sensus in Apocalypsa.*

§ Mede, *Clavis Apocalypt.*

|| Narck, *Analys. Exegetic. Apocalypsa.* p. 299.

of the rivers, into which the star of wormwood falls, with Rome's foreign dependencies.\*

A third set of commentators transfer the infliction from Palestine and the seat of empire to the Christian commonwealth. Mahomet, according to Kotter, is the fallen star required; † Cocceius adopted the same fancy, ‡ and Thomas Brightman imagined that Constantius and Valens, Arian emperors, fell from their hereditary heaven of faith on certain time-serving bishops—ministers of deadly wormwood to the people of their respective folds! § John à Marck, whose refutation of these chimerical adaptations of guesses to the undiscovered symbols of enigmatical disclosures may be profitably studied, justly wonders why Arius alone should figure among the poisoners of a limpid stream quite as much exposed to the deleterious influences of Simon, Paul of Samosata, Pelagius, Nestorius, &c. He considers the bitter star as a general type of heresy. || This, we apprehend, is another mistake; but the recovery of THE TRUE STAR involves no claim to superior penetration or sagacity—it was the mere result of a fortunate accident.

#### AUTHENTIC MYTHOLOGY OF THE STAR OF WORMWOOD.

St. John informs us that when “the third angel sounded, there fell ‘a great star from heaven burning as it were a lamp;’ and it fell upon the third part of the rivers, and upon the fountains of waters; and ‘the name of the star is called Wormwood;’ and the third part of the waters became wormwood; and many men died of the waters, because they became bitter,” (viii. 10, 11.)

According to some of our most respectable modern interpreters, this star is the Vandal invader, Genseric. They had previously imagined, ‘with due deference to chronological order, that the volcano which turns the sea into blood after the blowing of the second trumpet was “Attila, at the head of a vast army of Huns,” treading in the crimson path of the Goths of the first trumpet, whom their fancy represents as a tremendous allegorical northern storm of “hail and fire mingled with blood.” ¶

Whiston, who thought that the rivers of water denoted Lombardy, maintained that “this must be the dreadful inundation of the third of barbarous nations—the Huns; and the star which has a particular and bitter name in the trumpet, Wormwood, must be their famous leader, Attila, who has a like particular and bitter or afflicting name in history, being styled *Metus Orbis* and *Flagellum Dei*, the Scourge of God and the Terror of Men.” \*\*

Bishop Horsley differs from both these authorities. His final decision of the controversy as to the real representatives of our burning star shall be given in his own expressive and elegant phraseology. “Alaric, and the chiefs which followed him in quick succession, Rhadagaisus, Genseric, Attila, Odoacer, Totila, are represented as the

\* Jurieu, Accomplishment of the Scripture Prophecies.

† Kotter, *Lux in Tenebris*.

‡ Cocceius, *Summa Theologicæ* ad loc.

§ Brightman, ad loc.

|| Marck, pp. 296—301.

¶ Gauntlett, sect. 13, pp. 102—109.

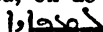
\*\* Whiston's *Essay on the Revelation*, p. 182.

λαμπάς, a large ball of vivid light, followed by a train of brilliant sparks; and Mahomet by a meteor of the same kind, but of another form, a single ball of light, not drawing after it a train of sparks.\*

But, notwithstanding the ingenuity of these conjectures, it appears to us that they are unworthy of the model in St. John's vision. This easy method of adapting a clever selection of foraging anecdotes† from the annals of Rome's Gothic invaders, to the present early section of our apocalyptic panorama seems too superficial and too gratuitous to deserve implicit confidence.

With his usual clearness and fascinating readiness of illustration, the learned prelate endeavoured to establish the following positions: "The stars which fall at the third and fifth trumpets are not of that sort which fall in chap. vi. 13. The falling stars of chap. vi. are οἱ ἀστέρες τοῦ οὐρανοῦ. The stars of the third and fifth trumpets are not 'stars of heaven.' That which falls from heaven, or out of the sky, (chap. viii. 10,) upon the sounding of the third trumpet is 'a great star, burning as it were a lamp.' It is evident from Pliny's description that the λαμπάς is one of those meteors which are commonly called 'shooting stars.' It was of that sort in which a large ball, appearing first in time, and foremost in the direction of the motion, draws a long train of bright sparks after it. Such exactly was the meteor in the vision of the third trumpet. They typify an invader. Acetes, in the Orphic Argonautics, is warned of the elopement of his daughter with a military chief, a foreign prince. A star shoots through the atmosphere into Medea's lap; she catches it in the folds of her garment, and runs away with it to the banks of Phasis, where the star, catching up the princess, bears her far away over the banks of the Euxine."‡

Such is the venerable Horsley's elaborate view of the physical type and allegorical signification of our star. Whether the facts that a prince and a lover once appeared in a dream under the form of a shooting star—that the same term in Greek denoted a lamp and some kind of meteor—and that the latter sort of fiery exhalations are derived from the atmosphere—can warrant the application of this disclosure to Alaric, that "vivid light," and his "train of brilliant sparks," a familiar historical series of northern invaders, it is at least prudent to question.

Like other "princes on high," this "great star," compared, on account of its transcendent brilliancy, to a lamp, Syriac, , *lampidho*, might also have fallen "from" the starry "heaven," (Isa. xiv. 12.) Pliny himself considered the "*lampadius*" as a species of comet;§ and Seneca notices "the hairy stars, *lampades* and cypress-like comets, quorum ignis in exitu sparsus est, whose light spreads as

\* British Magazine, No. xxviii. p. 408.

† Thus Bishop Newton copies from Philostorgius the following illustration of the "hail and fire" of the first trumpet: "Hail greater than could be held in a man's hand fell down in several places, weighing as much as eight pounds." *Prophesies*, vol. iii. p. 86.

‡ British Magazine, No. xxviii. p. 412.

§ Plin. *Hist. Nat.* apud Joan à Marck, *Exeg. Apocalypt.* p. 296.



they go.\* Admitting that the *lampas* is after all but a meteor, and that Seneca and Pliny's notion of comets is equally unscientific and vague,† we shall, however, adhere to our conviction that the star of the third trumpet, one of the most brilliant in the celestial vault, prefigured no transitory con-scintillation of mediæval invaders or heretics.

For, as if to preclude the officious surmises of mere fancifulness, St. John, who never lavishes a word, speaks of a star which *had a name already*—"the name of the star is called WORMWOOD;" it might have shone or blazed under that title for ages ere Alaric threatened Rome. Nor will a cool judgment discover in the features of three successive sets of invaders, so characteristically marked a difference, to account for the titles supposed to distinguish them. Why, for instance, to select the most popular interpretation, should Genseric be A STAR, Attila A VOLCANO, the earlier Goths HAIL AND FIRE? Why do some act upon "rivers and fountains," turning them into "wormwood" or poison; thus destroying "many men;" some act upon "the sea," changing it into "blood," thus destroying "the creatures which had life;" some act upon "the earth," so that the trees and green grass are burnt up? Besides, how is it that these various plagues only affect "the third part?" To similar objections there is no end.

The solution of difficulties, hitherto left as they were when first encountered, is usually attempted by verbal processes somewhat like the following: "A STAR, when applied to temporal things, is an emblem of a KING OR PRINCE. This star, therefore, burning like a lamp, is the symbol of a prince armed with the fire of war. The name wormwood, and the effects of its falling upon the waters, denoted the further desolations of the empire, and the ruin of the remaining comforts left to the wretched inhabitants."‡

It appears from this very fair and clearly worded specimen of the hypothetical style of exposition that the respectable writer here alleged was not aware that St. John's "Star of Wormwood," is a visible star, as well as a "prince on high;" that it is the brightest and largest nocturnal "burning lamp" of our own European sky; that it was the "soul" of a Deity, whose name was Wormwood in Egypt as well as in Palestine; that its vocation was to murder by poison, not by fire and sword; in short, that among our Saviour's contemporaries and those of his beloved disciple, THE POISON OF EGYPT§ was a common periphrasis for BLASPHEMY and IDOLATRY.

\* Seneca, Quæst. Nat. l. i. c. 15, p. 666, Ed. Schott.

† Witness his definition of comets, "Quibus longior mora et fortior ignis est, motum cœli sequens, AUT qui proprios cursus agunt cometas nostri putant."—Ibid.

‡ Gauntlett, p. 108. Abbot Joachim settles the matter thus—"Quasi autem tertiam aquarum partem infecit Arrius et vertit in saporem absinthii, quando per errorem ejus corrupti fuere sacerdotes et episcopi adherentes sibi." Tertia in Apoc. fol. 129.

§ Corn in Ephraim, *poison* in Egypt! Talmud. Babyl. in Menacoth, fol. 85, l. Thus when Nebuchadnezzar's ape, Caligula, set up a golden colossal image in the Temple of God, his minister was one Helicon, the "scorpion-like slave," of whom Philo says that he "cast up τὸ αἰγυπτιακὸν ἰδὲν, THE EGYPTIAN VENOM, against the inhabitants of the Holy Land." De Legatione, p. 102. Ed. Turneb.

Fancy's playful projection of "a ball of vivid light," whether *βολις* or *λαμπας*, globe or torch,\* may consequently be dismissed as a beautiful and instructive, yet fallacious, experiment. John the Divine's magnificent *נר*, "lamp" does not flicker and vanish like a fugitive meteor, and the distinguished Anglican prelate's assumption that it falls "out of the sky," and not "from heaven," seems thus equally at variance with the testimony of scripture and tradition.† What the prophet *saw* in the chambers of imagery at Patmos was the luminous *idol* of the national administrators of "the third part of the waters;" what the highly-talented Bishop of St. Asaph *imagined* he beheld, there was a fleeting summer exhalation, a torch of momentary wild-fire, soon kindled and extinguished in the clouded atmosphere of this dim speck. His fallen star is A PIOUS INVADER; not A NATIONAL DÆMON, like St. John's.

It is but common justice to say a word for Alaric. Apocalyptic interpreters, even of the reformed school, have handled this mighty warrior much too roughly. It was Alaric who, "for the love of Christ, forgave those very Romans who proved themselves the worst adversaries of the name of Jesus;"‡ it was Alaric and his host who deemed it sacrilege to pursue their dreadful calling on the Lord's day;§ it was Alaric whose edict pronounced the needless effusion of human blood a capital offence; and Alaric, "a Christian, who walked meekly with God," if we may trust the orthodox presbyter, Orosius,|| is the same generous hunter of wicked men whom Augustin deliberately terms "A FRIEND TO THE CHRISTIANS" in his admirable treasury of argument and research, "The City of God." No more, then, is required than this ungarbled statement of plain facts to vindicate the fair fame of an abused Gothic chief. However liable to error and infirmity, a comparatively pious soldier offers to common sense no very striking image of "the root of bitterness," much less of that antithean and antichristian fiend, the "Dæmon of the South," whose envenomed rays, during so many ages of false wisdom, infected her subject waters—the law and its teachers—destroying the souls of her innumerable votaries. This was the true WORMWOOD of Jewish and Christian allegorists.

An attentive reader of Daniel and John's two analogous revelations will find in those inspired writers unequivocal rudiments of the general belief, that, like Persia, Greece, and Judæa, every nation had a celestial prince, *שַׂר*, *Sar*, or patron, Dan. xx. 21.¶ This *למעלה*, *שר*,

\* Whiston calls it a comet; so does Mede, who refers to Pliny. John à Marck, with his usual sagacity, objects that St. John neither describes it as a shooting or as a hairy star; nor is any notice taken of its extinction as it fell. It is called a great star, and, on that account, compared to a lamp. l. c. p. 296.

† Both call "the name of the star" *Wormwood*, and reckon it among heavenly potentates.

‡ Augustin, De Civit. Dei. l. i. c. l.

§ Vivès, Pref. to the City of God. Mervet's Fr. Transl.

|| Paul. Oros. Hist. l. vii.

¶ We cannot help regretting the hiatus in Alex. Cruden's definition of the scriptural word *PRINCE*; but the apocalyptic hierarchy has long been the stumbling block of Calvin's respectable school of interpreters.

*Sar lamé-ala*, "prince on high," of Hebrew divines,\* has likewise a representative in the material firmament; some *הִלֵּל*, *Heyleyl*, "glittering son of morn," like Babylon, (Isaiah, xiv. 12,) or some other *מְאֹרֵי אֹר*, *Meoray Ore*, "light of the lights," among the splendid luminaries, the *מְלִיצִים*, *Melitzim*, or intercessors above,† who were "made dark" when Pharaoh himself was "extinguished," (Ezekiel, xxxii. 7, 8.) Eusebius, Constantine's favourite prelate and biographer,‡ and Porphyry's adversary, Jamblichus,§ in a treaty on Egyptian Mysteries, notice "the angels who preside over the nations." Rabbi Solomon tells us that "ere God wreak his vengeance on a people, he punishes their prince; because it is written, 'the Lord shall punish the host of the high ones on high;' then follows, 'and the kings of the earth upon the earth;' and, moreover, it is written, 'How art thou fallen, O Lucifer, son of the morning!' So God had said, in a former chapter, 'Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.'"|| Indeed, to borrow the ferocious language of an old controversialist of that nation, the Jews still look forward to "the extirpation of all the Gentiles, with their princes on high, and their deities," as the literal fulfilment of Isaiah, xxiv. 21.¶

But let us now timidly endeavour to redeem our pledge, by producing, from authentic sources, the real mythology of the star called Wormwood. A Syrian, who wrote the Life of Isidore of Gaza, remarks, that Sothis is the same as "Isis, whom the Greeks connect with the star called SIRIUS;" and that "they portray Sirius under the form of Orion's dog."\*\* Eratosthenes, two centuries before our era, called "the star in the head of this female Dog, Isis, and that in the tongue, Sirius."†† But the Egyptian priests, as we learn from Plutarch, fancied that "the souls of their deities shone among the lights above, and were truly STARS"‡‡—a notion retraced in another Egypt, Rome, who represented the deified heart of her emperors under the emblem of a star. The national angel, or prince on high's heart, or soul, is therefore a star; and that of Egypt is called SIRIUS!

That Sirius—namely, Isis—was the Dog-Star, is likewise attested by Plutarch;§§ and since Isis was but one with Bubastis, according to Diodorus,||| her heart or soul, the Protecting Star, is quite as much

\* Rabbi Solomon, on Dan. xi. 1; and on the Jewish Liturgy, part ii. p. 92.

† Thy princes on high, *מְלִיצִים*, *Melitzekah*, thy Melitzim. Id. in Ezekiel, xxxii. 7, 8. Elihu mentions the *מְלִיצִים*, *Maldak Melitz*, interposing Angel or Mediator, Job, xxxii. 23. See also Matt. xviii. 10.

‡ Euseb. Demonstr. Evangel. iv. 8, 10; fol. 157, 161, Ed. Colon.

§ Jamblich. de Ægyptiorum Mysterioriis, sect. v. c. 25.

|| Rab. Solom. in Isaiah, xlii. 13.

¶ Nizzahon, p. 255, in Wagenseil's *Tela ignea Satanae*.

\*\* Damascius apud Photium. Cod. 242, p. 1043.

†† Eratosthenes in *Catasterismis*, 31. ‡‡ Plutarch. de *Iside*, p. 359.

§§ Id. *ibid*.

||| Inscriptio illa antiqua, cujus ex Diodoro mentionem fecimus affirmat *Bubastum* urbem *Ididi esse adificatam*, ideoque etiam consecratam. Isis ergo et Bubastis hic designant unum idemque numen. Jablonski. *Panth. Ægypt.* l. iii. c. 3, p. 64; Diodor. Sic. l. i. p. 24.

entitled to the name of "Wormwood" as the bitter plant, *Artemisia*, a species of wormwood, called "the heart of Bubastis"\* by her votaries. Apuleius, who favours our curiosity with this botanical anecdote, might likewise have appealed to Pliny, who saw the devotees of Isis carrying the Seriphium of Taposiris—a variety of sea-wormwood—in the solemn processions of the tutelary deity of the Waters.†

Hence the apostle's intimation of the fall of "a great star from heaven, burning as it were a lamp;" and that "the name of the star is called Wormwood." "It is named Sirius," said an astronomer and grammarian of the Augustan age, "on account of the pure brilliancy of its flame, whereby it outshines every other star;"‡ and that Bubastis, "Sancta Bubastis," as Ovid entitles her (Met. ix. 687), was worthily represented by Jonathan's אֲדָנָה דְּמוֹתָא, *Egdana de Motha*, wormwood of death,§ there is no reason to question. To say nothing of "the Virgin Wisdom,"|| the fruit of which is so much sweeter to the mind than to the sense, it was at the shrine of this merciless maid that "three men" of the Typhonian complexion were daily "burnt alive," and "their ashes scattered in the wind,"¶ as we learn from Manetho and Plutarch. *Fera* and *Huero*, or *Hero*, Cruel and *Bitter*, whence our Low-Norman *HERO DIAS*, the *Bitter South*, are Latin and Celtic epithets of this Poisoner of the Waters.\*\*

"In Egypt," observes Porphyry, "the beginning of the year is not Aquarius, as at Rome, but Cancer; and the first day of the Egyptian

\* Apuleius de Herbis, c. 10.

† Est et Absinthium marinum quod quidam Seriphium vocant probatissimum in Taposiri Egypti. *Hujus ramum Isiaci præferre solenne habent*: augustius priore, minusque amarum, stomacho inimicum, alvum mollit, pellitque animalia interaneorum. Bibitur cum oleo et sale, aut in farinæ trimestris sorbitione dilutum coquitur, quantum manus capiat, in aquæ sextario ad dimidias.—Plin. Hist. Nat. xxviii. 7.

Nascitur et in mari Absinthium quod aliqui Seriphium vocant, circa Taposirin maximè Egypti, exiliis terrestri. Alvum solvit, et noxiis animalibus intestina liberat.—Ibid. xxxii. 9.

A long list of bitter herbs are comprehended under the common epithet of *mortal* (the wormwood of death), in rabbinical glossators of early date. But what is the real etymology of *seriphium*? It can scarcely owe its origin to the Arabian physicians' comparatively recent custom of eliciting alkali from its ashes; so that our botanical friend Rootsey's ingenious reference to the Heb. שָׂרָף, which seems rather unsatisfactory. If it were in name, as well as in fact, the plant of *Sirius*, this might account for a very popular nickname of hoary Greek spinsters—"seriphian hags;" which reminds us of a malignant quatrain by one of the heroes of the Fronde against "that pug-nosed wormwood"—

"C'est *Alyne* au nez de barbet,"

Monseigneur le Due de Luynes. To feed on "the soul" of Isis and "Bubastis" must have passed, among the superstitious of Taposiris, for no ordinary treat.

‡ Hyginus in Poeticon Astronom. ii. 36.

§ Hence the Spanish *Ajenjo*, Low-Norman *Alliene* or *Agliene*, O. Fr. *Alyne*.

|| Philo's Virgin Wisdom, Victory, or Minerva, whose symbol was ivi, vii, or perfection. De Opificio, p. 22.

¶ Plutarch. de Iside. p. 380.

\*\* For this commander-in-chief of the witches, see Bishop Burchard and John of Salisbury. She is the *Hero Dias*, cruel or bitter south, summer whirlwind, of the Norman islander. With slight dialectic variations, this puzzling title, identified with Eurydice by the Quarterly, retains the same signification in Armorican, Welsh, and Irish. *Hero Dias* was probably a Gallican goddess.

month—the beginning of Creation—is the rising of Sothis.”\* “I am she who rises in the dog star,” said Isis herself in an inscription preserved by Diodorus;† so that the picture of Isis was the hieroglyph whereby the sun’s annual revolution, and the return of the Sothiac period of 1460 years, was anciently signified.‡ Hence it is evident that “the Mother of Dogs” had assumed the attributes of the lamb, and, as it were, taken possession of his throne, opening, like him, the sacred year of national worship, and presiding, in his stead, over the material creation and material heavens of apostate Mitzraim. Well, therefore, might believing Israel detest “the nations who are like unto dogs.”§ “*Without* are dogs”—“beware of dogs”—are inspired Christian warnings emphatically levelled against all such as fall away from the simplicity of truth, preferring darkness to light, “because their deeds are evil;” for, while the light of Goshen was the portion of Jehovah’s friend, Jacob, the darkness of Egypt spread its impenetrable gloom over her dogs and dog-worshippers. When delivered from that land of bondage, Israel’s imagination still recoiled from the apostate angel’s star and vegetable symbol—“the root which shot forth poison and the bitter herb” (Deut. xxix. 17); calling the most salutary of oriental simples לעננה, *laenāh*, and identifying both with the ritual of deified cats and baboons, jackalls and pup-dogs, as well as with the whole of Leviathan’s antichristian empire—all the pomps and vanities of his reprobate world. Far more justly than Lucilius, who stood in dread of the external blindness, or Egyptian ophthalmia, which that “evil star” Isis was supposed to inflict, many a true Israelite will have watched and prayed against that desperate blindness of heart which they who drank of the waters her influence had poisoned were doomed to undergo.

But as, to adopt a familiar Jewish adage, “the prince is the people,”|| so the Star of Wormwood is Egypt herself.

Another remarkable particular in its mythology is the recorded fact that, as the star of the third trumpet “fell upon the third part of the rivers, and upon the fountains of waters,” so the great luminary that swayed the sceptre of spiritual Egypt was chiefly revered as ‘the Stirrer up of the Waters’ (Υδραγωγος) of Leviathan’s “great river”—that deleterious stream ominously styled by Ethiopian mystics “the water that issues from darkness!”¶ These waters of darkness consist of two branches, at whose point of union the Nile acquires its proper name, and commences its course as the typical flood of doctrinal apostasy, and the poisoner of the world.\*\* Their periodical bitterness was the pretended result of Isis’ tears,†† when the dog-star

\* Porphyrius de Antro-Nympharum, p. 264.

† Diodor. Sic. l. 1, c. 24.

‡ Horus Apollo. Hieroglyph. l. 1, c. 8.

§ Midras Tillin. fol. 6.

|| Rab. Solomon, in Numb. xxi. 22.

¶ Plutarch. de Iside. p. 365. Plin. Hist. Nat.

\*\* Plin. Ibid.

†† Pausanias, in Phocicis, p. 881. Philostratus finds the residence of the Dæmon of the Nile in Ethiopia. In Æthiopia, unde dilabitur Nilus, Moderator ipsi adstat Dæmon, à quo suis constitutis temporum vicibus tempestivè mittitur. De Iconibus, l. 1, p. 787. The luminous water gushing out of chaotic night, in the colloquies of Tat and Hermes, might be compared to Pliny’s Ethiopian Night-born Stream.

of the first day of the year was fabled, to inspire the *Θεορῆμοι*, her chosen prophets, who foretold, on that solemn occasion, the agricultural results of the ensuing year.\* By the way, let us just remark, for the gratification of apocalyptic calculators, that the number of the Beast is also found in this lofty title of renegade Egypt's right reverend oracle, the *THEORIM*. According to the most influential soothsayers of Satan's dominion, whoever was born under the holy patronage of the Mother of Dogs could never "perish by water."† From the Pharos to the Tiber, homage was paid to her as "Queen of the Waters" and Ruler of the Waves—the abominable model of one, whom, under the perverted name of Mary, the meek mother of Jesus, ill-instructed Christian mariners are still weak enough to implore.‡

Thus, if we mistake not, a faithful delivery of her mythological annals has enabled us rationally to explain why the brightest star in the firmament—the "star burning like a lamp"—is "called Wormwood," and exerts so powerful an influence over rivers and fountains.

But literal rivers and fountains rendered unpotable are only typical representations of corrupt doctrine and worship. Moses countenances this allegorical meaning when he says—"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrines shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." (Deut. xxxii. 1, 2.) In fact, Horus Apollo, himself one of our Star's avowed Theorimoi, and an admired interpreter of Egyptian hieroglyphs, tells us that "*dew dropping from heaven signifies instruction.*"§ "Water," according to Rabbi Solomon and the Talmudists, "denotes the divine law."|| Of its pollution by the Star of Wormwood, the incident at Marah, in the wilderness of Shur, where Israel "could not drink of the waters, *for they were bitter,*" (Exod. xv. 23,) seems to have been the type. "The church," to adopt the Dutch presbyter, John à Marck's appropriate simile, "may be considered as a land watered by the rivers of heavenly doctrine, which is pure, sweet and refreshing, like excellent water, drawn from the everlasting and inexhaustible fountains of Holy Scripture." (Compare Cant. iv. 15; Ps. i. 3; Isai. xii. 3, lv. 1, 47.)¶

It is painful to witness the perplexity of Mede, Cressener, and Whiston, in their unavailing endeavours to ascertain what was meant

\* Hor. Apollo, in Hieroglyph., l. 1, c. 3.

† Cicero de Fato.

‡ Isis shall be the *Queen of Mariners and our Lady!*—Lucian's *Dialog. of Notus and Zephyr*. Father Casimir, a Polish disciple of Ignatius, addresses the following prayer to St. Mary:—

"Regina terris non humili Deum  
Enixa partu, cui vigiles comam  
Flammæ coronabère, et albo  
Sidera circumière gyro:

Importuosi seu jubar æquoris  
Audire gaudes, seu PELAGI PHAROS,  
Seu certa tu mavis audiri  
Ambiguïs CYNOSURA NAUTIS!" iv. 26.

§ Hor. Apollo, l. i., c. 35.

|| Rab. Solom. in Exod. xv. 23.

¶ Marck, x., p. 300.

by "the third part." If we adopt the opinion of the first of these writers, that it consisted of the Roman empire, or take it for granted, with the second, that it only formed a third part of it, or identify it, as Whiston did, with Europe, what shall a rational examiner of verbal symbols of intelligible objects, according to truth, by the rules of allegory, make of "the rivers, and lakes, and fountains of waters—the maritime or insular third part of Europe—*Lombardy*?"\* We are not aware that any considerable number of men ever died from poison infused into the said rivers by a shooting star.

The geographical interpretation may, therefore, be cheerfully given up. But "the third part," if tradition mislead us not, is a consecrated and truly apocalyptic immemorial phrase for the wretched objects of God's wrath—"the children of disobedience." According to the *Me-drash Aggadah* (or mystical exposition), cited by Gorionides† and Rabbi Solomon,‡ "the third part" of the world was destroyed by a primitive deluge in the time of Enos, the son of Seth. Indeed, Jewish allegorists often refer to the unnatural wickedness of the "living creatures" of that era, whence, say they, those monstrous animal remains which still amuse and astonish geological inquirers, to whom this rabbinical hint is probably quite a novelty. Unless we evade the solution of the difficulty by supposing, with John à Marek and Cocceius, that "the third part" should be translated "a great part,"§ the frequent recurrence of the same proportion, though applied to such a variety of subjects—trees, sea, fishes, ships, waters, sun, moon, stars, men—induces us to attribute a mystical rather than a political and chorographical sense, to so obscure an expression. The *ro rpirov* is the church's refuse—her dogs; her visible assembly comprising three divisions—namely, saints, penitents, and hypocrites, or apostates!

That this section of the book relates to the origin and downfall of idolatry and error, whereof Egypt was one of the chief sources, is, therefore, an opinion which it is our intention—might we not add, without presumptuous confidence, our duty?—to develop in the course of these essays. The fall of a national star may be literal or figurative, spiritual, moral, political, or influential. St. John's notion of the descent of that "wicked one," רָעָה, *Rdáh*, whom the Talmudists execrate, "the star of blood,"|| probably involves the apostasy, subversion, and vindictive influx of the "Princess of the Waters." *Bitterness* is in fact but another name for *rebellion* against God. It was at the waters of bitterness that the people murmured against Moses; and the Lord shewed them a tree whereby the waters were made sweet. (Exod. xv. 23—26.) In one of Jeremiah's restoration-poems, Cyrus is invited to go up against another מְרָתַיִם אֶרֶץ, *Aretz Mrdthaim*,

\* Whiston. *Essay on Revel.* p. 175.

† Gorionides, l. ii. c. 11.

‡ Rab. Solom. in Gen. vi. 4.

§ Marek, pp. 335 and 336. Abbot Joachim has recourse to the reprobate brother, Ham, as the type of the third part; but even at this day, the church on earth includes the faithful, the penitent, and the irremissibly fallen, prefigured by the apostate נִפְלִיִּים, *Nephilim*, or antediluvian fallen ones, Gen. vi. 4.—See Huet. *Concord. Rationis et Fidei*, l. ii. c. 24.

|| R. Solom. in Exod. x. 10.

"land of bitterness," or double apostasy—Babylon. (Jerem. l. 21.) If we believe Father Athanasius Kircher, *the scorpion's tail*, or lunar station, near the dog-star, is still identified with *Sothis* by the Copts, under the name of  $\Sigma\iota\omega\uparrow$ ; perhaps an additional proof of her venomous influence. Whether the symbol of Egypt—"a heart over a burning censer"—typify likewise *the fallen monopolist of all worldly wisdom*, "burning like a lamp," is a question we feel unable to answer at present; but woe to the nations, however distinguished in the arts of war or peace, however powerful, ingenious, or refined, whose "wickednesses in high places," whether spiritual or temporal, shall be convicted of having turned the waters into wormwood, like the apostates Mitzraim and Babel!† The reader's eye may now direct a farewell glance to the Hebrew characters at the foot of the page. They compose what can strictly be called the Liturgy of the Star or Angel of Egypt; and each of these names is the number of *God*—the *divine* number—which answers to the number of *men*—the *human* or enigmatical cypher—of anti-christian Rome's prototype—the Egyptian mother of dogs.

## REV. GEORGE STANLEY FABER ON EPISCOPACY.

SIR,—I have lately met with a Sermon, entitled, *Divine Authority, conferred by Episcopal Ordination, necessary to a Legitimate Discharge of the Christian Ministry*—a sermon preached before the University of Oxford, May 16, 1802, by George Stanley Faber, A.M., Fellow of Lincoln College. (Oxford, 1801, pp. 37. 8vo.)

In the preface to this discourse, Mr. Faber thus explains his design :—

"In the following discourse, I have endeavoured to establish two posi-

\* Misunderstood by Hor. Apollo, l. i. c. 22.

† Since Egypt is a type of Rome, it is no wonder that attempts should have been made to elicit the number of that Antichristian beast, from the various epithets of the bitter star of false wisdom; no undue importance, however, is attached to the following singular arithmetical experiment :—

דל סודס דא  
 טנב לעז מלכא לישע  
 טתח  
 תתח  
 טתח  
 טתח { Rage-inflicter ! }  
 טתח { Death-bearer ! } Epiphanius's Hecatē.

By studying accuracy in the formation of these Egyptian-Aramaic titles, they might, it is true, have appeared in a less objectionable shape. But St. John so clearly tells us *who* the beast is, and how *his* name is to be written, that all we need add concerning these five supernumerary invocations of the earlier destroyer of souls is, that

Ha ! So this the burning lamp !  
 Star of Wormwood, Egypt's Mother of Dogs !  
 Methuer !  
 Tithrammo ! (i.e., Tithrambo.)  
 Termutha !

are all exactly isarithmal, and that the number of each is 666.

† " ἄλλοι δὲ τῇ Τεθράμβω—ἄλλοι δὲ τῇ Εἰρμούδι τιλσκοῦται.—Epiphian. adv. Hæreses, iii. p. 1093.



tions—first, That no man can lawfully arrogate to himself the office of a minister of the gospel, but that he must receive his authority from those that have power to grant it; and, secondly, That such power does not belong to presbyters, but is vested in the hands of bishops. These appear to be the sentiments of the church of England; and consequently none can truly call themselves her sons, unless they abide by her decisions, no less in matters of discipline than in points of doctrine. They who schismatically violate the order of the church, and they who either openly reject, or insidiously explain away, her articles and homilies, are equally, though for different reasons, to be esteemed dissenters.”—p. iii.

In handling the second part of his subject, Mr. Faber says:—

“We have just seen that no person has a right to execute the office of an evangelist without having previously received a commission. Another very important matter yet remains to be considered—Who are the persons that possess the exclusive right of granting this commission? On the former points, we of the episcopal church of England, in conjunction with every society governed by presbyters, were jointly at issue with all self-constituted teachers; on the latter point, the ground of the argument is changed, and we are now at issue with our former allies. The members of presbyterial communities hold the divine authority of the priesthood as strongly as ourselves; but they differ from us in their mode of ecclesiastical government, and in their manner of conferring the forms of the ministry. They contend that the primitive church acknowledges only two orders, and therefore maintain the identity of bishops and presbyters; we, on the contrary, assert, that, in all ages, the church of Christ has been governed by three distinct orders, bishops, presbyters, and deacons, and challenge her antagonists to produce, from all the records of antiquity, a single instance of a presbyterial community previous to that established at Geneva.”—pp. 21, 22.

Mr. Faber then proceeds to argue from Scripture and antiquity, particularly from the writings of St. Ignatius. In the course of this part of his argument Mr. Faber says:—

“Here let me again repeat that the question is not what degree of power the primitive bishops enjoyed, or what might be the precise extent of their dioceses, but simply and solely whether they were the same as the presbyters, or whether they were a distinct order. Upon this point, if the preceding declarations of Ignatius do not sufficiently decide, I fear that our reliance upon any historical evidence whatsoever will be shaken to its very foundations, and that the empire of universal scepticism will be invincibly established.”—p. 30.

And he concludes his argument from St. Ignatius in this manner:—

“If, then, the existence of three distinct orders be satisfactorily proved, the other part of the question, that presbyters, as such, have no right to grant a commission to preach the gospel, will follow almost of course; for it is not easy to conceive, when the government of the church was vested in the hands of bishops, that presbyters could ever have possessed the power of ordaining presbyters; and that even in direct opposition to the will of the bishop, were they so inclined. Had such a practice been allowed, the church would speedily have become a complete Babel, instead of a well-regulated and peaceful society. I think, however, that, granting *episcopi* and *presbyteri* to be distinct appellatives, we may collect from Scripture itself the primitive mode of appointing ministers, a mode, in fact, which appears to be the very same as that adopted by the church of England. St. Paul exhorts Timothy, in his episcopal capacity, to lay hands suddenly on no man; and in the same Epistle he reminds him that he himself was ordained with the laying on of the hands

of the *presbytery*.\* From these two passages we have reason to conclude, that the authority of the priesthood was conferred by the bishop, while a certain number of his presbyters acted as assessors upon the occasion. Unless this interpretation be adopted, we shall be reduced, as I have just observed, to the strange absurdity of believing that the presbyters might at any time ordain a lawful minister in defiance of their bishop; a power which, supposing that they had ever possessed it, would have no less rendered nugatory St. Paul's injunction to Timothy, to *lay hands* suddenly on no man, than the right of exercising the functions of an evangelist without any previous ordination whatever."—pp. 31, 33.

Of the general† truth and justness of these observations I am perfectly satisfied, and am sure that no one can believe that presbyters have, or ever have had, the power of ordaining ministers, without dissenting from the doctrine of the church of England.

My object at present, however, is merely to inquire whether the author of this Sermon is the same Rev. George Stanley Faber who, some time ago, published a work on the "Vallenses and Albigenes," and has, within these few months, appeared as the author of "Provincial Letters from the County-Palatine of Durham?"

I am, Sir, yours, &c.,

Z. Z.

#### ON THE ÆGYPTO-TUSCAN "VEII."

SIR,—We know from the history of Camillus (Livy, v. 21.) that the principal temple of Veii was situated in the citadel. It is commonly called the Temple of Juno; but probably, as Müller suggests, Jupiter and Minerva were contemplar deities with her. Similarly, the Capitoline temple at Rome is simply called Jovis ædes: nondum dedicata erat in Capitolio Jovis ædes (Liv. ii. 8;) and Juno and Rhea were contemplar deities with Jupiter Belus at Babylon, (Diodor. Sic. ii. 9.)

But Veii was placed by its founders under the especial patronage of Juno, in the character of Juno Regina. Thus Camillus prayed: "Te, Juno Regina, quæ nunc Veios colis, precor ut," &c., (Liv. v. 21.)

(1.) A temple for the associate deities, Jupiter, Juno, and Minerva, and (2.) the especial patronage of one of them under some particular attribute, are two of the conditions which I mentioned as necessary at the founding of a Tuscan city; and I am now to prove (3.) that the name of the town was taken from that of the tutelary deity; or rather, I am to shew in this particular instance, that Veii is derived from an Ægypto-Tuscan term, equivalent to Juno Regina.

The hieroglyphic for a year, says Horapollo, is a palm tree, (Coptic *beni*,) because it puts forth a new branch at each moon, and thus completes the round of a year in its twelve branches; for the same reason, a palm branch, (Coptic, *bai*,) is the hieroglyphic for a month, (Hieroglyphica, lib. i. c. 3 and 4.) Leemans, in his note on this

\* 1 Tim. iv. 14.

† I say *general*, because I do not wish to pledge myself for Mr. Faber's interpretation of 1 Tim. iv. 14.

passage, quotes the following Greek scholium from Du Cange (Gloss. v. βᾱίς): "In the Hebrew tongue the moon is named Baion; now at each conjunction of the moon, which some call Gea, Γῆα, the palm tree puts forth a new branch, and it is for this reason that the Hebrews call a palm branch *baia*." Leemans agrees with Jablonski that by "Hebrews" here the Egyptians are meant; but though the Egyptians are certainly included in that term, yet the Scholiast referred in the first instance to the Syrians and Phenicians.

Among the Hyksos, or shepherd kings, there was one named Beon; and in I. Maccabees, v. 4, certain enemies of the Jews are called "the children of Bean," Βαιῶν. The town of Ai, reduced by Joshua, is thus variously written, Ai and Hai, English version; Hai, Vulgate; Gai, LXX. Amalek, Heber, Gai, Gaza, Gomorrah, all begin in Hebrew with the same letter *ain*. The difference of form in Ai, Hai, Gai, is the very same as in the term for "crocodile:" Coptic, Amsah, Kampea in Herod. ii. 69, and Hiempseal, an African proper name. See "Aer." The tutelar deity of Ai was the moon, and it had some close connexion with a palm tree. Jericho, the city of palm trees, (Deut. xxxiv. 3,) seems to be a translation, (Hebrew, *jerach*, the moon,) like the Italian Luna; thus Michaelis thinks that Jerach, (Gen. x. 26) is the translation of Arab *camar*, the moon, and that Jerach represents the Arabian tribe of the Camarini, or Camertes. See "Mars."

The Italian towns Vei and Baiæ had the same tutelar goddess, and the names shew no greater difference than the towns, Volaterræ, Velitræ, Alatrium, which are only differently Latinized forms of the Ægypto-Tuscan Fel-athri, Ather-bal, (Bel and Athor.) If the tutelar goddess of Vei and Baiæ was the moon, we see at once the connexion with Juno Regina. But the old Egyptian *vei*, or *fei*, signified "queen." The Copts had two distinct terms for the numeral "one:" m. *vat*, f. *vati*, unus, primus, præstans, &c.; also m. *vat*, f. *vei*; now we know from Herod. iv. 155, that *battus* (*vat*) was the Libyan term for "king," and there can be no doubt that *bei*, or *vei*, was an Ægypto-Tuscan term for "queen." The Latin witch, Veia, in Horace, served the same mistress, the moon, as the ancient Greek priestess, Bæo, in Pausan. x. 5. Also the Horatian gladiator Veianius is derived from the moon (palm branch), whilst the consul, Venno, (Liv. ix. 20,) sprang from another Egyptian god, (the sun, a year, or palm tree.) "Osiris also takes the character of the god, Benno, with the head of a crane, peculiarized by a tuft of two long feathers." (Wilkinson, i. p. 342, 2nd series.) In Coptic, *beni* signifies a crane, as well as a palm tree.

Wilkinson mentions an Egyptian deity, Bea or Bai, in Mat. Hierogl. p. 53, which he elsewhere calls a snake goddess, (Anc. Egypt. ii. p. 65, 2nd series.) The Coptic Ⲛ, or digamma, named *fei*, is said to be derived from the form of the Cerastes, or horned snake, which is the hieroglyphic of this letter. I shall not hesitate to derive the name of the digamma, *fei*, from the goddess Fei, or Bai, the moon, since Lepsius has shewn that the Coptic aspirate H was named *hori*, after Horus, the Egyptian Apollo, (Zwei Sprach-vgl. Abhandlungen, p. 68.)

Of the three species of beetles, says Horapollo, that which is two horned and bull-like is sacred to the moon, (Hieroglyph. lib. i. c. 10, fin.) The Egyptian Athor, the Phenician Astarte, and Ashtaroth Karnaim, (the horned Ashtaroth, Gen. xiv. 5,) were all ox-horned, *βοῦκερας*, and the same personage: see "Athara." Dr. Prichard, in discussing the Egyptian Venus, says (p. 147): "The conclusion to be drawn is, that Juno and the celestial Venus are the same." Juno and Venus are the same, Juno and Minerva are distinct or distinguishable: yet in the face of the common expression, "Jupiter, Juno, and Minerva," my best efforts have failed to discriminate between Juno and Minerva on every occasion. The Egyptian city, translated Aphroditopolis by the Greeks, was probably a Veil or Baïæ from Juno Regina; or it may have been a Hatria, from Hathor, the celestial Venus.

According to Ovid, the worship of Juno Regina was introduced into Italy from Argos, principally by Halesus, or Falesus, who founded Falerii: "Ille suos docuit Junonia sacra Faliscos," (Amor. iii. 13, fin.) Ovid calls him Atrides, and Virgil Agamemnonius; and I have formerly shewn that Atreus, Agamemnon, and Argos, are Cushite names. Tuscan history, however, supplied an independent account of Alesus: "Quidam dicunt Salios à Morrio rege Veientanorum institutos, ut Alesus Neptuni filius eorum carmine laudaretur, qui ejusdem regis familiæ auctor ultimus fuit," (Serv. in Æn. viii. 285; Müller ii. p. 273.) I have no doubt that the Tuscan Falesus knew more exactly than we do his degree of affinity with the founder of the Pelasgian Argos; but who was he? "Argos, according to all accounts, was an Egyptian colony." "It is said to have been founded by Inachus, son of the ocean; a title which, in the language of the age, might possibly imply that the bearer came from beyond the sea, nobody knew whence; or, perhaps, from the banks of Nile, which is said to have borne, in early times, the name of Ocean," (Mitford, chap. i. sect. 2.) Now I do not think that "Neptuni filius" simply intimates that the bearer came from beyond sea or from the Nile, yet I quite believe that Falesus was one of Tirhakah's principal captains, and obtained a princely share of the spoil in Italy. From him or his tutelar deity were named the towns Volsinii, Felsina, Falerii, Alsium. Volesus, Valesius, Valerius; Volsci, Volsici, Volusci, mentioned by Niebuhr, i. 69, 529, and Volusius Juv. xv. 1, are only Romanized forms of the Ægypto-Tuscan hero Felsu. The legend on the coins of Volsinii is Felsu; and Volsinii and Felsina had the same tutelar deity as the Egyptian Pelusium, where Herodotus, ii. 141, saw the statue which commemorated the miraculous defeat of Sennacherib, 2 Kings, xix.

W. B. WINNING.

Bedford.

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MATT. xxv. 37.

SIR,—The conjecture of your correspondent "C. W. B.," as to the derivation of the word *ἀδελφοί*, must, I fear, be pronounced to be utterly untenable. It violates all the rules of inflexion, by which the

Greeks were guided in their formation of derivatives. "Ἀδημος would give birth to a verb of the form ἀδημέω, or ἀδημύω, but never to the form under consideration; nor do I think that your correspondent could produce a single instance of a similar derivative form. 'Ἀδημονεῖν, if it be a derivative at all, must spring from ἀδήμων; as εὐδαμονεῖω, from εὐδαίμων; and, indeed, the adjective ἀδήμων is used by Hippocrates, as cited in Pole's Synopsis on Matt. xxvi. 37.

On the other hand, I agree with "C. W. B." that the common derivation from ἀδην, *adfutim*, is unsatisfactory; and not less so are the lexicons which represent the verb in question as a primitive. What I have to propose myself, I propose with great diffidence, and would gladly see it supplanted by a more plausible conjecture.

The expression used by our blessed Lord concerning the intensity of his agony, as it has been rendered by St. Matthew and St. Mark, is *περὶλυτός ἐστιν ἡ ψυχὴ μου ἕως θανάτου*, "My soul is very sorrowful even unto death." This has suggested to me the probable connexion of ἀδημονεῖν with ἀδης, *hell* or *death*. That word is frequently found in the old MSS. without the aspirate. (See Porson's Hec. 977, 1107.) Nor is the omission of the iota subscriptum of much importance; the same process which degraded the vowel, as it were, to a vowel point, would soon lead to the total omission of the vowel in a word of which the origin was forgotten. "Ἀδης would naturally form ἀδήμων, "one at death's door," as from ἔλεος we have both *νηλεῖς* and *ἐλεήμων*, or as αἰδῶς makes *ἀναιδής* and *αἰδήμων*, and as πολυτλήμων appears also in the form πολυτλᾶς for πολυτλής. 'Ἀδημονεῖν thus derived would signify "to be sorrowful unto death," and certainly a meaning better adapted to the passage before us could not be easily devised.

The learned Jacob Bryant, in his "Analysis of Ancient Mythology," declares Hades to be a title of the Sun, equivalent to "Lord of Fire;" and the radical, "Cor," or "Cur," he pronounces to be another epithet of the same great luminary. From the latter he derives the appellation *Κόρη* given to Proserpine. He has not explained, however, by what process of tradition those supposed deities were transferred to the regions below the earth. We find the latter radical again occurring in the name *Διοσκοῦροι*, given to Castor and Pollux, of whom it was fabled that the one was always beneath the earth when the other was permitted to be above it. This continual reference to the infernal regions in connexion with the root "Cor," is certainly remarkable. In the "Philological Museum," No. v. p. 352, the traditional descents into hell are explained of the burial of the seed of corn in the ground, and its subsequent resurrection in the blade. Though I cannot but persuade myself that other and higher mysteries were mixed up with those legends, and that in the benevolent labours of Hercules, Theseus, Dionysus, and others, we may discern glimmerings of ancient prophecies, pointing to the victorious seed of the Woman, yet it is not unlikely that the Sun might have been worshipped by the ancient Zabæans for his quickening influence on the grain buried in the bowels of the earth. Bryant identifies Proserpine, or Core, with Demeter, or Ceres, and the latter, in the well-known passage of the Georgics, is classed with Liber, or the Sun, amongst

the *clarissima mundi lumina*,\* to which Heyne appends in a note, “nulla magis aut maturius, quam in Bacchicâ religione, confusio illa numinum et attributorum regnavit.” This might explain the sense of *plenty*, or *satiety*, found not only in *κόπος* and *κορεῶ*, but also in *ἄδην*, *ἄδω*. The sun, as the life-giving principle in all vegetation, naturally suggests the idea of *abundance*. In Bryant’s opinion, *Atis* and *Hades* are the same; and the Latin *satis* is naturally deduced from the former by prefixing the Æolic digamma, which appears in *Hades* as a simple aspirate, and disappears altogether in *ἄδην* *adfatis*.

I remain, Sir, your obedient servant and obliged reader,

F. R. B.

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ST. MATTHEW, XXVI. 37.

SIR,—Your correspondent’s appeal to “your more learned readers,” concerning the derivation of the word *ἄδημονεῖν*, is enough to frighten a plain scholar from saying a word about it. As, however, I have nothing original to advance, I venture to send him an extract from Buttmann’s *Lexilogus*, which will confirm his notion of the propriety of deriving *ἄδημονεῖν* from *ἄδημος*, and not from *ἄδην*.

If he has not already seen it, he will do well to consult the entire article, the conclusion only of which I subjoin:—“Hesychius, besides *ἄδημονῶ*, has also this gloss, *ἄδημεῖν* *θαυμάζειν*, *ἀπορεῖν*, *ἄδημονεῖν*. We know that with the word *ἄδημος* is joined the idea of *home*. It appears to me, therefore, that *ἄδημος*, *ἄδημεῖν*, *ἄδημονεῖν* arose from some phrase in familiar language, like our jocular expression, *not to be at home*—meaning, that one is ignorant of the thing in question, and *I am not at home in this*, it is all strange and perplexing to me.”

I am, Sir, your obedient servant,

E. D.

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VAUGHAN’S LIFE OF WYCLIFFE.

SIR,—It was not until a day or two since that I had given sufficient attention to Dr. Todd’s recent communications in your pages concerning myself, to perceive that in the matter of the supposed printed catalogue of the Wycliffe MSS., in Trinity College, Dublin, I had committed an oversight, and one of which undue advantage has been taken.

Dr. Todd describes the book to which he refers as a catalogue “of all,” and “of the whole,” of the MSS. in Trinity College, Dublin. Being satisfied that no such printed catalogue in respect to the Wycliffe MSS. in that collection had ever come under my notice, I at once confessed my ignorance as to its existence. On recurring to the subject, however, I find that the catalogue intended, so far from being unknown to me, is one which came under my examination in the Bodleian Library nearly twenty years since; and this would have

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\* *Liber et alma Ceres*, the *Sun* as the glorious orb which nourishes the vine and ripens the corn.

occurred to me immediately, had not Dr. Todd's description of that publication been such as to have created a totally false impression on my mind in respect to it.

My papers relating to the Wycliffe MSS. in Dublin, taken at the time of examining those documents, contain a list of more than sixty MSS., the several small pieces included in the "*Pore Caitif*" being counted together as one. In the printed catalogue to which reference has been made so often, and with so much confidence, the following are the whole of the insertions that occur in relation to the MSS. of Wycliffe.\*

"Nos. 129. Tracts of John Wycliffe, 8vo. 148. Determinatio Jo. Wycliff, 1379. 401. Excerpta ex Jo. Wickliffe de Veritate Scripture. An exposition on Psalm cxliii. 4to, F. 42. 758. M. J. W. Tractatus de Veritate Scripture, Simonia, Apostasia, Blasphemia, fol., membr. c. 3. 812. Discourses of Jo. Wicliffe touching the Ten Commandments: the P. N. of Perfect Life, Ghostly Battle, to Love Jesus, of Contemplative Life, and of Chastitie.† In old English, 8vo, parchment. H. 75. 813. Jo. Wicliffe's Works to the Duke of Lancaster in 1368, 4to, parchment, H. 17."

Here we find eight insertions, or, at the most, eleven, in place of between sixty and seventy. In the case of seven of these insertions, there are only five so descriptive as to enable any man to discern the sort of MSS. intended. These seven insertions, it is probable, Mr. Lewis read, but the insertion numbered 758, he does not appear to have seen, and I think I can perceive the cause of his not having seen it. The other articles are all referred to in the Index, under the name "*Wiclif*," and the name of the author is printed in each instance in full; but No. 758 is not so pointed out, and in the place the initials only of the name are given. It was my error to do nearly twenty years since, as my predecessor appears to have done a century before—viz., to rely on a treacherous index. It was not until I had examined the MSS. in Dublin, that I became aware of the pitiable deficiencies, in this respect, of this much boasted catalogue.

Now Dr. Todd appeals to the fact that this catalogue was printed in 1697; he next assumes that Mr. Lewis must have seen it; and supposing Mr. Lewis to have seen it, Dr. Todd then proceeds to deride the notion of there being any Wycliffe MSS. in Dublin with the existence of which, at least, that writer was not acquainted. Who would not conclude from Dr. Todd's manner of expressing himself on this matter that the said catalogue would be found to contain a list of the Reformer's MSS. hardly less specific, as to number and sort, than Dr. Todd himself might have supplied? But strange to say, on examination, the sum of the matter proves to be, that a catalogue consisting of eleven articles, has been proclaimed as sufficient to have enabled Mr. Lewis to "mention and describe" articles to some six times that amount! May I not ask, Sir, in the language of Dr. Todd, if this be not "a little too bad"? But thus much as to what Mr. Lewis might have learnt from this printed catalogue concerning the Wycliffe MSS. in Dublin; will Dr. Todd so far gratify your readers

\* *Catalogus Librorum Manuscriptorum Angliæ et Hiberniæ.*

† All these pieces belong to the Treatise called the "*Pore Caitif*."

as to shew—shew on the ground of proper evidence and proof—to what *extent* Mr. Lewis found the Bishop of Kilmore and Dr. Howard more communicative than the printed catalogue?

I perceive from Dr. Todd's last letter that my former paper has obliged him to change his ground in more than one particular, and that the main points of my letter are evaded, not answered. Other of Dr. Todd's criticisms upon my labours have come under my notice within the last few days, concerning which it must suffice at present to say, that I am not likely to be unmindful of them, and that I find them to consist of representations very much in keeping with those touched upon in this paper and its predecessor.

I am, Sir, yours, &c.,

ROBERT VAUGHAN.

Notting Hill, Nov. 7, 1842.

### "HUMBLING RECOLLECTIONS OF MY MINISTRY."

DEAR SIR,—Will you find a place for a few remarks upon a small pamphlet, entitled, "Humbling Recollections of my Ministry?" It is written "by a clergyman of the *established* church," and "published for the benefit of others." It is *recommended* by the Rev. E. Bickersteth. Formerly it was necessary to have the imprimatur of the Bishop of London or Archbishop of Canterbury; now nothing can be done without one of the leading evangelical clergy. Not that this is always satisfactory; for I see this same Mr. Bickersteth's recommendation attached to a book published by the Plymouth Brethren; and some short time back the Rev. E. Bickersteth, the Rev. C. Bridges, and the Rev. Josiah Pratt, recommended the Rev. Prebendary Townsend as the fittest person to write in defence of Foxe's Book of Martyrs; but as he does not go the whole length of thinking the pope Antichrist, they feel they burnt their fingers when they put their imprimatur upon his Introduction; so that this infallible way of securing *pure truth* has broken down before it has reached maturity, just as Mr. Simeon's trustees are not always *infallible* in their selection of proper candidates for their livings. The pamphlet is a sort of confession of the author's faults from his entering into holy orders to the time of his *conversion*. There is this great objection to confessions: I never knew any one but Rousseau who confessed what he knew would lower him in the opinion of others. Men confess just so much as will rather *exalt* than *lower* them with those they love. This is the case in the pamphlet before us. The author, now an evangelical clergyman of some notoriety, confesses "that he passed through the university unprofitably," idled away the next two years "in all the frivolities of fashionable life," "played cards with three other candidates for holy orders the night previous to his ordination, and for several years tried to combine the service of the church with the pleasures of the world." Who does not see that such confessions as these, though they *may* be made in a humble spirit, do not necessarily involve any sacrifice of *self*? It reminds me of what I once witnessed at a temperance meeting. A speaker, in his address, said—"Ladies and gentlemen, though I am



now about to advocate that great and glorious cause—teetotalism, I must inform you that once I was a *drunkard*. (Cheers.) I never went to bed sober. (Great applause.) I have spent more in drink than would maintain a hundred poor families for several years. (Continued cheering.) Yes, gentlemen, I assure you I have drunk more beer, wine, and spirits, than would float a man-of-war." (Here the applause increased a hundredfold.) In short, the more he confessed, the more applause he received. It is not very different in the case of those who now, having forsaken what they call the world, confess how much they shared in it in days of old. At page 13, the author says—"A passage in Melmoth's Great Importance of a Religious Life *expressed my views at that time*. 'Christ hath suffered upon the cross for our sakes, and by his death and sufferings hath purchased this grace for us, that real repentance and the sincere endeavour of perfect obedience shall be accepted instead of perfect innocence.'" Would not any one imagine from this that the author would be striving after *real repentance* and sincere endeavours of perfect obedience? And yet, according to his own confession, nothing was further from his thoughts. He tells us—"I enjoyed as freely as I dared every species of worldly amusement—theatres, ball-rooms, race-courses, cards, billiards, shooting. I was constantly dining out. I did not love their (his people's) souls. I saw nothing distinctly of the grand truths of the gospel." One might have thought that such a clergyman, when he came to himself, might have found it more profitable to blame himself for his wickedness than the writings of such a layman as Melmoth. Whilst the author was doing anything but bringing forth in his own conduct the fruits of repentance and obedience, he tells us, "he was always putting these graces in the place of faith." If he does not use faith now better than he did repentance and obedience then, we cannot congratulate him much upon his so-called conversion. We need not enter into the particulars of this event, which has the usual quantity of interest and romance. I will only allude to one passage, and that more for the sake of defending Melmoth than attacking his opponent:—"While I was thus anxiously musing, the film seemed to fall from my eyes, and the glorious doctrine of 'justification by faith only' became more and more clear." Just before he has told us, "the old topic" of our sincere endeavours of perfect obedience being accepted, instead of perfect innocence, "crumbled into absolute worthlessness, as a ground of acceptance in the sight of God." "This old topic" is his own. Melmoth does not *leave out Christ*, but especially says "it is his death upon the cross that hath purchased this grace for us."

At page 32 we are told that the leading doctrine of the Bible is "justification by faith only." By thus exalting one doctrine above the rest we destroy "the analogy of faith," and do not "speak as the oracles of God." For my part, I never will consent to put any *one* article of Christianity for the *whole faith* "which was once delivered to the saints." At page 33 the main object of the pamphlet peeps out in the words "Oxford Errors."—Ap. 41. I come to the passage which chiefly induced me to pay more attention to the pamphlet than I otherwise should have done, "Because I knew that the Bible says,

'the blood of Jesus Christ cleanseth from all sin,' without limitation." Now here, in my opinion, this writer is at perfect variance with Scripture. St. John says, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." Now, are not the words, "If we walk in the light" &c. a limitation? Is it true to say that there is no limitation to the words, "The blood of Jesus Christ, his Son, cleanseth from *all* sin"—that they apply equally to all *men*, as well as to all sins? At page 43 the author has another fling at those who inculcate church authority, but we may let that pass. We will merely conclude with asking, whether a clergyman, who lived the first years of his life and ministry as our author tells us he did, is the fittest person to make light of the opinions and practices of men who were in Christ before him, and who have all their lives endeavoured to adorn the doctrine of God our Saviour in all things? It is enough for such as the author of these confessions and the writer of this letter to know, that if we have "repentance toward God, and faith toward our Lord Jesus Christ," we shall be permitted to share in the "blessedness of those whose transgression is forgiven, and whose sin is covered," without seeking to excuse our ungodliness under the plea of *ignorance*, or imagining that we are such peculiar favourites of heaven that God has revealed the way of salvation more clearly to us than he has to those who have *feared* and *loved*, and served him all their lives. Though I have not the pleasure of knowing the author of these confessions, and therefore my remarks cannot be considered *personal*, I would venture an opinion that many of the men to whom he alludes with disapprobation, as caring more "for the *form* than the *power* of godliness," are as superior to such triflers as we have been, in the gifts and graces of the Holy Spirit, as they are in human learning; for it is no more possible for men who for years have neglected God to be as high in the kingdom of heaven as they would have been, had they served him faithfully all their lives, than it is for those who have passed through college unprofitably to become as wise as they would have been had they made the best use of the opportunities then afforded them.

The prodigal, who had wasted his time and talents in riotous living, and in "all the frivolities of fashionable life," when he came to himself, and said, "Father, I have *sinned* against heaven, and before thee," was received by his father with compassion, and welcomed back again with music and dancing, and all other demonstrations of joy; but to the son who had served him faithfully for many years, and had not at any time wilfully transgressed his commandment, he said, "*Son, thou art ever with me, and all that I have is thine.*"

In conclusion, allow me to say that nothing can be further from my heart than the wish to offend the feelings of any one, especially of a brother clergyman, who is now, I doubt not, doing, as he supposes, the work of an evangelist, and making full proof of his ministry, as far as he comprehends its nature. My only object in the above remarks is to point out what seem to me to be errors in the pamphlet I have imperfectly reviewed.

Yours, obliged,

A COUNTRY RECTOR.

# DRESS OF THE CLERGY AT THE CONSECRATION OF CHURCHES, &c.

SIR,—The practice of the clergy in sometimes coming to the consecration of churches in gowns, and sometimes in surplices, shews that there is a diversity of opinion as to what is the proper dress to be worn on such occasions. The following passage from 2 Chronicles, v. 11, 12, describing what took place at the consecration of Solomon's Temple, seems to me to settle the point: "And it came to pass when the priests were come out of the holy place (for all the priests that were present were sanctified, and did not then wait by course:) also the Levites which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being arrayed in white linen,*" &c.

As to the dress of the clergy on ordinary occasions, it seems to me that the short cassock should be worn under the coat. This dress, together with many other old customs, such as placing candlesticks on the altar, preaching in a surplice, chaunting the Psalms, and bowing towards the altar, still lingers at our cathedrals. It does not appear from the 74th canon that the cathedral clergy have any privilege with regard to dress different from the rest of their brethren. Why then should not all the clergy dress in this way? It is no novelty, and has the advantage of being sanctioned by authority.

I remain, Sir, your obedient servant,

MELEAGER.

## CAN A PRIEST, UNDER ANY CIRCUMSTANCES WHATEVER, BE DEPRIVED OF HIS ORDERS?

SIR,—Upwards of twelve months ago, in reference to a public advertisement in Ireland, that the Archbishop of Dublin had "deprived a clergyman of his orders," the preceding question was put by one of your numerous correspondents, and I expected to have seen, in some future number of the British Magazine, a reply given to it. Having waited in vain for some more competent individual than myself to answer the question, I now venture to give your correspondent the information required by him. A person, once in holy orders, CANNOT, under any circumstances whatever, be deprived of them; and of this fact the Archbishop of Dublin does not seem to have been aware. The following is the opinion given by Johnston in his "Clergyman's Vade-Mecum," (Part ii., *Preface*, p. 68, edit. 1723,) on the subject. Speaking of the difference between the power of *conferring* and that of *withdrawing* when conferred, ecclesiastical powers, he says:—"Tho' neither does it follow, that *because* they could give, they could *therefore* take it away. The priest can baptize, but he can't unbaptize; and *in truth*, tho' bishops ordain, THEY CANNOT UNORDAIN. They can only, by their censures, *so far* depose, as to oblige the delinquent from the exercise of his function."

Hoping that these remarks will be satisfactory to your correspondent, I am, Sir, your obedient servant,

PRESBYTER DUNKELDENSIS.

## PAROCHIAL LIBRARIES.

SIR,—May I be permitted, through the medium of the British Magazine, most respectfully to invite the attention of those clergymen who may not as yet have formed “parochial libraries” to the subjoined prospectus or catalogue of a library which I have just established in my parish. For those persons who in their youth (whether through the *alleged* negligence or false doctrine of their clergy, or, *what is more likely*, through their own *wilful disobedience and neglect*) did not receive that spiritual culture which our holy mother, the church, has imperatively enjoined and bountifully supplied in her *authorized system of CATECHETICAL instruction*—for such persons, I say, the mere hearing of sermons is not sufficient; the *HORTATORY* portion of a discourse may be quite effective, as delivered from the pulpit, but at the present day, and in consequence of the former neglect to which I have adverted, *DOCTRINAL* teaching has become *absolutely necessary*, inasmuch, that sermons, to be appropriate and useful, must partake largely of the Didactic character. The pulpit, it will be readily admitted, is not sufficient for this emergency; we must excite the calm, sober, meditative attention of our parishioners, and then rightly direct it, by putting before them, for private reading and studious reflection, those grand doctrines and verities as to the faith, ordinances, morals, polity, and discipline of the catholic church, which have been partly disregarded, partly *denied*, and greatly abused, for these very many years past. It is with this view, Sir, that I now beg, *most humbly and respectfully*, to call the attention of my reverend brethren to the formation of “parochial libraries.” At a *little*—a *very little cost*—(as may be seen by reference to Mr. Burns’ catalogue) every parish priest in England may be supplied with most valuable means for inculcating sound catholic doctrine, and for extricating the ignorant and thoughtless from the insidious devices and perilous snares of dissent. Happily for us there is not now that difficulty with which, but a few years ago, *I well remember*, the commissioned soldier of the cross had to contend; the glorious banner of the faith was *then* raised beneath a dark and sullen sky—it either hung mournfully in drooping folds, or was rudely and roughly assailed by wild and boisterous blasts, that threatened to rend its fair proportions, or to shatter it to fragments; but now, “*Sit nomen Domini benedictum*,” the angry clouds are rolling off—the sky is *brightening*, and promises still greater brightness—light favouring winds *now* play around, unfolding the ancient emblazonry, and fanning the sacred splendour of the venerable banner, and men behold it with reverence and love who once turned coldly, if not *scornfully*, away.

But while this improvement in the public mind should excite our most humble gratitude to God, let it also call forth our *laborious, vigilant, and jealous* attention; the “religious feeling” of this country is in a state of *TRANSITION* which demands our *most thoughtful care*. Let us who are *exclusively* entrusted and authorized with the divine COMMISSION endeavour to *direct* the religious feeling, *according to the mind of holy church*, and the divine blessing will MOST ASSUREDLY rest

upon our labours, and we shall be enabled, with some *increase* of HOPE, to pray that all those "who call themselves Christians may be led into the way of truth, and hold THE FAITH in *unity* of spirit, in the bond of peace, and in righteousness of life."

I have already mentioned the name of Mr. Burns of Portman-street—I beg to do so again, and with every due sentiment of *gratitude* and *respect*. At great *personal risk*, he undertook the publication of sound catholic books when "catholic truth" was *worse than unpopular*—when it was *derided*, scorned—ay, absolutely *prayed against*. He has done "the church" some service, and is doing so; but *now*, happily at *less risk* than heretofore. I have never had any business-transaction with Mr. Burns, nor indeed have I ever seen him. I can therefore, perhaps, with more candour and less prejudice, express my sincere thanks for his humble, but most valuable labours, in support of that part of Christ's holy catholic church by God's providence *established* in England and Ireland, and *tolerated* in Scotland. In conclusion, I am happy to say that this is not the first time that the subject of this letter has been advocated, for I have written in perfect accordance with an "article" "on the right use of the press," which appeared in the British Magazine for January of this year.

With many apologies for trespassing so much upon your valuable columns, I have the honour to be, Sir, your faithful servant,

W. NASSAU LEGER,

*Incumbent of St. Mary-le-Tower, Ipswich.*

"ST. MARY AT THE TOWER, IPSWICH, PAROCHIAL LIBRARY,

*"Founded Anno Domini, 1842.*

"This library is for the use of all the parishioners, and consists of the following books, which will be issued or received at the vestry on all Wednesdays and Fridays at eleven o'clock, and immediately after divine service on all Saints' days and vigils.

"Clement Walton; Scripture History (Old Testament); Parable of the Pilgrim; Help to Knowledge; History of the Church (Palmer's Abridgement); Practice of Divine Love (Bishop Ken); Lord's Prayer (Treatise by Anderson); Early English Church (Churton); Tales of the Village, 1st, 2nd, and 3rd series; Christian Morals (Sewell); Sherlock on Public Worship; the Five Empires (Wilberforce); Siege of Lichfield; Scripture History (New Testament); Charles Lever; Art of Contentment; Forest of Arden; Rutilius and Lucius; Lives of English Laymen; Book of Anecdotes; English Reformation (Messingberd); Hook's Dictionary; Laurence on Lay Baptism; Keeble's Hooker; the Festivals and Fasts of the Church; Discourses (Rev. J. C. Ebdon, M.A.); Chamberlain's Letters; Bernard Leslie; the Fairy Bower; the Lost Brooch, 2 vols.; Louisa, or the Bride; the Rocky Island; Ivo and Verena; the Book of Church History; Edward Trueman; Filial Piety—Prasca Loupouloff; Conversations with Cousin Rachel; Discourses (Rev. W. Nassau Leger, A.B.); Burn's Tracts—singly; Englishman's Magazine; Christian Remembrancer; Magazine for the Young; the British Magazine; Dr. Hook's 'Five Sermons, preached before the University,' (a work not sufficiently known.)"

## NON-OBSERVANCE OF THE RUBRIC.

REV. SIR,—Many of your readers are, doubtless, acquainted with the merits, if not with the details, of the controversy lately waged in the columns of the "Times," between "Presbyter" and the Dean and Canons of St. Paul's.

"Presbyter" made a grave, and apparently well-founded charge against the dean and canons for habitual breaches of the rubric. But while he complained of this, he seemed to be totally unaware that he had done the same thing himself. He argued like an innocent man, and was yet as culpable as those against whom he appeared. Although it is somewhat late in the day to revive the question, or at least will be before this can be published, I hope you will grant me a little of your space for the purpose of calling attention to the rubric which "Presbyter" broke, which appears to me to be a very proper one, and for the enforcement of which upon general considerations this event seems to furnish a very fit opportunity.

The rubric in question is the first of those prefixed to the communion office, and is as follows:—"So many as intend to be partakers of the holy communion shall signify their names to the curate at least some time the day before."

It were needless to ask if "Presbyter" did as he is here directed. If he had done so, and if those joined him in his complaints who had done so, we should have heard nothing of the remissness of the dean and canons. That they have broken *one* rubric is undeniable, but their accuser is not a whit less guilty than they. And he had no just ground of complaint against *them* until he had removed that which existed against *himself*.

It may be said the rubric in question is generally slighted. Granted. The more is the pity. Can any one who reads it doubt that it is a very proper one, or that, if acted upon, it would be a very useful one? Nay, it is *indispensable* to the observance of the 26th, 27th, and 28th canons, which provide for the exclusion of "notorious offenders," "schismatics," and "STRANGERS" from the communion. When a person is a regular communicant at his own parish church it may not be necessary for him to repeat the notice directed by the rubric, after having once given it, and thereupon been admitted to the Lord's table. But when one travels out of his own parish, either (as "Presbyter" did) "from necessity," or from other motives sadly too common in these popular preaching days, and presents himself as a communicant, how is the officiating priest to act, in the absence of that information which the rubric was evidently framed to obtain? If there is *no* communion, he is fiercely attacked in the newspapers; and if there *is*, he must admit *all*, indiscriminately, with as little regard to the canons before-mentioned as if they had no existence. It seems a great error to suppose that each rubric may be taken singly, isolated from the rest. In truth, it is but a portion of the

whole. To look no further than the one following that which I have already quoted, it is there said :—

“ And if any of those (i. e., the persons who have given the required notice) be an open and notorious evil liver . . . . . the curate, *having knowledge thereof*, shall call him,” &c.

This is proof enough that such knowledge is meant to be furnished by a compliance with the preceding rubric.

When both clergy and laity unite in performing their respective duties, as intimated by the rubrics, “ all things will be done decently and in order.”

For this desirable end let us labour, and, with Bishop Stillingfleet, pray, “ That he who is the God of Peace, and the Fountain of Wisdom, would so direct the counsels of those in authority, and incline the hearts of the people, that we may neither run into a wilderness of confusion, nor be driven into the abyss of popery, but that the true religion may be preserved among us.”

If you think that by inserting this letter such an end may be promoted, by calling attention to the necessity of observing the rules of the church as laid down in the rubric, you will, by doing so, oblige  
A CONSTANT READER.

#### THE THIRTY-FIFTH CANON.—THE EXAMINATION OF SUCH AS ARE TO BE MADE MINISTERS.

SIR,—This comes to your hand, I can assure you, from no low churchman ; it comes from one who believes in the apostolical succession ; one who maintains the sacred character of episcopacy, and who would yield to no man in his zeal and resolution to uphold it in its utmost efficiency. But I have ever thought the surest way for any man, or any body of men, to preserve inviolate his or their own rights is to shew the most scrupulous respect and consideration for the rights of others. I am about to touch, I acknowledge, on a delicate subject ; but I will say it has sometimes struck me that our bishops, *as a body*, are not always sufficiently regardful of the privileges and just claim of the Presbytery—an order no less divine in its origin than their own. The matter is admirably handled in a short work published some time ago under the title of “ Presbyterian Rights Asserted,” and said to be written by one who may almost be called the chief advocate, and the very representative of high church principles in the present day. I might mention that, in the silence now imposed on the convocation (where the presbytery might have the opportunity of expressing their opinions) it would seem a natural thing, but one seldom or never done, that our episcopal legislators should spontaneously take some other means—means easily within their power—for collecting the sentiments of the inferior clergy on ecclesiastical matters proposed to be submitted to Parliament. But I would rather illustrate my meaning from a point where the Presbytery cannot be neglected without a positive breach of a canon of the church. In the office of “ Ordering of Priests,” we know that the priests present

are directed to lay their hands, together with the bishop, severally upon every one that receiveth the order of priesthood; and for the purpose that the priests may be satisfied they lay their hands on no improper person, the 35th canon says, "The bishop, before he admit any person to holy orders, shall diligently *examine him in the presence of those ministers who shall assist him at the imposition of hands*; and if the said bishop have any lawful impediment, he shall cause the said ministers carefully to examine every such person so to be ordered; provided that they who shall assist the bishop in examining and laying on of hands shall be of his cathedral church, if they may conveniently be had, or other sufficient preachers of the same diocese, to the number of three at the least; and if any bishop or suffragan shall admit any to sacred orders who is not so *qualified and examined*, as before we have ordained, the archbishop of his province, having notice thereof, and being assisted therein by one bishop, *shall suspend* the said bishop or suffragan so offending, from making either deacons or priests for the space of two years."

Now, Sir, I would ask, is this canon ever observed? Might it not be easily done? Is it right that it should be neglected? I do not mean that the bishops do not strictly examine their candidates for the order of priesthood; or that they require other ministers to assist at the ordination of any one who has not been found to be sufficiently qualified for the sacred office to which he aspires; but surely some means might be devised by which, without any rude intrusion into the recesses of the examining chaplain's apartment, the ministers who are to bear a part in the coming ordination, might be experimentally satisfied of the competency of the candidates. I should humbly conceive this would be most satisfactory to the bishops themselves, especially when they are reduced to the painful necessity of rejecting a candidate. In these days, when the church most properly is endeavouring to revive several ritual and canonical observances; when the bishops, in support of their own views, are appealing to the authority of the canons, they ought not themselves to violate one which is obviously reasonable and just, and is not rendered difficult of observance by the habits and usages of the present day.

I am, Sir, yours,

A HIGH CHURCHMAN.

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## NOTICES AND REVIEWS.

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*Roman Forgeries and Falsifications.* By the Rev. R. Gibbings. Part I. Rivingtons.

MR. GIBBINGS is a learned man, and has produced a very valuable controversial book; but he is so sensitive to criticism, that one who has no wish to annoy him must write "*metuens pendentis habenæ*." The very friendly observations to which he replied, as if he were injured, in the *Irish Ecclesiastical Journal*, make it almost necessary for a subsequent critic to say whether he agrees with them or not; and the writer, for one, would much rather have seen the book before him published as "*Ancient Christian For-*



geries and falsifications," than have Romanism put forward to bear censures applicable for many ages to the church catholic. If the present age presents a decided improvement in any point of religious feeling, it is in an increased indisposition to employ unfair weapons against an adversary whose power it nevertheless continues to appreciate, and whom it must regard as the victim of a strong delusion. Now this title-page is too much in the old style.

Happily the objection appears to extend no further. The view of such evidence as many ancient forgeries are supported by, is arranged with great clearness and precision under the herds of D. N. Jesus Christus, B. Virgo Maria, Canones Apostolorum, and Synodus Antiochena. The line of argument adopted, however, is one which is likely to mislead those who make up their minds very hastily as to the moral guilt of him who supports his cause by an admitted forgery. It would not be difficult to make out a considerable list of works which individual Romanists have given up, but which others have defended, and Protestant divines have considered as genuine. The writer has conversed with Roman-catholic priests who appeared very fairly read in controversial divinity, but who were evidently taken by surprise when their authorities were questioned. Baronius and Bellarmine censure what Bull and Pearson think better of, and assuredly the latter dispute documents admitted by the former. The Roman church gives its divines considerable liberty in this matter; Richard in his "Analysis," for instance, disowns the "Concilium falsum Antiochenum," which will be alluded to below. This is merely intended as a warning against the perversion of this book to the breach of charity; at the same time, it is no more liable to abuse than if a man should employ the staff given to support his own steps in assaulting his neighbour.

As a specimen of the mode in which it is executed, the last section (not by any means the most interesting) may be quoted.

"SYNODUS ANTIOCHENA.

"It is not generally known that one of the convincing authorities alleged by Romanists in defence of image-worship, is a decree of a Council said to have been held at Antioch by the Apostles. Of the nine canons attributed to this synod, Turrian has given an epitome of seven, and the supposed original of the last two. He affirms that he found them 'in antiquissimo codice græco;' but Daillé declares that 'nemo mortalium' has ever seen this memorable manuscript but the Jesuit himself, whose discretion did not permit him to communicate the slightest information as to its locality. It is true that he tells us that the document proceeded from the Martyr Pamphilus, who is reported to have derived it from the library of Origen; but as Dr. Routh observes, 'Constat eundem Turrianum neque canones neque testimonium sumpsisse ex opere aliquo Pamphilo adscripto, sed ex ἀντιγράφῳ quodam manuscripto.'

"This existence of this interesting synod is a matter of which the ancients were perfectly unconscious; nor is the eighth canon, to accompany which the others seemed to have been feigned, to be discovered in any shape, figure, form, or substance, until the time of the second Nicene Council, when this notorious and improbable forgery was first made public. In the first act of this assembly, according to what is called by Sismondus the 'vulgata editio,' we read, 'Gregorius religiosissimus Pessinuntum Episcopus ait; in Antiochena Synodo Sanctorum Apostolorum dictum est, servatos non debere amplius ad idola aberrare; sed certandum esse ante columnam Dei, hominisq. Jesu Christi Domini nostri.' If this were really the old version of the ordinance, as Labbé and Daillé wrongly thought, it is evident that there might be some discussion as to the meaning of the word 'columnam;' but it is only the Latin interpretation, made by Gybertus Longolius, in the year 1540! and it must, consequently, give place to the translation by Anastasius Bibliothecarius, who has thus rendered the original: 'Gregorius reuerendissimus Episcopus Pisi-

nuntensium dixit: in synodo sanctorum apostolorum quæ apud Antiochiam congregatur dicitur: et ne vitra errent hi, qui salvi fiunt, circa idola; sed procis imaginantur deivirilem statuam Domini nostri Jesu Christi.

"Binus was the first collector of the Councils who put forward the Latin version of this canon in conformity with the Greek of Turrian. His performance is this:—'Ne decipiantur saluati ob idola sed pingant ex opposito divinam humanamque manufactam impermixtam effigiem Dei veri ac Salvatoris nostri Jesu Christi ipsiusque servorum contra idola et Judæos neque errent in idolis neque similes fiant Judæis.' Here we may readily perceive that the Turrianic apostles have become even more explicit with regard to images than their predecessors who were cited at the Nicene Council; for the latter merely recommended 'Deivirilem statuam Domini nostri Jesu Christi,' while the most modern edition of this important mandate inserts the epithets, 'manufactam, impermixtam;' and adds as a postscript: 'Ipsiusque servorum; contra idola et Judæos, neque errent in idolis; neque similes fiant Judæis;' thus introducing a precept relative to the pictures of saints, and advising Christians to adopt the *via media* between the gross idolatry of the heathen and that utter rejection of images which was enjoined upon the Jews.

"Perhaps there could not be produced a more striking example of popish effrontery than that exhibited by the citation of such 'musty evidence' as this Antiochian synod. The genuineness of the eighth canon is maintained not only by Turrian and Binus, but likewise by Baronius; who to reasonable doubt concerning it, and 'ne imposturam esse existimes,' says that it was quoted at the second Council of Nice! Lindanus also relies on the authenticity of the same canon, and with him agree Feu-ardentius, Cardinal Palæotus, Gretser, and Wadding. Besides, it is not unfair to regard as responsible for it those editors of the Councils by whom it has been republished—e.g., Labbé and Cossart, Mansi, Longus à Coriolano, and Bail." (Pages 136—139.)

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*Biblia Ecclesiæ Polyglotta.* The proper Lessons for Sundays, from the Scriptures of the Old Testament, together with the whole Book of Psalms, in Hebrew, Greek, Latin, and English. Edited by T. Iliff, D.D. 4to. Bagster.

THE title-page of this book so clearly describes its contents, that it only remains to add that in the Psalms both the Prayer-book and Bible English versions are given. A necessity to make the columns correspond probably suggested the introduction of Jerome's translation from the *Hebrew* as well as the Latin Vulgate. This portion of the book is therefore printed as a Hexapla.

The Hebrew text is that of Van der Hooght, 1705—its typographical errors corrected; the Greek is the Vatican—its deficiencies supplied from the Alexandrine, and marked with an asterisk; the Latin, the Paris Vulgate of 1662; the English, Blayney's Oxford edition, 1769. This selection, on many accounts, appears judicious.

The book is printed like all Mr. Bagster's later books, on a fine, opaque, smooth paper. The type is new, and beautiful as could be; the Hebrew and English especially; and the editor states that great pains have been taken to ensure correctness. It will, however, perhaps be objected to the book that they who are likely to make use of it will want more than it gives them. Mr. B. has already published a polyglott, and although the price is necessarily high, the man that needs such an aid in his studies will rather make a great effort to obtain it than take as a most insufficient substitute a book like the present. Such thoughts had certainly risen up while perusing the preface, and were only diverted by coming to a specimen of the most useless imaginable contribution that could be made to literature—an English Hexapla of the lessons. On turning over the page that contained it, however, a Latin advertisement presented itself, proposing one of the most spirited

undertakings in the annals of biblical literature, to which the present volume is but a pioneer. Adam Clarke projected something of the kind, but what was in his day justly regarded as visionary may now be only a bold attempt, and meet a munificent reward.

Messrs. Bagster propose to publish a polyglott containing all that is valuable in the Complutensean, the Antwerp, Le Jaye's, and Walton's, combining with it every elucidation of the sacred text which the researches of later critics have afforded.

The chief editor must be presumed to be Dr. Iliff, and he solicits the animadversions of the learned on the most desirable arrangements, for this gigantic work. Every scholar whose means enable him to support such a project should encourage it promptly in the way most suited to convince Messrs. Bagster that they will not be imprudent in venturing so large a stake for the good of their church and the honour of their country.

*The Book of Proverbs Explained and Illustrated.* By B. E. Nicholls, M.A. Small 8vo. Rivington.

THIS is a very well-contrived manual, chiefly designed for teachers in schools, and suggesting a mode of elucidating to children that book of holy Scripture which contains, beyond any other section of the inspired volume, the rules of wise and happy living in this world. The first part gives, in very plain language, the canons of interpretation which it is requisite to know; the next, information in natural history, manners, and customs, without which they would be often unintelligible; then follow explanations of particular proverbs, and then Scripture examples, illustrating the scope and objects of the book generally. A few marginal quotations from commentaries and sermons are given, but the great use of the book is its suggestive qualities, which will make it very useful in the school-room.

*Leaves from Eusebius, selected from his celebrated work, The Evangelical Preparation, and translated by the Rev. H. Street.* Small 8vo. Bull.

THIS volume, like many others, appears to have been formed by such a series of extracts as a student is led insensibly to make when perusing an interesting book, when collectively they appear sufficiently valuable to justify publication. The translation is easy and flowing, and the author seeks by it to encourage the study of that important volume of which it forms a small portion.

*Principalities and Powers in Heavenly Places.* By Charlotte Elizabeth. Small 8vo. Seeley.

THE introductory remarks of Mr. Bickersteth, and the book they preface, is for many reasons worthy of notice. They afford an evidence of what the wiser and better class of churchmen have been looking forward to, the result of that movement, which originating at Oxford, has spread so far, and in some instances so mischievously, through the church. The agitating of forgotten yet important subjects has excited in the breasts of the strongest opponents of Oxford Tracts a sense of their importance, and a disposition to examine them. The following passage from the introduction of this book is interesting as an evidence of this fact, and valuable as an example of the manner in which the same object may be viewed when looked upon from opposite points:—

“Looking at the signs of the times, and the long neglect and unnatural denial of all angelic ministration or spiritual influence, and at the express predictions of false Christs and false prophets ‘who shall shew signs and wonders, insomuch that, if it were possible, they should deceive the very elect;’ and that when men receive not the love of the truth, that they might

be saved, for this cause God shall send them strong delusions that they should believe a lie. I cannot but think there is a painful prospect of a sudden recoil and religious revulsion from the present unbelief and misbelief to an unnatural and undistinguishing credulity when Antichrist shall appear in his latest form with signs and lying wonders."—*Introd.*, xi.

Mr. Bickersteth, however, says—"The friend who wrote this book has been careful not to go beyond the divine record." It may be so; but before reaching the sixth page, that is asserted which is not easily inferred from anything stated in the Bible:—"These last (the angels which kept not their first estate, but left their own habitation) are marshalled under one superior chief, who directs their operations, and maintains, with their assistance, a kingdom upon earth directly opposed to the government of Christ, the rightful King." Now, St. Jude says—"He hath reserved [them] in everlasting chains, under darkness, unto the judgment of the great day." From a writer treating on such a subject one would expect some attempt to shew that the fallen angels of St. Jude, chained in darkness, are the free and active agents whom we are taught to dread as our ensnarers, if indeed that appears from anything in Holy Scripture. The work is principally a collation of those passages in which the malignant and benevolent spirits are mentioned, with a few interstitial remarks on each, sometimes of considerable beauty. As such it will be read with interest and profit by many.

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*The Whole Duty of Man.* (Reprint.) Small 8vo. Pickering.

MR. PICKERING certainly has the knack of giving his books, externally and internally, a general appearance at least as agreeable to the eye, and at the same time as different from each other, as any publisher in London. In the present instance, although the type has seen service and the paper is nothing remarkable, it seems the very form and style in which one would like to have the excellent *Whole Duty of Man*. To be without it is to be without one of the safest, quietest, and best manuals of duty which have appeared in the language. It was too "dark"—too "legal"—for the new lights of the present century; but there was light and faith enough in it for Bull and Hammond, and it was an amusing testimony to the hold it had upon people that Venn seized on its name for the title of his "New" *Whole Duty*. Perhaps the time may come when the old book will reassert its place as the mentor of private life and the manual of family instruction. It must be his own fault if any man reads it without improvement.

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*England under the Popish Yoke from A.D. 600 to 1534.* By the Rev. C. E. Armstrong, M.A. 12mo. Painter.

THIS is a small and not closely-printed duodecimo of 119 pages, and consists in a great measure of a series of anecdotes well suited to convey the impression the writer designed to leave. Some of them are good, and well told; and he must be idle indeed who would hesitate to acquire a knowledge of England, under the popish yoke, in less time than he could read through a newspaper! It is right to add, however, that history has left a very different impression on Mr. A. and the writer—so much so, as to create a great doubt whether he has read a twentieth part of what he writes where it is originally to be found. Where, for instance, did he read the story of Miss Ann Askew?

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*Biographical Dictionary of the Society for the Diffusion of Useful Knowledge.* Part II. 8vo. Longman.

THE second part confirms very much the account given of the first. Except that in such articles as seemed likely to afford objectionable matter, none has

been observed. It is laboriously executed, and comprises a very wide range of information. It has, moreover, one great advantage, that the name of every contributor is accessible, and the authorities he makes use of are given. In some articles on familiar names considerable research has been employed, and information conveyed, not to be found collected elsewhere; and the number of characters new to most readers is great. Of the former class is Alabaster, whose eventful life always excited curiosity which no preceding biographical dictionary has gratified. The multitude of obscure names will prejudice many persons; but all who use works of this kind know that it is in these respects they are most truly valuable.

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*Dora Melder.* A Tale of Alsace, by Meta Sander. A Translation. Edited by the Rev. C. B. Tayler. Crown 8vo. Longman.

THIS is the translation of a German religious novel, and as such, it would be strange indeed were it not liable to exceptions; but the lady who has executed, or the editor who revised it, must have been tolerably cautious to make it as unexceptionable as it is. Viewed in a literary point of view, the tale is admirably told, and it is wonderful how with such slender attractions as the heroine possesses—plain, ill-educated, and not extremely amiable—the interest can be sustained all through the story, until she reaches middle age, unmarried, and retires to live with her uncle, a very indifferent sort of clergyman, at his benefice in the country. There is an air of reality about the story which gives it a charm, however; and it deserves reading better than most books of its kind. The two short stories which make up the requisite bulk of volume at the end are unworthy of the book, and do not read like the same author.

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*Life and Remains of Margaret Davidson.* By Washington Irving. Crown 8vo. Tilt and Bogue.

THE performances of precocious children are rarely such as to claim attention beyond the circle of their immediate acquaintance. Those of Lucretia Davidson, an American, however formed an exception, and an article in the "Quarterly Review," some time since, brought them before the English public. Lucretia died, leaving an infant sister, who seems to have shared her extraordinary poetical temperament, and lisped in numbers. Now, that an excitable child should feel all the spirit-stirring delights of poetry in an eminent degree is nothing surprising; but it is seldom that a sufficient command of language and power of arrangement to communicate such feelings to others has been acquired while they retained their strength and freshness. It is this quality in Margaret Davidson's Remains which makes them great curiosities. Indeed, nothing but the internal evidence of the progressive specimens would succeed in counteracting the idea that they had been re-touched by a maturer hand. Of course she died: such a fabric could not last. She departed this life on the 25th of November, 1838, aged fifteen years and eight months, and sleeps in the grave-yard of Saratoga. The following lines to the memory of her sister Lucretia were written when she was but eleven years old. The versification is really astonishing.

" Though thy freshness and beauty are laid in the tomb,  
Like the flow'ret which droops in its verdure and bloom,  
Though the halls of thy childhood now mourn thee in vain,  
And thy strains will ne'er waken their echoes again,  
Still on the fond memory they silently glide,  
Still, still thou art ours and America's pride.  
Sing on, thou pure seraph, with harmony crown'd;  
O'er the broad arch of heaven thy notes shall resound,  
And pour the full tide of thy music along,  
While a bright choir of angels re-echoes the song !

The pure elevation which beam'd from thine eye,  
 As it turn'd to its home in yon fair azure sky,  
 Told of something unearthly; it shone with the light  
 Of pure inspiration and holy delight.  
 'Round the rose that is wither'd, a fragrance remains,  
 O'er beauty in ruins the mind proudly reigns.'  
 Thy lyre has resounded o'er ocean's broad wave,  
 And the tear of deep anguish been shed o'er thy grave;  
 But thy spirit has mounted to regions on high,  
 To the throne of its God, where it never can die."—Page 195.

*Fisher's Drawing Room Scrap Book.* 4to.  
*The Juvenile Scrap Book.* Fisher.

WITHOUT pretending to have read this volume through, which would be necessary before pronouncing on its harmlessness—about the highest quality to be expected in a drawing-room scrap book—what we have read has left a very favourable impression. Most of the plates—thirty-six in number—are selected from works already before the public, the only possible way in which such a quantity of beautiful scenery and other interesting objects could be accumulated for five times the price at which this volume is offered; and talk what others may about "pandering to the lust of the eye," it is very doubtful whether a more rational mode of spending an evening in society often occurs than examining representations of the most striking scenes in nature and architecture. The sacred subjects might perhaps have been omitted without loss. The following lines, however, are very pleasing:—

CHRIST WASHING THE FEET OF PETER.

"Lord, thou shalt never wash my feet!"  
 The impetuous Peter cried,  
 More touch'd with self-abasement meet,  
 Than with presumptuous pride.  
 "But still the Saviour bent his head,  
 A servant there to be—  
 'If I wash not thy feet,' he said,  
 'Thou hast no part with me.'

"Oh, blest example! noblest form  
 Humility could wear.  
 What art thou, man? a weed, a worm,  
 Such fellowship to share.

"Yet while the radiance of that love  
 Shines on thine earthly lot,  
 Turn to thy brother man, and prove  
 That lesson ne'er forgot.

"Turn as your steps together tread  
 Through life's long wilderness,  
 And, like the Saviour, bow thine head,  
 To succour and to bless."

"The Juvenile Scrap Book" is by the same author—Mrs. Ellis; and, in a very gay exterior, encloses some interesting passages. What a pity, however, that in the very small number of tales, the recluse of another age and another state of feeling should be depreciated in one, and that the merits of temperance societies and total abstinence should be set forth for admiration in another. The preface promised better things.

Of Sermons and Pamphlets, a great many remain unacknowledged; among others, it is feared, the Bishop of Calcutta's "Sermon on the Sufficiency of Holy Scripture as a Rule of Faith." (Hatchard, 1841.) Its interest is diminished for those who have no apprehension as to the ultimate results of present controversies. An excellent Sermon by the Rev. W. H. Ridley, preached at the visitation of Archdeacon Hill, in the church of High Wycomb, inculcating on the clergy that they are responsible for the unity of the church. (Burns.) "The Progress and Results of Emancipation," a lecture delivered before the Philomathian Society of New York, describing the abolition of slavery in the West Indies, is interesting. Dr. Biber's Pamphlets in answer to Mr. Sibthorp, (Rivingtons,) are much as they would be wished—temperate and sound answers. "The Restoration of Church Discipline, a more Effectual Means of Church Extension than a Government Grant, a Letter to the Rev. W. Palmer, (Rivingtons,) proposing many reforms which might be useful. "Prolusiones Literariæ, in D. Pauli Schola habitæ,"

a very respectable fasciculus. (Rivington.) "Journal of Proceedings of the Fifty-ninth Annual Convention of the Diocese of New Jersey," which has remained unnoticed in hopes that, before the close of this year, we might have found time to make some observations upon it, especially the value of such a statement as the report appended to it from each parish in the see. An enlarged edition of "Dr. Gilly's Peasantry of the Border," formerly quoted. "Our Day of Sifting," by Dr. Biber. "The National Church of England, Ancient, Apostolical, and Pure," a Sermon by the Rev. R. Eden, (Wertheim,) which, without agreeing in every statement that it makes, we have read with much pleasure. "The Rating Question," by E. J. Howman, A.M., (Rivington;) "Apostolical Succession," &c., by Mr. Bayle, (Strange,) and a strange production it is. "Occasional Hymns," by the Rev J. Grant, (Drew.) A Sermon against Insubordination, especially in spiritual things. (Lee.) "Taste:" a Lecture delivered at the Literary Institution at Staines, Nov. 2nd, 1841, by the Rev. R. Jones, (Longman,) an indefatigable labourer in the establishment and support of provincial institutions of the same kind. The lecture is well written, and judicious. "Plain Words to Plain People," (Burns;) "Remarks on the Nature of the Evangelical Mind," by R. B. Debary; "A Sermon preached before the Prayer-book and Homily Society," by the Rev. E. Bickersteth," (Steward.)

## MISCELLANEA.

### CHURCH OF THE HOLY SEPULCHRE, CAMBRIDGE.

At a very late period in the month an account has arrived of the repairs which, with scanty funds and under many discouragements, are being effected in the church of the Holy Sepulchre at Cambridge. This venerable structure, the most ancient of the four which still remain in England, was literally falling to the ground, when, by the exertions of the Cambridge Camden Society, a thorough restoration has been undertaken under its superintendence, and, in fact, by the liberality of its individual members. A deed for which alone much more assuming criticism and over-imitative love of papal architecture than they have ever shewn should be forgotten and forgiven.

Were it for this cause alone, we should rejoice at the greatly improved prospects and increased support with which it commences the present year; indeed, as its members increase its mistakes will become progressively fewer, and its power of doing good more than proportionably developed. Every lover of church architecture entertains the most cordial good-will towards it and all societies on the model. But when the munificence with which the Temple Church in London has been restored is taken into consideration, it will, indeed, be lamentable if such a labour of love as that in which the Cambridge Camden Society is here engaged shall be suffered to languish for want of funds.

Any contributions towards this object will be received by Messrs. Smith, Payne, and Smith, to the credit of Messrs. Mortlock, Cambridge.

## DOCUMENTS.

## REGISTRATION ACT.

THE opinion of Mr. Fitzroy Kelly is requested, whether, under the 6 and 7 Will. 4, c. 86, a registrar is justified in inserting *the name* of a child in the register of births, previously to the child's baptism? and if the registrar is not justified in doing so, what course can be adopted to prevent his so doing? and whether a father is *compelled*, on being required by the registrar, to give the name of the child before it is baptized?

## OPINION.

A registrar may, and indeed ought, to insert the name of a child in the register, whether the child be baptized or not, if the parties giving him the information inform him of the name. If a different name be given to a child upon baptism from that which it has borne before, and which has been inserted in the register, such baptismal name may be inserted in the register within six months of the original registration. If a parent desire to have no name inserted before baptism, he should take care to give no name when he supplies the information upon which the registration is made. If he give a name, the registrar is bound to insert it; if he give no name, the registrar would do wrong to insert it, and upon complaint made, would no doubt be punished, and the register would be corrected. A father is not compellable to give a name before baptism.

(Signed)

FITZROY KELLY.

*Temple, 2nd Nov. 1842.*

## CASE AND OPINION ON THE CHURCH BUILDING ACT.

HER Majesty's Commissioners for Building New Churches have desired that the following questions should be submitted to the Queen's advocate, and the attorney and solicitor general:—

1st. If a new church has been built in a parish or place, either wholly or in part out of the funds placed at the disposal of the church-building commissioners by parliament, and on a site conveyed to them under the second section 3rd Geo. 4, c. 72, can the commissioners, under the thirtieth section of that act, with the necessary consents therein mentioned, direct the transfer of the endowments, emoluments, or rights of or belonging to the old or existing church of such parish or place to such new church, and to the minister thereof for the time being and his successors?

[We are of opinion that they can.]

2nd. Can a new church, of which the site has been conveyed to the commissioners, but of the expense of building which no part is defrayed by them, be said to be acquired or appropriated so as to bring it within the provisions of the thirtieth section of that act as to transfer?

[We are of opinion that it can.]

3rd. Is it necessary, in either of such cases of transfer, that the old church should be pulled down; and can the lord bishop of the diocese grant a faculty for that purpose, and is such faculty necessary?



[We do not think that it is necessary, in either of such cases of transfer, that the old church should be pulled down; but we think that the ordinary may, under the circumstances stated, grant a faculty for that purpose; and that if it should be determined to take down the old church, it would be proper to obtain the sanction of the ordinary.]

4th. If the old church were not pulled down, what, after such transfer, will be its character, and who will have a right to present to it, and how is its fabric to be maintained, and can it be applied to the purposes of a national school with the consent of the bishop of the diocese?

[If the old church should not be pulled down, we think that it may be used for the performance of divine service therein under the authority of the ordinary, by a minister nominated by the incumbent of the parish.

Under the circumstances in which the old church at present stands, we do not think that any person is compellable to maintain the fabric. The church having been consecrated, we think that it cannot be properly applied to the purposes of a national school, even with the consent of the bishop of the diocese.]

J. DODSON.

FRED. POLLOCK.

W. W. FOLLETT.

*Doctors' Commons, July 30th, 1842.*

#### EXTRACTS FROM THE BISHOP OF LONDON'S CHARGE.

WHAT real good is to be effected by any attempts to make our reformed church appear to symbolize with that from which she has been separated, in some of the very points which formed the ground of that separation, I am at a loss to imagine. Desirable as is the unity of the catholic church, lamentable as have been, in some directions, the consequences of its interruption, earnestly as we ought to labour and pray for its restoration, we can never consent to reinstate it, by embracing any one of the errors which we have renounced.—p. 18.

It may safely be pronounced of any explanation of an article, which cannot be reconciled with the plain language of the offices for public worship, that it is not the doctrine of the church. The opinion, for instance, which denies baptismal regeneration, might possibly, though not without great difficulty, be reconciled with the language of the 27th Article: but by no stretch of ingenuity, nor latitude of explanation, can it be brought to agree with the plain, unqualified language of the offices for baptism and confirmation. A question may properly be raised as to the sense in which the term Regeneration was used in the early church, and by our own reformers: but that regeneration does actually take place in baptism, is most undoubtedly the doctrine of the English church: and I do not understand how any clergyman, who uses the office for baptism, which he has bound himself to use, and which he cannot alter nor mutilate without a breach of good faith, can deny, that, in some sense or other, baptism is, indeed, *the laver of regeneration*.—p. 23.

The reserve of the early (not the primitive) fathers of the church, was different, if not as to its subjects, yet certainly as to its objects, from that which appears to be now recommended; and supposing it to have been prudent and commendable in *them*, it by no means follows that it is expedient or proper in the present state of the church.—p. 28.

Every clergyman is bound, by the plainest obligations of duty, to obey the

directions of the Rubric. For conforming to them, in every particular, he needs no other authority than that of the Rubric itself.—p. 30.

An honest endeavour to carry out the church's intentions, in every part of public worship, ought not to be stigmatized as popish, or superstitious. If it be singular, it is such a singularity as should be cured, not by *one* person desisting from it, but by *all* taking it up. When I have been asked, whether I approved of certain changes in the mode of celebrating divine service, which were spoken of as novelties, but which were, in fact, nothing more than a return to the anciently established order of the church, my answer has been, Far from questioning the *right* of the clergy to observe the Rubric in every particular, I know it to be their *duty*; and the only doubt is, how far are we justified, in not *enforcing* such observance in every instance?—pp. 31, 32.

The truth is, reverend brethren, that until the church's intentions are completely fulfilled, as to her ritual, we do not know what the church really is, nor what she is capable of effecting. It is the instrument by which she seeks to realize and apply her doctrines; and the integrity and purity of the one may, as to their effect, be marred and hindered, in what degree we know not, by a defective observance of the other. I would urge this consideration upon you, with an especial reference to the more frequent celebration of the Holy Communion, the most appropriate and distinguishing act of Christian worship. I am persuaded that much of the backwardness and unwillingness to communicate, which the clergy have so much cause to lament in country parishes, has arisen from the practice of having only quarterly communions. . . . I believe that in few instances have the clergy multiplied the opportunities of parochial communion, without increasing the number of communicants.—pp. 36, 37.

Those persons who hold not simply a *real*, but a *bodily* presence of Christ in the consecrated elements, can scarcely avoid holding also the notion of a propitiatory sacrifice; and to this notion of a *bodily* presence is to be traced a superstitious reverence for the external circumstances of the Eucharist. Our own church, admitting the doctrine of a real, though spiritual presence, utterly rejects that of a corporal presence, which, however it may be veiled under obscure or unintelligible terms, is virtually one with the error of transubstantiation —pp. 45, 46.

I myself approve of, as convenient, though not necessary, the arrangement lately adopted in several churches, where the reading-desk is near the east end of the church, by which the clergyman looks towards the south while reading prayers, and towards the west while reading the lessons.—p. 48.

You are not to take as your rule and model in this respect the early church, nor the primitive church; but the Church of England, as she speaks in plain and obvious cases by her Rubric and Canons, in doubtful and undecided ones by her bishops. This is the language of common sense, as it is also of the canon law, laid down by its able interpreter Van Espen: "*Singularium Ecclesiarum ritus atque cæremonialia, sive ritualia, servanda sunt; neque presbyteris, aliisve ecclesiæ ministris, ritum præscriptum immutare licet, eo etiam prætextu, quod contrarius ritus pristinæ ecclesiæ disciplinæ conformior esset, videreturque ad excitandam populi devotionem, necnon ad explicanda mysteria, aptior et convenientior.*" I earnestly wish that this rule were kept in view by all clergymen. We should not then have to complain of unwarrantable omissions and alterations of the church's service on the one hand, nor of unauthorized additions to her ritual on the other. I confess that I view the former fault with less complacency than the latter. I think that a clergyman, who presumes to omit any part of the offices, which he has solemnly pledged himself to use whole and entire, either through haste, or negligence, or, which is still worse, from a dislike of the doctrine which they assert, offends more grievously against the order of the church than he who, from a mistaken zeal for antiquity, revives obsolete practices, or is minutely scrupulous in his attention to the externals of religion.—pp. 51, 52.

We are far from presuming to assert the absolute perfectness of our own

church ; but it is not in retracing any of the steps, by which she has receded from the Church of Rome, that she is to be made more perfect ; nor by attempting to remodel her upon the doctrine and discipline, not of the primitive church, but of the church of the fourth or fifth century, infected as it was with the remains of gnostic superstition, and the inventions of enthusiastic or ambitious men.—pp. 60, 61.

There are still a few points connected with the orderly performance of divine service, which, as I am frequently consulted upon them by the clergy, I will briefly notice before I conclude.

I think that it is not correct, to commence divine service with a psalm or hymn.

The psalms and services had better be said than sung, where the congregation are not sufficiently versed in the knowledge of music to take part in them.

Where a saint's-day falls upon a Sunday, the collect for the saint's-day, as well as that for the Sunday, should be read, and the epistle and gospel for the saint's-day, but the lessons for the Sunday.

The minister should himself give out the psalms to be sung, and all notices that may be lawfully published in church.

The prayers for the Ember Weeks should always be used as appointed.

The responses in the communion service should be said, rather than sung, where there is not cathedral service.

After the Nicene Creed, the minister should in all cases declare, what holy days or fasting days are in the week following appointed to be observed.

Baptism is never to be administered in private houses, except in cases of urgent necessity ; and all such baptisms should be duly registered within the time prescribed by law. This I request you to take as my authoritative direction, as well as what follows :

That you will not permit any clergyman to officiate as your temporary substitute, or assistant, not being a personal friend or acquaintance of your own, who shall not have first exhibited to me his letters of orders and testimonials ; and that no clergyman, serving only one church, omit either morning or evening service on Sundays.—pp. 65, 66.

#### EXTRACTS FROM THE CHARGE OF THE LORD BISHOP OF LLANDAFF.

THUS in a recent appeal to the various classes of dissenters from our church, urging them in affectionate terms to return to the fold from which they had wandered, I did not hesitate to say, that they "had much more in common with us, than of difference from us : " and upon this fact I ground my hope, that a day will come when most of these differences will disappear, and when the one great duty, with a neglect of which they are now chargeable, that of maintaining the UNITY OF THE CHURCH, will present itself so forcibly to their minds, as to throw into the shade all minor points, which are now pleaded as reasons and excuses for separation.

Whether we have made any progress towards this re-union since our last meeting, is more than I am able to say with confidence. But this I can assert, that we have not been wanting on our part in endeavours to remove all obstacles and hindrances, by divesting the matters in dispute of everything that can wear the appearance of prejudice, or personal animosity, or party spirit—that we have anxiously and affectionately invited those who separate themselves to ponder well the dying injunctions of their Saviour, whose last fervent prayers were poured forth, almost in agony, for the unity of that church, the foundation of which he had just laid ; and the perpetuation of which he had committed to a chosen few, of whose authority, and of whose general course of proceeding, no doubt has ever been entertained. Neither, indeed, is this

now pretended by the several sects that have disturbed the common peace.—pp. 4, 5.

There is undoubtedly, in these tracts, an admission of various corruptions, sanctioned and enforced by the Romish Church; but they are commonly introduced as a kind of set-off and counterpoise to the defects alleged to exist among Protestant communions.—p. 17.

But it is not merely our defective *ordinances* that some of these writers censure. Even important *points of faith* are not sufficiently set forth, according to their judgment, in our Liturgy. For instance, it is said, that although we recognise the Communion of Saints as an article of our creed, yet “little of it is heard among us.” This sentiment seems to be a favourite and a growing one. But if we, as compared with the Church of Rome, *say* little about it, is there not a cause? Is it not because we *know* little about it, except the general truth? And is it not from a pretended knowledge, beyond what was ever revealed, “intruding into those things which man has not been permitted to see,” that Rome has engendered that monstrous brood of superstitions relating to angels and saints, and their intercourse with man, and their tutelary influence, which, together with the doctrine of purgatory, and indulgences, and relics, and shrines, has converted the simplicity of the gospel into a religion much more resembling heathen mythology than the doctrines of Scripture? When we thus see the source of the error, and its pernicious consequences, and when the flagrant impiety, borrowed from the Roman senate, is to this day practised, called canonization of deceased individuals, who are declared to be already in heaven, and capable of hearing our prayers, and of interceding for us, is it not our duty to be cautious and reserved in our teaching on this point, lest we also fall into the like condemnation?—pp. 24, 25.

There are other complaints of the insufficiency of our religious offices and formularies scattered through these writings, to which I have neither time nor inclination now particularly to advert. But I must again declare my decided opinion, that these complaints arise more from the indulgence of a morbid feeling in religious matters—a feeling which, when supported by ability and learning, and a reputation for sanctity, is highly contagious, than from any reasonable cause of dissatisfaction. As far as this frame of mind tends to correct light and careless performance of religious duty, or habitual want of devotion, or superficial acquaintance with the ordinances of our church—as far as it promotes the study of their origin, their import, and their sacred use, and to inspire a devout love and reverence for them, it may do much good; and in the instance before us it has done much good. This it is which has called forth the praise and encouragement of many, who now lament the mixture, or rather, I may say, the predominance, of evil, which has lately manifested itself, and which, if unchecked, threatens to counteract, and even to corrupt, the good already done—“to eat as doth a canker”—confounding the relative importance of things, and leading young and susceptible minds to turn away with disgust from any sober statement of divine truth, which does not harmonize with their own visionary ideas and excited feelings.—pp. 25, 26.

## SEES OF ST. ASAPH AND BANGOR.

(Extract of a Letter from the Lord Bishop of Bangor, dated Oct. 19, 1842.)

“I HAVE communicated the contents of your letter to the Bishop of St. Asaph, who feels, as I do, much gratified at the interest felt by our clerical brethren in England in the concerns of our distant dioceses. We shall be greatly obliged and encouraged by any assistance that may be given us by you, and those who think with you on this subject, either in the way of petitions, or in any other mode which you may think likely to be of service to our cause.

Hitherto the case of our dioceses seems to have been overlooked by our English brethren. But it is satisfactory to us to learn, that there are sincere members of our church who are alive to the evils which it is proposed to inflict on us. It should be borne in mind, that the object of the petitions should be *the repeal of so much of the Act of 6 and 7 Gul. IV. c. 77, as provides for the union of the dioceses of St. Asaph and Bangor.*"

N.B.—A Form of Petition to the Houses of Parliament is annexed: it may be varied, of course, according to circumstances.

*London, Nov. 4, 1842.*

#### FORM OF PETITION.

*To the Right Honourable the Lords Spiritual and Temporal [or the Honourable the Commons of the United Kingdom of Great Britain and Ireland] in Parliament assembled. The Humble Petition of*

**SHEWETH**,—That your Petitioners regard with deep sorrow and apprehension the provision of an Act passed in the 6th and 7th years of the reign of his late Majesty, entitled, "An Act for carrying into effect the Reports of the Commissioners appointed to consider the State of the Established Church in England and Wales, with reference to Ecclesiastical Duties and Revenues, so far as they relate to Episcopal Dioceses, Revenues, and Patronage," whereby it is proposed, under certain circumstances, to unite in one Bishopric the present Sees of St. Asaph and Bangor.

The increasing population and importance of the northern division of the Principality of Wales render it, in the judgment of your Petitioners, of the highest moment that the Church of England should be maintained in that part of her Majesty's dominions, at least in its present extent of influence and efficiency. The number of churches and of clergy in North Wales is greatly on the increase; and your Petitioners most strongly deprecate any measure, the effect of which will be to diminish the number of its bishops.

Your Petitioners most humbly submit, that the Bishoprics of St. Asaph and Bangor have been from very ancient times endowed with funds solemnly dedicated to the maintenance of the church in North Wales, and they cannot feel it consistent with the interests of religion, or with the demands of justice, to unite those sees, in order to divert a portion of their funds to the endowment of a bishopric in a district unconnected with Wales, and one of the wealthiest in the empire.

For these reasons, and especially from the strong sense which they entertain of the evil and danger of interfering with ancient institutions, (productive of vast benefit to the interests of religion and morality,) your Petitioners most earnestly pray for the repeal of so much of the said act as relates to the union of the sees of St. Asaph and Bangor.

And your Petitioners will ever pray.

#### REGIUM DONUM.

THE "Ten Towns Messenger" has given from the parliamentary returns the amount paid to the protestant dissenters from 1691 to 1840—viz.,

Payments made in England .....	£272,799 10 9
Ditto in Ireland .....	974,940 16 0

£1,247,740 6 9

A correspondent has taken the average of the annual payments according to the dates given in the parliamentary returns, and has taken the pains to calculate with great care the interest thereon, adding the interest to the principal at the end of each year, and the "*tittle to the whole*" is £180,920,813 10s. 11d.

We should not have thought of glancing at these annual payments made to protestant dissenters for the last 150 years, however contrary to our views of the sin of awarding money for the encouragement of self-created teachers of religion; but when we see 2s. 11d. and 3s. 4½d. church-rate martyrs, making such spluttering about their consciences, it is proper that such hypocrisy should be exposed.

#### QUARTERLY RETURNS OF MARRIAGES SOLEMNIZED.

SIR, — It has been my custom to prepare, at the commencement of each quarter, the returns of marriages solemnized in my parishes, and leave them with my servant to be delivered to the registrar when he should call for them. No person having called, and the returns not having been sent in, I received a note from the registrar of marriages of the district, threatening to acquaint the authorities in London with my "negligence." This note I forwarded to the registrar-general, and if you think fit to publish his reply, it may save some of my clerical brethren from a similar annoyance.

I am, Sir, &c.

CHARLES HARDY.

*Hayling Vicarage, Nov. 22, 1842.*

*General Register Office, Nov. 14, 1842.*

REV. SIR, — I am directed by the registrar-general to acknowledge the receipt of your letter of the 12th inst., and in reply, to inform you that it is the duty of every registrar of *births and deaths* to apply, personally, once a quarter to each officiating minister in his district for the certified copies of marriages, or certificate of no registry, as the case may be.

I have further to state, that Mr. —, being a registrar of *marriages only*, had no authority to apply for your return: and the registrar-general regrets that the letter which Mr. — addressed to you on the subject, was not more courteously framed.

I have, &c. (Signed) THOS. MANN, Chief Clerk.

### CHURCH MATTERS.

#### CHURCH RATES.

It is generally supposed that the subject of church rates will be brought before Parliament during the ensuing session. It behoves us all, therefore, to turn our attention to it, that the whole question may be considered with that care which its importance demands. The object of the following communication is to state, as briefly as possible—

1st. What is the law concerning church rates?

2nd. How the law, as interpreted by Sir. S. Lushington, is to be carried into execution.

3rd. What *power* the ecclesiastical and common law courts have for compelling the parishioners to repair their church.

4th. What is the *real object* of those conscientious dissenters who clamour for the abolition of church rates.

5th: The arguments for and against the plan which has been and may again be submitted to Parliament in lieu of church rates.

6th. What is the only real *grievance* in the present system, and its *REMEDY*.

7th. Such general observations upon the subject as do not come under any of the previous heads.

Those who wish for information upon the subject are recommended to read the judgments lately delivered by Lord Chief Justice Tindal in the Court of Exchequer, 8th February, 1841, on the writ of error in *Veley and Joslin v. Burder*; by Lord Denman in the Court of Queen's Bench, May 1st, 1840, in *Burder v. Veley*; by Dr. Lushington, in the Consistory Court, May 4th, 1842; and by Lord Denman, just delivered in the Queen's Bench, in *Queen v. Chapelwardens of Haworth*, in the parish of Bradford. To these must be added the papers drawn up by Mr. A. C. Veley, and inserted in the *British Magazine* for March, April, &c., 1840. The thanks of every churchman are due to that gentleman, and to all the other inhabitants of Braintree, who have so nobly stood up in defence of the established church against a powerful combination of men, who have turned religion into rebellion, faith into faction, and conscience into disobedience to the plain Word of God, (Rom. xiii. 5—7.) These unhappy men may have had on their side the letter of the law (at least, they have hitherto succeeded in setting it at defiance), but the spirit of it is decidedly against them, and sooner or later, they will find that it is too strong for them. Archdeacon Hale's collection of precedents may also be consulted with advantage.

The first point is to ascertain what is the law concerning church rates. Here there is no doubt. All the judges down to the present times have declared, *that by the common and statute and ecclesiastical law of England the parishioners are bound to keep the parish church in repair*. Not to repeat the authorities which Mr. Veley has given, *British Magazine*, April, 1840, we will merely add what has been said in the judgments already referred to. Lord Chief Justice Denman says, "By the civil and canon law the parsons had been bound to repair the church; and that liability existed in all Christian kingdoms, except *England, where, by the parliamentary law of the country, the parishioners were bound to take care of the repairs of the church*. This was clearly laid down in numerous authorities. The period at which the earliest church-rate was imposed had not been distinctly shewn; still it might be assumed that the expenses required to be incurred for the repairs of the church had always been levied upon the parishioners at large. That, indeed, was a matter which was treated as a settled point of practice and law." Dr. Lushington says, he knew not the origin of church rates, nor any authority which fixed a date." Soames, in his "*History of the Anglo-Saxon Church*," proves that a payment for the repairs of the church existed in those early days. "The earliest case is in the year-books, in the time of Edward III. But their origin was naturally accounted for. *The legality of the usage of compelling the parishioners to repair, established by the statute*, naturally led to the ascertainment of the ability of those so bound." Again, Sir S. Lushington, in *Varty and Mopsey v. Nunn*, says, "The parishioners of the whole parish were

bound to repair that church (the old parish church of Hackney)—that is, the body of it; and this obligation was imposed, *not by the ecclesiastical law, but by custom, by the common law of England*, recognised by various authorities. It is not the ecclesiastical law which imposes such burthens; for, by the ancient ecclesiastical law it was to be defrayed out of ecclesiastical profits; neither would the ecclesiastical law have produced any such effect, because, unless *recognised by the common law, or enacted law by statute*, it was and is wholly inoperative in this country. This obligation to repair, as imposed by the common law, is recognised by all the common law authorities; by Lord Coke, (and, indeed, before his time, in the Reports,) and all the authorities which follow him, down to and including Lord C. J. Tindal, and the judges in the Court of Exchequer Chamber, as expressed in their judgment in *Veley and Burder*. *The obligation is further recognised by various statutes from the time of Edward I. down to the present day.* In the statute of ‘circumspecte agatis,’ it is particularly provided that the *Ecclesiastical Court may proceed against persons who are deficient in performing their allotted duty in respect to the repairs of the church.* . . . It is again recognised in all the acts of Parliament of modern times touching the collection of rates before magistrates.” Lord C. J. Tindal, in delivering the judgment of the judges in the Court of Exchequer Chamber, in *Veley v. Burder*, says, “that the actual parishioners of every parish were bound to repair the church, not by any particular ecclesiastical injunction, but by the general common law of the land, and that the liability to make such repair was a duty which they could not legally decline to perform. When the parishioners, therefore, were assembled in vestry, the only question upon which they could deliberate was, not whether they should repair the church at all, for upon that point they were concluded by the common law of the land, but how, when, and in what manner their duty was to be performed. They had no more power to relieve themselves from the duty itself than to refuse to contribute to the repair of bridges and highways, in which the public had a common interest, and which the law for that reason had immemorially decided that the public were bound to repair.” These authorities abundantly prove that by the *ecclesiastical and common and statute law* of England the parishioners are bound to repair their parish church.

2. How is this law to be carried into execution? The proper mode of proceeding is for the churchwardens to see what repairs are needed, and employ a professional person to give an estimate of the necessary expenses; then to call, by public legal notice, a meeting of the parishioners to make a rate for the necessary repairs. If the majority of those present grant a rate, there is no difficulty. Lord C. J. Tindal says, “there was no difference of opinion among the judges as to the validity of a rate so made, and as to the liability of the parishioners to discharge their several portions of it.” The law will punish with imprisonment those who refuse to pay their quota, as in the cases of *Thorogood and Child*. But if the majority refuse a rate, what is to be done? The Ecclesiastical Commissioners say (the commissioners were, besides the bishops, Lords Tenterden and



Wynford, Sir N. C. Tindal, Sir J. Nicholl, Sir C. Robinson, Sir H. Jenner, Sir C. E. Carrington, Dr. Lushington, and R. C. Fergusson, Esq.,) "An opinion is entertained by some very learned persons, that *if the vestry refuses a rate, the churchwardens may of their own authority make it.*" Sir William Scott (afterwards Lord Stowell) Judge of the Admiralty, and Sir J. Nicholl, Judge of the Arches Court, were of this opinion, (British Magazine, March, 1840.) This opinion was confirmed in the case of *Gauden v. Selby* before Sir W. Wynn, "in which instance (we are quoting from Lord C. J. Tindal's judgment) the rate was made by the churchwardens at the very meeting which refused to concur with them in making it." This seemed to be the case also in *Ventris*. "The court did not now enter into the question of the validity of a rate so made (by the churchwardens and the minority) as that question was not before them. They reserved to themselves the full right to decide that question according to the best of their judgment, whenever the question should arise. Such a power, if shewn to exist as a matter of usage in any parish, would not, perhaps, be considered unreasonable, as the only way by which, in the circumstances, a parish officer would be enabled to cause the parish to perform what the parish was by law bound to do, and what he was by law bound to see that they performed. There could not, in other respects, *be any great objection to a rate so made*, as the *necessity*, the *amount* of it, and the *liability* of particular individuals to the payment could be effectually discussed in the Ecclesiastical Court." Upon this intimation, supported as it was by Sir W. Wynn's decision in *Gauden v. Selby*, and the case in *Ventris*, the churchwardens of Braintree, against the majority of the vestry, and with the minority, made a rate. It should be observed that no church-rate had been granted since 1834. *The Consistory Court, at the suit of the vicar, had issued a decree, against the churchwardens in special, and the parishioners in general, to meet and make a rate.* In obedience to this decree, the churchwardens, with the minority, made a rate. This was resisted, and the cause *Veley and Joslin v. Gosling* was heard before Sir S. Lushington in the Consistory Court; and *he decided against the validity of a rate so made.* His strongest reasons for this decision are, "that the ordinary definition of a legal church-rate is, a rate made by the majority of the vestry." That there is no precedent (having discarded *Gauden v. Selby*) of such a rate having been made and declared valid; that there is no analogy between making a church-rate and an election of a corporate officer, or member of parliament, at least, not so far as to prove that if the majority in vestry *illegally* refuse a church-rate, they throw away and lose their votes, as electors do who vote for an unqualified candidate; and, lastly, that the use of spiritual remedies, such as interdict, excommunication, and interposition on the part of the High Commission Court, proved that this doctrine (of the legality of a church-rate made by the churchwardens with a minority) could not have been in existence *then*, and therefore could not be supported *now*. But what is the force of these reasons. As Sir S. Lushington says, "No rate made even by a *majority* was good unless the rate was necessary," what be-

comes of his definition of a legal rate—a rate made by the *majority*? If the majority cannot *make* a rate illegally, why should they be permitted to *refuse* a rate illegally? Supposing there is no precedent establishing the validity of such a rate, is that any stronger argument against it than the fact of there being no precedent establishing the invalidity of such a rate is in its favour? *If the point has never been tried before*, how can there be a precedent? Is there anything absurd in supposing that it is new? Surely not; though Sir S. Lushington says, “If this new doctrine be law, it was a matter of wonderment to him that it should first have been discovered in 1841. Though the necessity for the use of this remedy must have so often occurred, (why *must*?) in all the books there is *altum silentium* respecting this panacea.” *The Court of the Exchequer Chamber thought there was an analogy between the majority of a vestry throwing away their votes by not voting a legal rate, and electors losing theirs by voting for an unqualified candidate.* The mere fact that in other days other remedies were used, cannot be any argument against the legality of this remedy now. But whether right or wrong, the judge has decided that a rate made by the churchwardens and a minority of the vestry is invalid. This, therefore, is the law, or rather the interpretation of it, till overruled by some other judge or higher court as unceremoniously as Sir S. Lushington set aside the judgment of Sir William Wynn, on the score “that as church-rates then excited but little interest, the case was discussed and disposed of with less research and attention to authorities than under other circumstances would probably have been the case.” This is what Lord Denman says in delivering judgment in *Queen v. Chapelwardens of Haworth*: “Whenever the question of the legality of the rate made by the churchwardens and the minority of the parish in vestry assembled should arise, every one of the judges would be at perfect liberty to use the most complete freedom in the discussion of the point. No one would be in the least bound, as by authority, by anything that had thus been said in the judgment in the Exchequer Chamber. But something, and something of importance, had occurred. The hint thrown out in the Exchequer Chamber had been taken up and acted on by certain parties, and the rate made by them had been brought under the consideration of the Ecclesiastical Court, which, after full discussion, had solemnly decided that a rate made by the churchwardens and the minority was illegal. It was true that it was not impossible that that decision—the decision of a court particularly conversant with matters of church-rate—might be questioned before a higher tribunal; *and it was not impossible that it might be set aside.*” It is, therefore, open to the churchwardens of Braintree to take their cause into the higher courts, and we shall then see whether they will confirm or set aside the decision of Sir S. Lushington. But till this decision is overruled, a rate made by the churchwardens and a minority must be considered illegal.

Now comes the question, since the minority cannot make a legal rate, how can the majority, if refractory, be compelled? How can the law, not the *ecclesiastical* alone, but the *common* and the *statute*, vindicate its majesty, and punish those who refuse to do what the

law, *ecclesiastical*, *common*, and *statute*, says they are bound to do: Even supposing the law was silent about the mode of punishing the contumacious, they would not so escape. For, according to Blackstone, "disobedience to any act of Parliament, (and the judges have declared that the parishioners are by *statute* bound to repair their parish church,) where no particular penalty is assigned, is a high misprision and contempt, and is punishable by *fine* and *imprisonment* at the discretion of the king's courts of justice." (Book iv. chap. 9.) And in chap. i. of the same book he says, "a crime or misdemeanor, is an act committed or *omitted*, in violation of a public law, either forbidding or *commanding* it." They, therefore, who refuse to repair their parish church are *violators* of the law, and *obnoxious to its penalties*. But we need not insist further upon this; for the law is not silent concerning the mode of punishing the refractory. Chief Justice Holt says, "By the common law of England, the parishioners of every parish are bound to repair the church; and by the statute of 'circumspecte agatis,' the jurisdiction in such matters is expressly ascribed to the spiritual courts." Sir W. Blackstone says, "It is a settled and invariable principle in the law of England, that every right, when withheld, must have a remedy, and every injury its proper redress." Lord Denman's words are: "It was said that the law in ancient times had supplied a remedy, which had always been found effectual, and that the threat of *ecclesiastical censures* had always been sufficient to procure the discharge of the duty which, by universal consent, the law had thrown on the parishioners. The *interdict* which suspended ecclesiastical rites, punished a refractory parish, and the very fear of its imposition prevented the necessity of having recourse to any other method to procure the funds necessary for the support and maintenance of the fabric of the church." Further on he says, "Lord Chief Justice North had laid it down that the parishioners were *punishable* for not repairing the church." Sir S. Lushington says, "That the parishioners were bound to repair the nave of the church, was a proposition established by all authorities; but with regard to the origin of that allegation, its nature, and the remedies for enforcing it, there was much room for difference of opinion. The statute of 'circumspecte agatis' appeared to establish fully these points: 1st. That parishioners were accustomed before the passing of that statute to repair the nave or body of the church. 2nd. That the *spiritual* courts punished persons who refused to do so. 3rd. That the temporal courts had interfered by prohibition. 4th. That by this statute they were restrained from so doing. Consequently, the *legality of the obligation*, and the *right of the spiritual courts to punish*, were established by the statute law of the land." Further on, "The question of remedy was an important branch of the consideration. All the remedies appeared to be in strict unison with the origin and nature of the obligation; they emanated from the Ecclesiastical Court alone. . . . Such punishment must have been *excommunication*, and other ecclesiastical inflictions, and *finer*, as the statute shewed. Precisely a similar course of proceeding followed when rates had become customary—criminal proceedings, issuing from the Ecclesias-

tical Court—the result, *interdict* and *excommunication*. All these original and legal forms remained untouched by statute; whether *effectual* now it was not for him to say: *they were not obsolete in law; they had a legal existence.*” Lord Chief Justice Tindal says, “It had been observed that to grant the prohibition would be to take away all the power of the Ecclesiastical Court to *compel* the payment of a rate by reluctant parishioners. But this was not so; for all the powers of the spiritual court to compel the reparation of the church were left untouched by the present decision. That court still possessed the power of *compelling the churchwardens to make the rate, or cause it to be made, and of compelling the parishioners to pay it when made according to law.* Such parties as refused to join in the rate or to pay it, may be compelled to do so by *ecclesiastical censure*—that is, by *excommunication*, which, since the 53rd George III. means *imprisonment of the recalcitrant parties.*” “I believe,” says Archdeacon Hale, “that I state the case correctly in saying that, supposing the Ecclesiastical Court were now to admonish parishioners to repair their church; that, whereas, under the former state of the law, before the passing of Lord Stowell’s act, 53rd George III., they would have been excommunicated for a disobedience of the decree of the court to repair their church, they would, *under the existing law, be liable to imprisonment under the writ issued from the Court of Chancery, ‘de contumace capiendo.’* Thus, though purely spiritual censures may now be powerless, it is not so with the decrees of the spiritual courts; it being an acknowledged rule of the law (as lately proved in Thoroughgood’s case) that the temporal court is ready, when called upon, to lend its aid to enforce the judgment of the spiritual court, and *thus the very same punishment awaits the contumacious parishioner who neglects to do what the spiritual court decrees, as would happen to him if he ventured to disobey a mandamus of the Court of Queen’s Bench.* It is manifestly the duty of the heads of our church to take every measure which is necessary in order to ascertain the state of the law upon the matters of church-rate, and the methods by which it may be enforced. It is only by such a course that the defects or hardships, if any, of the existing law can be duly discovered, as well as the means of remedying them by fresh enactments pointed out.” These, then, are the punishments to which all are liable who refuse a rate for necessary repairs to their parish church. They are partly civil, such as *imprisonment* and *fine*, and partly spiritual, as *church censures, interdict, and excommunication.* The temporal punishments would deter many, but the spiritual would not be *powerless.* All who were in any degree more than merely nominally members of the church would be very unwilling to incur them; and if the fear of excommunication prevented churchmen from joining in the opposition to church-rates, the dissenters would soon find themselves in a glorious minority, and utterly unable to effect the object they have at heart.

4. What is their object? Not merely the abolition of church-rates, but the *overthrow of the church itself.* One of their organs has told us, “the church-rate gone, the establishment itself will be an

easy prey." One of their teachers confesses, "We long and sigh for the overthrow of the establishment; we contend for nothing more, and we shall be *satisfied with nothing less*." This is still more plain from the amendment which was proposed and carried by a great majority at the vestry summoned by the churchwardens of Braintree, *in obedience to the decree from the Consistory Court, requiring them to make a rate*—"That all compulsory payments for the support of the religious services of any sect or people appear to the majority of this vestry to be unsanctioned by any portion of the New Testament Scriptures, and altogether opposed to, and subversive of, the pure and spiritual character of the religion of Christ; but that for any one religious sect to compel others, which disapprove their form of worship or system of church government, or which dissent from their religious principles and creeds, to, nevertheless, submit to support and extend them, appears to this vestry to be a yet more obvious invasion of religious freedom, and violation of the rights of conscience, while also it appears to be a gross injustice to dissenters, as citizens, to compel them to pay for the religious services of others, in which they have no part, while they build their own chapels, support their own ministers, and defray the charges of their own worship; that compulsory church-rates, and more especially such rates upon dissenters, thus appearing to be as a tax unjust, and as an ecclesiastical imposition adverse to religious liberty, and contrary to the spirit of Christianity, this vestry feels bound by the highest obligations of social justice and of religious principles, to *refuse* to make a rate, and does *refuse* accordingly." Does not common sense tell us, that they, who in these terms refused to make a rate, when ordered to do so by the Consistory Court, acted most *illegally*, and by their illegal act as completely threw away their votes as a party of Chartist would, who, instead of voting at an election for any of the candidates, should move and carry an amendment, that as the House of Commons was not, in their opinion, a fair representation of the country, they refused to proceed to an election. Most of Sir S. Lushington's arguments against the opinion that the majority at Braintree had, by their disobedience to the laws, thrown away their votes, would go to prove that these Chartists had not thrown away their votes, as they could not be said to have acquiesced in the election, for they had expressly voted against either candidate. No common-law judge would have listened to such a pretence, neither ought any ecclesiastical judge. With this *curious* amendment before us—curious both in its style and doctrine—how forcibly will Archdeacon Hale's words come home to the hearts of all who love our constitution in church and state—"I would add, that it is the duty of the state also, to aid and assist the church in vindicating the power of the law and checking the unconstitutional combination which is made to overthrow and to change it. Conscience is put forward as the plea for non-payment of church-rates by dissenters. The state would do well to look to it, it being manifest that when once the principle is acknowledged that private conscience justifies disobedience of public law, the whole frame of civilized society is dissolved. It was private conscience, binding itself by the

solemn league and covenant, which overthrew the monarchy in the person of Charles I. The progress of the power of private conscience upon the power of the state ought always to be watched with jealousy, for it may at last be found too strong for those who, for the sake of temporary popularity, have taught it to know its strength; it may again have power to dry up all the resources of the state, and to overwhelm the country in disorder and destruction." There appear to have been mistakes, however, in the course pursued by the friends of law and order. The Braintree case would have been managed better if the chairman had refused to put the amendment, which was not merely illegal, as contrary to the decree of the Consistory Court, but involved a political and religious discussion, quite foreign to the purpose for which the vestry was summoned, and had insisted upon their voting either for or against the proposed rate. For the information of some of the younger clergy who may have to preside at a church-rate meeting, it may be as well to add some remarks of the Rev. W. Bruce Knight, Chancellor of Llandaff: "In respect to adjournment, with a view to postpone or escape the obligation, whether for a year or six months, or any other period, we have the authority of the Attorney-General for urging that it is a 'shallow device.' If, therefore, a party proposes an adjournment, let the chairman at once, without hesitation, refuse to put the question. . . . Sir J. Scarlett's (now Lord Abinger) opinion was taken upon the following points: "Whether the motion for adjournment was properly rejected by the chairman? Answer: I think it was; the meeting being for a specific purpose, which the adjournment was intended to frustrate. Again: Whether, the chairman is bound to allow any motion to have precedence of a motion for a rate? Answer: I think not, if the notice is only for a rate." The vestry must thus come to the vote; if the majority refuse a rate, let the minority demand a poll. If the friends of the church are out-voted here also, let them support their churchwardens in applying to the ecclesiastical courts to proceed against some few of the principals amongst the contumacious. The opponents of church-rates would soon find that it was dangerous setting the law at defiance; and that the *wisdom* of our *pious ancestors* in enabling the law to vindicate its majesty, was more than a match for the ingenuity of those *impious moderns*, who disregard its enactments and yet hope to escape its penalties.

5. We may now consider the measure which, as it has been once, may be again proposed to parliament. It is expected to be similar in principle to Lord Althorp's of 1834, which abolished church-rates altogether, and substituted for them an annual payment of about 250,000*l.* out of the consolidated fund. It is *hoped* that this arrangement, which *cuts* rather than *unties* the Gordian knot, will prevent church-rate contests, and do away with the difficulties of enforcing a rate by punishing a refractory parish. These advantages are immediate, and so considerable, that they will weigh with many, especially with those who act from expediency rather than *principle*, and consider a *present* good cheaply purchased, though at the cost of a *future* sacrifice. The objections to the plan are many and great. 1st. Parliament, with all

its boasted omnipotency, cannot, by an act of 1843, give any fair compensation for a payment which has in its favour *the prescription of ages*. For the charge out of the consolidated fund, which it *sanctions* to-day, it may *refuse* to-morrow. What one parliament gives, another may take away. 2nd. Is there any need—any sufficient cause—to release the property which has come into possession of its present owners, subject to church-rates, from this slight burden, when it can only be done by imposing it on some other species of property? Is it desirable for the great landlords, who are the masters of our laws, to shift this burden off their own shoulders, and lay it on others, not so well able to bear it? Would not such legislation give men occasion to say, “They bind heavy burdens, and grievous to be borne, and lay them on men’s shoulders, but they themselves will not move them with one of their fingers?” Church-rates are in *fact* paid by the landlords; and their amount being so small, they may be looked upon as a sort of quit-rent due to the Lord of all. Is it safe to withhold this acknowledgment? Tithes have been commuted, and God’s church thereby robbed, and the landlord’s property proportionably increased. Church-rates also may be abolished; but have a care—just when estates are increased by these means, the spoilers may come, and Malachi’s threatening be fulfilled—“Ye are cursed with a curse; for ye have robbed me, even this whole nation.” Another objection to the proposed commutation is, a *fixed* sum, even though it were in its nature as safe as an immemorial charge upon lands and houses, and in its value equivalent to what has been annually collected for church-rates, is not a fair compensation for a payment which *varies as required*. No one who knows the dilapidated state into which many, if not most of our churches, have been suffered to fall, can imagine that the same sum which has been expended upon them lately will be sufficient for the future. As a better spirit prevails amongst the community, and their attachment to the church increases,—and, God be praised! it is increasing daily, the amount granted in church-rates will increase too. This fruitful spring, which is part of the *voluntary* system of our church, “for the law is not made for righteous men, but for the lawless and disobedient,” will be entirely dried up by the proposed commutation. But though the real friends of the church object to the alteration, will not her bitter enemies be satisfied with it? For if so, that would be a great argument in its favour with many legislators, whose *liberality* consists in giving up what they do not value, and in taking from the church all the privileges that lawfully belong to her. But the plan contemplated has not even this recommendation; for the dissenters will not be satisfied. They themselves have told us *that their resistance will then be transferred from church-rates to the general taxes*. And success will have emboldened them. They will say, we have but to *agitate*, and our rulers must yield to our “conscientious scruples.” Have we succeeded in throwing off church-rates, and shall we tamely submit to let the parish churches be repaired out of the Consolidated Fund? Sir R. Inglis said, last June, when opposing Sir J. Easthope’s bill to abolish church-rates, “The great body of dissenters repudiated almost unanimously the proposition to charge

the sum required for church-rates upon the Consolidated Fund, saying, that that fund was the produce of the taxation of the country, and that to charge the amount on that fund was only to adopt *another mode* of burdening their consciences, because the amount would still come in another shape from their pockets ;" so true it is that too many of them have put their *money* into their *hearts*, and their *consciencess* into their *pockets*. That their determination is to *pay nothing* in any shape to the support of the *national church* is evident from the Braintree amendment. And as their active and passive resistance will have compelled the government to alter the law to please them, they will never cease till they have succeeded in gaining the object of their wishes ; and what that is we have seen above—"In vain is the net spread in the sight of any bird." Would that Archdeacon Wilberforce's words might reach not only the ears but the hearts of our statesmen, who profess to be members and friends of the church : "We are well convinced that a sure and lasting *peace* was never yet purchased by any timid *concession* of the church's rights to the clamour of her enemies. And of this I am convinced, that, as the opposition to this payment may commonly be traced to a secret hope of success in resisting it, and so of effecting an escape from a pecuniary charge, (a motive which would lead some persons to dispute most obligations.) So when a few ruled cases have cut off this hope, the violence and irritation which are now alleged as grounds for legislative interference in the matter will very speedily and of themselves die out."

The mere fact that church-rates have been opposed in some parishes, and refused in a few, is no argument against them. What payment would not be opposed and occasionally refused? Would the income or any other tax stand much chance if every one who had to pay it had the liberty of voting against it? The resistance to church-rates will be discontinued as soon as it is known that it will not be successful, and can only end in the punishment of the contumacious. Let our statesmen remember that this will be the downward career of our country, when dissent is again triumphant. No church, no king, no House of Lords, no aristocracy, no funded property, no landed property, but a general scramble and universal licentiousness, ending in a democratic tyranny.

6. We now come to what is the only real inconvenience of the present system of church-rates. It is not, then, a hardship that dissenters who possess property should pay their quota towards keeping the parish church in repair ; for they have acquired their property subject to this charge ; and when it was purchased, so much less was paid for it as was thought equivalent to this payment. What would be thought of the honesty of a churchman who should purchase a house or land subject to a payment of twenty pounds a-year for a meeting-house, and then refuse to pay it? Would he be allowed to urge his "conscientious scruples?" Would not every dissenter in the kingdom cry shame, and say his "conscientious scruples" were but a "shallow pretence?" But the real hardship of the present system of church-rates is the *uncertainty of the amount required*. The repairs may be deferred from year to year, till at length a very considerable sum is urgently



needed to preserve the church from falling. And this may come upon a new tenant, who, during the first two or three years of his occupation, may have to pay one shilling or two shillings in the pound; whereas the former tenant probably never paid more than one penny or twopence. In this way some escape altogether, and others have to bear more than their proper share. This inequality is not only unjust in itself, but it induces all occupiers to defer repairing the church as long as they can, and to do as little as possible, in the hope that it may last their time; and it thus operates to keep our churches in a much worse condition than they would have been if the same money had been expended year by year, as the repairs were wanted. The *remedy* for this grievance appears simple and easy. Let the legislature, after careful inquiry into the real wants of the church, and having ascertained the average amount of church-rates during the last few years, pass an act *compelling*, under certain penalties, churchwardens to collect, and the parishioners to pay, a *fixed* church-rate every year; this rate to be the same all over England, and to be twopence, or threepence, or sixpence in the pound, as may be found needful. Probably threepence in the pound would be sufficient to make up the average of the last few years. Let the legislature alter the amount at the end of every twenty years, if necessary. Let the proper officers, the churchwardens under the archdeacon and bishop, have the management of the money thus raised in their respective parishes, employing it in keeping the church in proper repair, and in providing the things necessary for the public service of the sanctuary. Let the parishioners have the same control over the expenditure as they have now—that is, the right to examine the accounts, and to object, if any of the charges are illegal, unnecessary, or excessive. Speaking generally, for some years the amount thus collected would not be more than sufficient (perhaps scarcely that) to put the church into proper repair; but eventually there might be a *surplus*. Let this be paid into Queen Anne's Bounty Office as a reserve fund for the parish, in case any more expensive repairs should be needed, or a new church be required. The money thus paid into the Bounty Office might be lent to other parishes for substantial repairs or a new church, under an agreement to repay so much per annum. Thus a few pence in the pound, probably as little as twopence or threepence paid annually, (and this no *new* or *additional* burden upon any one, for it would be merely fulfilling the obligation to which all real property in England is and has been subject from time immemorial,) *would prevent all church-rate contests, and preserve our churches from decay and ruin.* This remedy is easy and practicable, and would satisfy all but those who sigh for the overthrow of the church.

7. But whatever alteration of the law may appear desirable, the path of duty is clear at present. Notwithstanding the resistance, and, in some few places the successful resistance, which has been offered to church-rates, and the difficulties that have delayed the punishment of the refractory, there is little doubt that if the ministers and friends of the church exert themselves, the opposition will scarcely ever be successful, and in a little while will die away. The case of

Rochford shews what may be done even under unfavourable local circumstances. 'Thanks to the exertions, talents, and piety of Dr. Molesworth, the severe contest carried on there—the severest probably on record—*terminated with a majority in favour of the rate.* What an example is this to encourage the friends of the church to resist manfully the combination of dissenters and the ungodly! Let but the ministers of the church carry on their ministry in the *spirit*, and according to the *letter* of the church, *as she is in her authorized formularies*—let but the lay members of the church be as zealous for the church as the dissenters are against her, and we will venture to say that church-rates will be contested but in few parishes, and refused in none. But whatever line of policy our statesmen may pursue, whether they may act as “nursing fathers” of the church, their highest privilege, or traitorously “lift up their heel against her,” we have this sure word of prophecy to encourage us to stand up manfully in defence of our religion and altars—“No weapon that is formed against thee shall prosper.”

L. F. P.

## ECCLESIASTICAL INTELLIGENCE.

### ORDINATIONS.

Lord Bishop of St. Asaph, St. Asaph Cathedral.....	Nov. 6.
Lord Bishop of Rochester, in the Chapel of the Castle, at Bromley .....	Nov. 13.

#### DEACONS.

Name.	Deg.	College.	University.	Ordaining Bishop.
Graham, John H. } (Literate) .....	...	...	...	St. Asaph.
Hallowes, Brabazon...	B.A.	Lincoln	Oxford	St. Asaph.
Parry, Henry .....	B.A.	New Inn Hall	Oxford	St. Asaph.
Stansfield, Joseph ...	B.A.	St. John's	Camb.	St. Asaph.

#### PRIESTS.

Cassin, Charles Stuart	B.A.	Caius	Camb.	Rochester.
Doria, Samuel .....	B.A.	St. John's	Camb.	Rochester.
Hughes, John Young	B.A.	Catherine Hall	Camb.	Rochester.
Kember, George .....	M.A.	Queen's	Camb.	Rochester.
Lewis, Lewis .....	B.A.	Jesus	Oxford	St. Asaph.
Wodehouse, Thomas .	B.A.	Balliol	Oxford	Rochester.

### ORDINATIONS APPOINTED.

THE Lord Bishop of Winchester will hold his next ordination at Farnham Castle, on Sunday the 11th of December.

The Lord Bishop of Oxford will hold his next ordination at Oxford, on Sunday, the 18th of December.

The Lord Bishop of Worcester will hold his next ordination at Worcester, on Sunday the 18th of December.

The Lord Bishop of Durham will hold his next ordination at Durham, on Sunday the 18th of December.

The Lord Bishop of Gloucester and Bristol will hold his next ordination at Gloucester, on Sunday, the 18th of Dec.

The Lord Bishop of Lincoln will hold his next ordination at Lincoln, on Sunday, the 18th of December.

The Lord Bishop of Chichester will hold his next ordination at Chichester, on Sunday, the 18th of December.

The Lord Bishop of Hereford will hold his next ordination at Hereford, on Sunday, the 18th of December.

His Grace the Archbishop of York

will hold his next ordination at Bishopsthorpe, on Sunday, the 18th of December.

The Lord Bishop of London will hold his next ordination at St. James's, on Sunday the 18th of December.

The Lord Bishop of Chester will hold his next ordination at Chester, on Sunday, the 18th of December.

The Lord Bishop of Lichfield will hold his next ordination on Sunday, the 18th of December.

The Lord Bishop of Salisbury will hold his next ordination at Salisbury, on Sunday, the 18th of December.

The Lord Bishop of Derry will hold his next ordination at Derry, on Sunday, the 18th of December.

The Lord Bishop of Ripon will hold his next ordination at Ripon, on Sunday, the 15th of January, 1843.

The Lord Bishop of Norwich will hold his next ordination at Norwich, on Sunday 29th of January, 1843.

#### PREFERMENTS AND CLERICAL APPOINTMENTS.

The Venerable Edward Stopford, Archdeacon of Armagh, to the Bishopric of Meath.

Rev. Robt. Ainslie, late Asst. Minister of St. Peter's, Walworth, to the V. of Sixhills and Ludford Magna, Lincolnshire; pat., G. F. Heneage, Esq.

Rev. Marsham Argles, to the V. of Gretton, Northamptonshire, vacant by the d. of the Rev. G. Roberts.

Rev. J. S. Avery, late Head Master of the Lostwithiel Grammar School, to the P. C. of St. Michael's, Cornwall.

Rev. Richd. Barber, C. of Kirk Heaton, near Huddersfield, to the P. C. of Heage, Derbyshire; pat., the V. of Duffield.

Rev. Henry Barret, to the incumbency of the new church at Pelton.

Rev. R. H. Barham, R. of St. Gregory by St. Paul, to the R. of St. Augustine and St. Faith, London; pats., D. and C. of St. Paul's.

Rev. E. W. Batchellor, to the R. of Cold Ashton, Gloucestershire, vacant by the d. of the Rev. J. Whittington.

Rev. E. Bates, to the C. of Oxendon, Northamptonshire.

Rev. T. Bayley, to be Assist. C. of Eastbourne, Sussex.

Rev. T. Vere Bayne, Master of Warrington School, Lancashire, to the P. C. of St. John's Church, Broughton, Manchester.

Rev. E. Bird, to the R. of St. Thomas's, Birmingham.

Rev. James Booth, LL.D., to the C. of Whitechurch, Somerset.

Rev. Dr. Booth, Principal of the late Bristol College, to be one of the Domestic Chaplains of the Marquis of Lansdowne.

Rev. Dr. Boyton, to be Vicar-General of the Diocese of Raphoe, Ireland, vacant by the promotion of the Rev. Dr. Stopford.

Rev. H. B. Bullocke, to the C. of Dawlish, Devon.

Rev. S. Bunbury, of Glossop, to the P. C. of St. Thomas', St. Helen's, near Liverpool.

Rev. G. Butler, D.D., to the Deanery of the Cathedral Church of Peterborough, void by the resig. of the Rev. Dr. T. Turton.

Rev. W. C. B. Cave, Incumbent of Flixton, near Manchester, to the Incumbency of St. Philip's Church, Liverpool.

Rev. Theophilus Campbell, P. C. of Tunstall, Staffordshire, to be Minister of Trinity Church, Belfast.

Rev. R. B. Cartwright, to the R. of North and South Stoke, Lincolnshire, vacant by the d. of the Rev. H. Taylor; pat., the Preb. of South Grantham.

Rev. Wm. Chamberlain, to the Incumbency of the principal church in the Island of Trinidad.

Rev. R. Money Chatfield, V. of Wilsford and Woodford, near Salisbury, to the office of Rural Dean over the Peculiars in Salisbury.

Rev. Mr. Christie, to be Assist. Minister of St. Mary's, Greenwich.

Rev. F. F. Clark, M.A., to the Ministry of the new church at Hartsbill, Staffordshire, built and endowed by H. Minton, Esq.

Rev. C. Colson, to the V. of Great Horstead, Herts; pats., the Mast. and Fellows of St. John's Coll., Camb.

Rev. Fred. L. Colville, to the V. of Leek Wootton, Warwickshire, vacant by the resignation of the Rev. L. E. Dryden.

Rev. W. J. Conybeare, to the Principalship of the Liverpool Collegiate Institution.

Rev. Harry E. Cruttwell, to the C. of Bathampton, Somerset.

Rev. R. Davies, P. C. of St. David's, to be one of the Ministers of St. Paul's, Liverpool, vacant by the d. of the Rev. R. H. Formby.

Rev. Geo. Deatry, to the V. of Hinckley, Leicestershire, vacant by the d. of the Rev. M. Brown; pats., D. and C. of Westminster.

Rev. Thos. Rutherford Dickinson, late C. of Ribchester, to the P. C. of Sales-

bury, Lancashire; pat., Lord de Tabley.

Rev. T. B. Dickson, to the living of Marple, Cheshire; pat., the Rector of Stockport.

Rev. L. E. Dryden, V. of Leek Wootton, to the R. of Whitnash, Warwickshire.

Rev. M. Dawson Duffield, to the V. of Stebbing, Essex; pats., Mrs. Batt.

Rev. J. C. Ebdon, Head Master of the Ipswich Grammar School, to the R. of King's Ripton, Huntingdonshire, vacant by the d. of the Rev. J. C. Cooke.

Rev. Charles Phipps Eyre, late Minister of St. Giles, Reading, to the Incumbency of St. Mary's, Bury; pat., J. Fitzgerald, jun., Esq.

Rev. John Farrand, to the R. of Cumberworth, Yorkshire; pat., T. W. Beaumont, Esq.

Rev. Samuel J. Fell, to the P. C. of Irtton and Drigg, Cumberland.

Rev. T. Fisher, late C. of Pebmarsh, to the R. of Little Waltham, Essex; pats., H. S. Hodges, Esq., and G. Curtis, Esq.

Rev. H. Foster, to the Curacy of Lurgashall, Sussex.

Rev. W. A. Francis, C. of Piddington, Northamptonshire, to be Domestic Chaplain to the Earl of Meath.

Rev. Rich. Garvey, to be Principal of the Proprietary School, Wakefield.

Rev. Thos. L. Gleadow, to the R. of Frodesley, Salop.

Rev. Hy. Jas. Grassett, to the R. of the united parishes of Edwin Loach, Worcestershire, and Tedstone Wafer, Herefordshire; pat., E. Higginson, Esq.

Rev. R. Goldham, to be Minister of the new church at Mow Cop, Staffordshire.

Rev. J. Grant, of Monkstown, to the C. of St. Stephen's, Dublin; pat., the Archbishop of Dublin.

Rev. Wm. Harker, to the V. of Child's Wickham, Gloucestershire, vacant by the resig. of the Rev. J. H. Harding; pats., J. and J. Hopkinson, Esqrs.

Rev. Thos. Harris, to the Curacy of Marton, Warwickshire.

Rev. Abiathar Hawkes, to the P. C. of St. Paul, Tipton, Staffordshire; pat., J. S. Hallier, Esq.

Rev. J. Hebden, to the P. C. of Hayhouse, Whalley, Lancashire.

Rev. T. Henderson, to an unendowed Canonry in the Cathedral Church of St. Paul's.

Rev. Herbert Hill, to the Head Mastership of the Warwick Free Grammar School.

Rev. R. Hill, to the C. of Furthoe, Northamptonshire.

Rev. Caddell Holder, to the P. C. of

Hanham, Gloucestershire; pat., the Bp. of Gloucester and Bristol.

Rev. Walter Hore, by the Lord Lieutenant of Ireland, to the Living of Ferns, vacated by Dr. Newland.

Rev. C. Hume, C. of Oundle, to the P. C. of Eye, Northamptonshire, vacant by the d. of the Rev. H. Stone; pat., the Bp. of Peterborough.

Rev. Richard Hutton, C. of Saxby, Leicestershire, to the R. of Seaton, Rutlandshire, vacant by the d. of the Rev. Hugh Monckton; pat., the Earl of Harborough.

Rev. Moorhouse James, B.A., to the P. C. of St. Thomas's Church, Bedford, in the parish of Leigh.

Rev. F. W. Hill Jerrard, to the R. of Stratton St. Mary, Norfolk; pats., Gonville and Caius Colls., Cambridge.

Rev. W. Jones, to the P. C. of Nefyn, Carnarvon.

Rev. Thomas Jones, M.A., to the P. C. of the Chapel and Chapelry of Henley-in-Arden, Warwickshire, void by the resignation of the Rev. P. S. Ward.

Rev. David Thomas Knight, M.A., to the V. of Earls Barton, in Northamptonshire, vacant by the d. of the Rev. Robert Hervey Knight; pat., the Queen.

Rev. J. Lockwood, C. of Barley, Herts, to be Chaplain to Lord Mayor of London.

Rev. — Melvin, C. of Upton, to be Chaplain of the Forces in Portsmouth Garrison.

Rev. Jas. Nash, C. of St. James's Church, Bristol, to be Chaplain to the Mayor of that city.

Rev. Sam. Newall, to the Incumbency of Christ's Church, Tunnell.

Rev. W. H. Newbolt, to the V. of Paulersbury, Northamptonshire, vacant by the d. of the Rev. W. J. Kerrieh, M.A.

Rev. Saml. Oliver, to the R. of Lambley, Notts.

Rev. E. Penny, R. of St. Andrew with St. Mary Bredman, Canterbury, to the P. C. of Ash, Kent, vacant by the promotion of the Rev. F. R. Nixon to the bishopric of Tasmania; pat., the Archbp. of Canterbury.

Rev. S. B. Piggott, to the R. of Crawley, Sussex; pat., Col. Clitherow.

Rev. John D. Piggott, to the P. C. of Radstone, in Northamptonshire, vacant by the resig. of the Rev. J. B. Otley; pat., W. Holbeck, Esq.

Rev. R. Quarrell, of Queen's College, Cambridge, to the Bath Union Workhouse, vacant by the resignation of the Rev. Whitwell Elwin.

Rev. G. B. Reynardson, to the R. of Eastling, Kent; pat., the Earl of Winchilsea,

Rev. Thomas Robinson, M.A., of Trinity Coll., Camb., Professor of Arabic in that University, late Archdeacon of Madras, to be Morning Preacher of the Foundling Hospital.

Rev. Robert Sergeant, to the R. of St. Swithin, Worcester.

Rev. C. A. Smith, C. of St. Andrew's, Plymouth, to the Chaplaincy of the Sailor's Home, London.

Rev. W. Smith, C. of Great Canford, Dorset, to that Vicarage; pat. Lord de Mauley.

Rev. H. I. Stevenson, to the R. of St. Nicholas, Worcester.

Rev. J. Whitley Stokes, to the Archdeaconry of Armagh, vacant by the promotion of the Rev. Dr. Stopford.

Rev. Robert Sutton, to be Chaplain to the Lord Mayor of York.

Rev. J. H. Titcombe, to the C. of Hollymount, county of Down.

Rev. T. Todd, Head Master of the Preston School, Stokesley, to the R. of Kildale, Yorkshire; patas., Mrs. Livesey.

Rev. Henry Tippetts Tucker, to the R. of Angersleigh, Somerset, vacant by the death of the Rev. J. Gale.

Rev. Robert Twigg, to the V. of Tilmanstone, Kent, vacant by the d. of the Rev. C. Baker; pat., the Archbishop of Canterbury.

Rev. E. J. Walmesley, to the R. of Hilperton, Wilts, vacant by the d. of the Rev. G. Innes; pat. W. Long, Esq., M.P.

Rev. H. Ward, to the P. C. of St. Mark, Hull; pat., the V. of Sutton.

Rev. J. R. Watson, to the Assist. C. of St. Mark's, within the R. of Bath.

Rev. James Watson, to the P. C. of Marr, Yorkshire.

Rev. Wm. C. F. Webber, to the C. of Maiden Bradley, Wilts.

Rev. Charles Whitley to be Senior Proctor of Durham University for the ensuing year.

Rev. M. Williams, Incumbent of Llanfair-Clydgoe, Cardiganshire, to the P. C. of Llangybi (by dispensation); pat., Hon. G. L. Vaughan.

Rev. Joseph Wix, to be Domestic Chaplain to Lord Braybrooke.

Rev. R. B. Were, to the V. of St. Martin's, Stamford Baron, Northamptonshire; pat., Marquis of Exeter.

Rev. G. L. Yale, V. of Wrockwardine, to be a Surrogate for the dioc. of Lichfield.

#### CLERGYMEN DECEASED.

The Right Hon. and Right Rev. Stephen . Creagh Sandes, LL.D., Lord Bishop of

the united diocese of Cashel, Emly, Waterford, and Lismore.

Rev. Rob. Gordon Andrews, V. of Houghon-the-Hill, Lincolnshire, and Head Master of the Grantham Grammar School; pat., the Lord Chancellor.

Rev. Thomas Bennett, of Hatherlow, near Stockport.

Rev. E. T. Beynon, of Carshalton and Slimes Oakes, Chelsham, Surrey.

Rev. Z. H. Biddulph, V. of New Shoreham, Sussex; patas., Magdalen College, Oxon; and Backwell, Somersetshire; pat., Marquis of Bath.

Rev. W. Blundell, P. C. of St. Anne's Church, Liverpool.

Rev. Digby Michael Bourne, y. son of the late Dr. Bourne, of Oxford, at Warwick.

Rev. Thomas Braithwaite, Doncaster.

Rev. Thos. Brooksby, R. of West and South Hanningfield, Essex.

Rev. Dr. Causton, Prebendary of Westminster, and R. of Turweston, Bucks, at Bournemouth.

Rev. Thomas Coffey, Ireland.

Rev. J. Constantine Cook, V. of Swelland, Suffolk, and R. King's Ripton, Hunts.

Rev. E. T. Daniell, late Reader at St. Mark's Chapel, Grosvenor-square, at Adalia, in Syria.

Rev. Stephen Davies, C. of Old Basing and Upper Nately, Hants.

Rev. E. W. Davies, P. C. of Nerquis, Flintshire; pat., V. of Mold.

Rev. John Eddy, V. of Toddington, and of Didbrook, Gloucestershire, and R. of Whaddon, Wilts.

Rev. H. Formby, P. C. of St. Paul's, Liverpool.

Rev. Francis Goode, Lecturer of Clapham, and at the Female Orphan Asylum, Lambeth.

Rev. Evan Griffith, Prebendary of St. David's, and Head Master of the Grammar School, Swansea.

Rev. James Hoste, R. of Ingoldisthorpe, and P. C. of Longham, Norfolk; pat., Earl of Leicester.

Rev. Joseph Hugill, D.D., R. of Darlaston, Staffordshire; patas., Trustees of J. Thornton, Esq.

Rev. Ralph Bates Hunter, R. of Whalton, Northumberland.

Rev. R. James, of Clare Hall, Cambridge.

Rev. Joseph L'Oste, R. of Postwick and Caister St. Edmund's.

Rev. G. J. Majendie, R. of Headington, Wilts, and Prebendary of Salisbury Cathedral.

Rev. W. F. Major, V. of Theddingworth, Leicestershire; pat., J. Cook, Esq.

Rev. George Marshall, Minister of Flist, by Cuper.

Rev. Hugh Monckton, R. of Seaton, Rutlandshire, pat., Earl of Harborough; and V. of Harringworth, North Hants.  
 Rev. Samuel Oldacres, R. of Gonalsaton, Nottinghamshire.  
 Rev. N. Philipps, D.D., at Moor Lodge, Sheffield.  
 Rev. Dr. Povah, R. of St. James's, Duke's-place, City, at Stoke Newington.  
 Rev. John Pretymen, Prebendary of Lincoln, and R. of Sherrington, Bucks.  
 Rev. Thomas Pugh, C. of Brilley, Herefordshire.  
 Rev. G. Roberts, V. of Gretton cum Dudington, Northamptonshire.  
 Rev. Nicholas W. Robinson, V. of Bodenham, Herefordshire.  
 Rev. Caleb Rocket, at Cheltenham.  
 Rev. W. Boulthbee Sleath, D.D., Head Master of Repton School, and Master of

Etwall Hospital, and V. of Willington, Derbyshire.  
 Rev. J. H. Stone, P. C. of Eye, near Peterborough; pat., Bp. of Peterborough.  
 Rev. Wm. Thompson, P. C. of Halstock, Dorset.  
 Rev. Thos. Waits, D.C.L., R. of Great Chart, Kent; pat., Abp. of Canterbury.  
 Rev. James Ward, D.D., Senior Chaplain at the Presidency of Bengal, at Coltishall Hall, county of Norfolk.  
 Rev. R. Wetherell, R. of Newton Longville, Bucks, and Prebendary of Hereford.  
 Rev. William Wills, at Axminster.  
 Rev. Rowland Wingfield, Canon of St. Asaph Cathedral, and V. of St. Ruabon, Denbighshire.  
 Rev. Richard Winsloe, R. of Minster and Forrabury in Cornwall, and of Ruishton in Somersetshire.

## UNIVERSITY NEWS.

### OXFORD.

October 29.

In a Convocation holden on Thursday last, the University Seal was affixed to a letter of thanks to Messrs. Rundell and Bridge, for their gift to the University Galleries of a bronze cast of the Shield of Achilles, by Flaxman.

In the same Convocation, the nomination of the following gentlemen to be Public Examiners was unanimously approved:—

*In Literis Humanioribus*—Rev. J. A. Hessey, M.A., Fellow of St. John's; Rev. N. Pocock, M.A., Michel Fellow of Queen's; Rev. P. C. Claughton, M.A., Fellow of University.

*In Disciplinis Mathematicis et Physicis*—S. Waldegrave, M.A., Fellow of All Souls.

At the same time, L. H. Shadwell, Esq., M.A., of St. John's, Cambridge, was admitted *ad eundem*.

In a Convocation holden on the same day, the following Degrees were conferred:—

*Masters of Arts*—Rev. J. H. Kendall, Magdalene Hall; Rev. W. S. Newman, Wadham; Rev. R. Hobhouse, Balliol; Rev. W. H. Anderdon, Scholar of University; W. J. Braikenridge, T. D. Salmon, Exeter; R. H. Whiteway, W. A. Hill, Worcester; Rev. W. T. Beckett, Trinity.

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*Bachelors of Arts*—W. Bousfield, Lincoln; H. L. Walters, Christ; H. Parsons, Balliol; J. Clements, Oriel; H. R. Fortescue; J. W. Miller, Exeter; C. Dunne, Worcester.

The prize of 200*l.*, which was proposed in 1840 by some unknown benefactor, through the Bishop of Calcutta, for the best Essay in refutation of Hinduism, has been awarded by the judges to the Rev. J. B. Morris, M.A., Fellow of Exeter College.

Yesterday, Mr. J. W. Conway Hughes, Commoner of Trinity, and Mr. J. C. Prince, Commoner of Brasenose, were elected and admitted Scholars of Corpus Christi.

November 5.

The Trustees of the Scholarships founded in this University by Thomas Dyke, formerly of Kingston, in the county of Somerset, Doctor of Medicine, are desirous of appointing a scholar to fill up a vacancy therein. Candidates must be either of the name and kindred of the said Thomas Dyke, or must be persons born in and inhabitants of the county of Somerset, whose parents are unable to provide for and maintain them in the University without assistance, and if already members of the University of Oxford, must not have kept more than fifteen terms. The scholarship amounts to 40*l.* per ann., and may be enjoyed for six years, if the party shall so long continue a resident scholar and student at St. Mary Hall.

3 B

Persons desirous of becoming candidates are required to send to James Randolph, of Milverton, in the said county of Somerset, solicitor, on or before the 1st day of January, 1843, the proper evidence of their places of birth and residence, and all such particulars as may satisfy the trustees of their circumstances.

November 12.

In a Convocation holden on Thursday last, J. F. Standford, Esq., of Christ's, and the Rev. P. P. Gilbert, of Magdalene College, Cambridge, were admitted *ad eundem*.

In a Congregation holden at the same time the following degrees were conferred:—

*Doctors in Civil Law*—C. N. Smythies, Trinity, grand compounder; W. Robertson, Fellow of Magdalene.

*Bachelors in Divinity*—Rev. E. Greene, Rev. W. Richardson, Fellows of Magdalene.

*Bachelor in Civil Law*—R. C. Pattenon, St. Mary Hall.

*Masters of Arts*—H. A. Littledale, Brasennoose, grand comp.; Rev. R. H. Gray, Student of Christ Church; Rev. J. G. B. Jones, Jesus; S. H. Northcote, late Scholar of Balliol; J. Walter, Exeter; Rev. T. E. Dorville, Worcester.

*Bachelors of Arts*—F. P. B. Martin, Wadham, grand comp.; J. Leisen, Wadham; J. M. Leir, New Inn Hall; J. C. Earle, C. H. Johnson, St. Edmund Hall; W. Callendar, E. East, G. A. Cuxson, F. Sotham, W. W. Melhuish, A. Burder, Magdalene Hall; T. Bearcroft, N. Lowe, Queen's; G. E. Piecope, E. Royds, H. Milne, Brasennoose; H. F. Edgell, F. A. Foster, H. B. Power, Oriel; E. Mansfield, C. Cox, C. R. Bird, J. L. Prior, A. H. Denby, H. B. Rasleigh, Exeter; J. D. Coleridge, Scholar of Balliol; F. E. Guise, Balliol; D. F. Atcherley, D. Akenhead, University; G. Rawlinson, H. Malim St. John's; W. Merry, Worcester; W. C. Randolph, J. W. Evans, Trinity.

On Wednesday last, the Rev. R. P. Williams, B.A., Scholar of Jesus Col., was elected a Fellow of that Society; and Messrs. H. N. Lloyd, J. W. Roberts, J. Hughes, jun., and J. W. David, Commoners of that College, were elected Scholars of the same Society.

G. G. Perry, B.A., Scholar of Corpus Christi Col., was yesterday elected Fellow of Lincoln Col.

November 19.

**LINCOLN COLLEGE.**—A Scholarship and Exhibition, now vacant, will be filled up on Saturday, the 10th day of December. Candidates for the exhibition must be

natives of the diocese of Durham, or of Northallertonshire or Howdenshire, in the county of York, of Leicestershire, (particularly of the parish of Newbold Verdon,) of Oxfordshire, or of Northamptonshire. The scholarship is without limitation. Candidates are required to present in person to the Rector, on Thursday, the 8th of December, between the hours of nine and ten, testimonials of good conduct; and candidates for the exhibition must at the same time produce satisfactory evidence of the place of their birth.

In a Congregation holden on Thursday, last, the following Degrees were conferred:—

*Masters of Arts*—A. B. Orlebar, Lincoln; R. W. Keate, Christ Church; Rev. T. M. Richardson, W. C. Sole, Wadham.

*Bachelors of Arts*—J. Rigg, St. Alban Hall; A. Trower, Lincoln; H. W. Starr, G. Snell, Magdalene Hall; E. W. Bunney, Oriel; H. Robbins, Wadham; T. Knox, Fellow of St. John's; F. C. Scott, St. John's; W. W. Woolcombe, Exeter; E. J. May, Worcester; E. W. Unwin, Pembroke; G. Bucknill, Trinity.

**PUBLIC ORATORSHIP.**—Three candidates have been now announced as desirous to succeed Dr. Cramer in the above office—viz., the Rev. William Jacobson, M.A., late Fellow of Exeter, now Vice-Principal of Magdalene Hall; the Rev. John Griffiths, M.A., Sub-Warden and Tutor of Wadham; and the Rev. Robert Blackburne, M.A., Fellow of Brasennoose.

## CAMBRIDGE.

October 29.

Professor Walmsley's lectures on Vocal Music commenced on Monday, on Wilhem's method; the course will consist of twenty lessons, to be given on Mondays, Wednesdays, and Fridays.

At a meeting of the Masters and Seniors of Gonville and Caius College on Wednesday last, the following elections to Fellowships were made:—Rev. Frederick William Hill Jerrard, M.A., to a Senior Fellowship on the Ancient Foundation; John Thomas Walker, M.A., to a Fellowship on the Frankland Foundation; Rev. John Rustat Crowfoot, M.A., to a Fellowship on the Wortley Foundation; Rev. Alfred Tolver Paget, M.A., to the Fellowship on Dr. Wendy's Foundation.

At a meeting of the Perse trustees, the Master and four Seniors, on Thursday last, Richard Baggallay was elected a Perse Fellow.

At Christ's College Audit on Wednesday last, the following gentlemen were elected Scholars:—Edward Rogers Pitman, William Chantler Izard, John Thomas Layard, Arthur Davenport, William Osborn Jenkyn, Francis Lambert Cursham, Daniel Mitford Cust, Edward Walker Wilkinson, Albert Henry Wratlaw.

Frederick Fuller, Esq., B.A., has recently been elected a Foundation Fellow of St. Peter's College.

#### November 4.

Yesterday, the Rev. W. Whewell, B.D., Master of Trinity College, was elected Vice-Chancellor of this University for the year ensuing.

At a Congregation on Wednesday last, the following degrees were conferred:—

*Doctor in Physic*—W. H. Ranking, Catherine Hall.

*Masters of Arts*—W. Sherwood, Catherine Hall; T. J. Rowsell, St. John's; H. Nicholson, Emmanuel; J. Ellis, Pembroke.

*Bachelors in the Civil Law*—G. Miller, Trinity Hall; W. Peard, Trinity Hall.

*Bachelors of Arts*—R. W. Parker, Catherine Hall; A. H. Novello, Trinity.

At the same Congregation the following gentlemen were admitted *ad eundem* of this University:—H. Randolph, M.A., All Soul's, Oxford; W. Taylor, M.A., Balliol, Oxford.

At the same Congregation, the following Graces passed the Senate:—

"To allow Mr. Bernard, Hebrew Teacher, £90 from the university chest.

"Whereas by a grace of the 2nd of June, 1838, the examination of the Questionists who are Candidates for Mathematical Honours begins on the Monday preceding the first Monday in the Lent Term.

"That in January next, the said Examination do begin on the Wednesday week preceding the first Monday in the Lent Term, and do continue on the Thursday, Friday, and Saturday of that week, and on the Monday and Tuesday of the following week.

"To appoint Mr. Mould, of Corpus Christi College, and Mr. Gregory, of Trinity College, Mathematical Examiners of the Questionists who are Candidates for Honours in January next.

"To appoint Mr. Thurtell, of Caius College, and Mr. Dalton, of Queens' College, Mathematical Examiners of the Questionists who are not Candidates for Honours.

"To appoint Mr. Ray, of Peter-House,

and Mr. Collison, of St. John's College, Classical Examiners of the Questionists.

"To appoint Mr. Barnard Smith, of Peter-House, and Mr. Colenso, of St. John's College, Examiners of the Questionists in the Acts of the Apostles, and in Paley's Moral Philosophy.

"To re-appoint Mr. Bateson, of St. John's College, an Examiner of the Classical Tripos of the ensuing year.

"To appoint Mr. Thompson, of Trinity College, an Examiner of the Classical Tripos of the ensuing year, in the room of Mr. Bunbury, of Trinity College, who declines examining a second time.

"To appoint Mr. Freeman, of Peter-House, an Examiner of the Classical Tripos of the ensuing year.

"To appoint Mr. Currey, of St. John's College, an Examiner of the Classical Tripos of the ensuing year.

"To appoint Mr. Freeman, of Peter-House, an Examiner at the previous Examinations in the Lent and Michaelmas Terms of the ensuing year.

"To appoint Mr. Bateson, of St. John's College, an Examiner at the previous Examinations in the Lent and Michaelmas Terms of the ensuing year.

"To appoint Mr. Thacker, of Trinity College, an Examiner at the previous Examinations in the Lent and Michaelmas Terms of the ensuing year.

"To appoint Mr. Woodham, of Jesus College, an Examiner at the previous Examinations in the Lent and Michaelmas Terms of the ensuing year.

"To allow Mr. Skinner, of Jesus College, to resume his Regency.

"To allow Mr. Thompson, of Trinity College, to resume his Regency.

"To confirm the report of the Finance Syndicate, bearing date, June 28, 1842."

A grace to re-appoint Mr. Bateson, of St. John's College, an Examiner of the Classical Tripos of the ensuing year, was non-placeted, the numbers being 58 placets and 12 non-placets.—A grace to confirm the report of the Finance Syndicate, bearing date, June 28, 1842, was also non-placeted, the numbers being 44 placets and 19 non-placets.

The following was circulated amongst the members of the Senate, previously to the graces being proposed on Wednesday last:—

Reasons for not supporting the grace of Wednesday, Nov. 2, "To confirm the report of the Syndicate, which recommends certain additional fees to be taken in order to meet the wants of the University."

The necessity of some measure for en-



larging the resources of the University is not denied, and has long since been acknowledged. The proposed measure, however, seems to be liable to the following grave objections:—

"That it is impolitic; inasmuch as it increases the first expenses of pensioners not capable of bearing greater charge; and because the University has as yet made no effort to remove the very heavy burden entailed upon them in the overgrown abuse of private tuition.

"It is unjust: for it is enacted by those who do not propose to pay anything themselves, but transfer the burden of supplying the requisite resources upon those who have only a remote interest in the effect.

"It is inconsistent with the general practice of the University: which is always to exempt those who are already entered from the operation of any new law, even though beneficial to them.

"Because the University has not made the efforts it might have done to obtain from government, or through government from parliament, relief from the existing tax on degrees, which produces a sum, paltry as an article of revenue to the country, but amply sufficient to meet the emergencies of the University; which is pre-eminently a tax upon knowledge; and which is rendered peculiarly offensive by the fact, that a recently-founded University is not only free from the like impost, but is in the annual receipt of very considerable aid from the same revenue to which our University makes an onerous contribution."

At the annual meeting of the trustees of the Free Grammar School of King Edward the Sixth, in Grantham, on the 28th ult., Mr. Henry Thomas, of St. John's College, in this University, son of the late Rev. J. Thomas, rector of Trostre, in the county of Monmouth, was elected an exhibitor of 50*l.* per annum, for four years.

#### November 12.

On Wednesday, the 22nd inst., the Rev. John Parker Birkett, B.A., of Jesus College, was admitted a Foundation Fellow of that society.

The Norrisian Professor has given notice that the subject for the present year is "The writings of the New Testament afford indications that this portion of the sacred canon was intended to be a complete record of Apostolical doctrine." The essay together with a sealed letter containing the name of the author, must be sent to one of the three stewards of Mr. Norris' institution, who are the Master of Trinity College, the Provost of King's Col-

lege, the Master of Caius College, on or before the tenth day preceding the Sunday in Passion Week, 1843.

The grace to re-appoint Mr. Bateson, of St. John's, Examiner of the Classical Tripos in the ensuing year was carried in the Senate-house on Wednesday, the 2nd inst., after a division in both the houses:—Non-Regent House: Placet 38, Non-Placet 12. Regent House: Placet 43, Non-Placet 3.

On Monday last the following gentlemen were elected scholars of St. John's College:—Girling; Drew; Alston; Bamicoat; Bulmer; Adams; Slater; Bashforth; Brown, W.; Campbell; Holcombe; Gorham; Wright; Stephen; Yate, C.; Russell; Pierson; Hays; Gilby; Lloyd; Rigg; Colenso; Stocks.

#### November 19.

#### MATRICULATION.

Michaelmas Term, 1842. (Nov. 14.)

					Nob.	P.C.	Pen.	Siz
St. Peter's	..	..	..	..	0	1	10	1
Clare	..	..	..	..	0	0	5	1
Pembroke	..	..	..	..	0	0	9	0
Gonville and Caius	..	..	..	..	0	1	25	0
Trinity Hall	..	..	..	..	0	4	6	0
Corpus	..	..	..	..	0	0	23	3
King's	..	..	..	..	0	0	1	0
Queens'	..	..	..	..	0	3	17	4
Catherine Hall	..	..	..	..	0	2	9	0
Jesus	..	..	..	..	0	0	9	0
Christ's	..	..	..	..	0	0	15	0
St. John's	..	..	..	..	0	3	74	16
Magdalene	..	..	..	..	0	0	7	1
Trinity	..	..	..	..	1	9	107	7
Emmanuel	..	..	..	..	0	2	11	0
Sidney	..	..	..	..	0	0	6	0
Downing	..	..	..	..	0	2	0	0

Total in 1841, 386.—In 1842, 395.

On Wednesday last, Daniel Mitford, late Scholar of this College, was elected to a Tancred Studentship in divinity, value 113*l.* 8*s.* per annum, and tenable till the degree of M.A.

At a congregation on Wednesday last, the following degrees were conferred:—

*Honorary Master of Arts*—J. Stewart, Caius.

*Licentiate in Medicine*—G. E. Day, M.A., Pembroke; T. Blackall, M.A., Caius.

*Bachelor in the Civil Law*—L. H. Hansard, Trinity Hall.

*Masters of Arts*—C. C. Roberts, Trinity; J. Back, Christ's; M. H. Whish, Corpus Christi; W. Marshall, Corpus Christi.

*Bachelors of Arts*—E. Crookenden, Trinity; H. Howard, Magdalene; F. Fitch, Christ's; C. E. Marsh, Pembroke; J.

G. Underwood, St. John's; J. D. Adams. Caius; J. P. Power, Queens'.

At the same congregation the following graces passed the Senate:—

"To appoint the Vice-Chancellor, the Master of Christ's College the Master of Caius College, the Plumian, Lucasian, and Lowndean Professors, Professor Miller, of St. John's College, Mr. Williamson, of Clare Hall, Mr. Robinson, of St. Peter's College, Mr. Hemery, of Trinity College, and Mr. Cowie, of St. John's College, a syndicate to visit the Observatory till November, 1843.

"To authorize the payment of 163*l.* 10*s.* 9*d.*, to the Plumian Professor, in conformity with the regulations adopted by the University, February 27, 1829; the net receipts of the Plumian Professorship in the last year having been 336*l.* 9*s.* 3*d.*

"To appoint the Vice-Chancellor, Dr. French, Dr. Ainslie, Dr. Graham, Dr. Peacock, Professor Scholefield, Professor Challis, Dr. Hymers, Professor Miller, Mr. Hopkins, of St. Peter's College, Mr. Philpott of Catharine Hall, Mr. Thurtell of Caius College, Mr. Phillips of Queens' College, and Mr. Merivale, of St. John's College, a syndicate to consider whether it is desirable for the University to take any measures, and if so, what, to secure a correspondence between the Mathematical and Classical Examinations of the University, and the Mathematical and Classical Lectures of the University Professors; and to report to the Senate before the end of Lent Term, 1843.

The Greek Professor has given notice, that the subject of his next course of lectures will be "The Olympian and Pythian Odes of Pindar." The lectures will be given in the upper room of the south-east division of the Pitt Press, and will com-

mence on Thursday, the 9th of February next, at one o'clock; to be continued every Tuesday, Thursday, and Saturday during term.

The Trustees of Mr. Hulse's benefaction have given notice that the office of Lecturer will be vacant at Christmas next, when the Trustees will proceed to an election. Such persons as may be desirous of becoming Candidates for the said office, being qualified as the will of Mr. Hulse directs, are to leave their names with the Vice-Chancellor, on or before Saturday, the 10th of December next.

## DUBLIN.

A most important change was adopted in the mode of conducting the October examinations of the Senior Sophister year. Instead of there being, as heretofore, but two examiners, one in science, the other in classics, an examiner was appointed in each of the eight books which form the subject of this examination, which was also extended to a duration of three days, and the candidates were arranged into three classes, according to merit, as in the divinity examination. It is also said to be in contemplation to adopt a similar change in the Michaelmas examination of the Senior Freshman year, thus making these examinations to correspond with what are known as the "Great and Little Go" at Oxford and Cambridge.

The Marquis of Drogheda entered Trinity College, Dublin, during the present term. His lordship, who is in his seventeenth year, is the first *nobilis*, or *filius nobilis*, who has been a student of this college for many years.

## BIRTHS AND MARRIAGES.

### BIRTHS.

OR SONS—the Lady of

Acworth, Rev. W., v. of Rothley Leicestershire.

Baines, Rev. C. T. J., r. of Eastwell, Leicestershire.

Bennett, Rev. H., r. of Sparkford, Somerset.

Bruxner, Rev. G. E., Aston, Herts.

Buckley, Rev. J. Wall, of Brighton.

Cartwright, Rev. J. C., c. of Brandon, Suffolk.

Chudleigh, Rev. N. P., p. c. of Crantock, Cornwall.

Croome, Rev. T. Boys, r. of Rendcombe, Gloucestershire.

Curties, Rev. T. C., Linton Vicarage, Herts.

Daubeney, Rev. H., v. of Hannington, Wilts.

Dayman, Rev. J. D., v. of Poundstock, Cornwall.

Forbes, Rev. E., p. c. of Ramsey, Hunts.

Forsyth, Rev. J. H., Weston-super-Mare.

Foulkes, Rev. P. D., v. of Shebbear, Devon.

Greenside, Rev. R., r. of Crathorne, York-shire.

Hardwicke, Rev. C., r. of St. Michael's, Gloucester.

Harries, Rev. T. K. W., r. of St. Thomas, Haverfordwest.

Hustwick, Rev. R., r. of Morcott, Rutland-shire.

Law, Rev. W., r. of Orwell, Cambridgeshire.

Lewis, Rev. R., jun., c. of Farway, Devon.  
 Pears, Rev. E. W., c. of Marshwood, Dorset.  
 Robinson, Rev. R., Chatteris, (of twin boys)  
 Scott, Rev. J., p. c. of St. Mary's, and Lecturer of Holy Trinity, Hull.  
 Sharp, Rev. W., v. of Little Salkeld.  
 Stebbing, Rev. H., D.D., St. James's Chapel, Hampstead-road.  
 Thornton, Rev. S., v. of Wendover, Bucks.  
 White, Rev. J., St. Stephen's V. near Canterbury.

## OF DAUGHTERS—the Lady of

Addison, Rev. B., Kensington.  
 Baker, Rev. T. T., p. c. of St. Stephen's, Tovil.  
 Barrow, Rev. J., c. of St. James, Poole.  
 Brown, Rev. J., v. of St. Mary's, Leicester.  
 Colley, Rev. J., c. of Trinity Church, Shrewsbury.  
 Coney, Rev. T. B., v. of Pucklechurch, Gloucestershire.  
 Coope, Rev. W. J., r. of Falmouth, Cornwall.  
 Cox, Rev. O., Sub-Librarian of the Bodleian Library, Oxford.  
 Crawys, Rev. G. S., r. of Crawys Morchard, Devon.  
 Davenport, Rev. J. C., r. of Skeffington, Leicestershire.  
 Farquharson, Rev. R., v. of Tarrant, Monkton.  
 Ferrott, Rev. C., v. of Wispington Lincolnshire.  
 Fisher, Rev. G. H., p. c. of Willenhall, Staffordshire.  
 Hanna, Rev. S. W., p. c. of Lysee, Hants.  
 Henslowe, Rev. E. P., v. of Huish-Episcopi, Somerset.  
 Howard, Hon. and Rev. H. E. J., D.D., r. of Donnington, Salop.  
 Howarth, Rev. H., Meppershall R., Beds.  
 Jerram, Rev. J., v. of Cobham, Surrey.  
 Jones, Rev. F., p. c. of Moreton Pinkney, Northamptonshire.  
 Kennedy, Rev. B. H., Head Master of Shrewsbury Grammar School.  
 Maurice, Rev. N., Incumbent of Trinity Church, Huddersfield.  
 Mesham, Rev. A. B., r. of Wootton, near Canterbury.

Mothe, Rev. J. H. La, v. of Lemyre, Isle of Man.  
 Robinson, Rev. R. B., Lytham Parsonage.  
 Rogers, Rev. R. G., Yarlinton.  
 Smith, Rev. P., r. of Pattiswick, Essex.  
 Surridge, Rev. J. E., r. of Woolstone Parva, Bucks.  
 Thompson, Rev. C., v. of Elkley, Notts.  
 Tracey, Rev. J., v. of Townstall, Devon.

## MARRIAGES.

Adams, Rev. P. Birt, r. of Hopesay, Salop, to Margaret, y. d. of the late J. Parkinson, Esq., of Hornby, Lancashire.  
 Bright, Rev. J., v. of Lydbury, with Northury, Salop, to Francisca Amelia Augusta Du Bois.  
 Caulfield, Rev. E. Warren, v. of Beechingstoke, Wilts, to Millicent, y. d. of J. Hellicar, Esq., Dock-house, Hotwells.  
 Chapman, Rev. R., Incumbent of Barton-in-Lonsdale, to Mary, d. of J. Tatham, Esq., of that place.  
 Deedes, Rev. Gordon F., v. of Netherbury, Dorsetshire, to Marianne, y. d. of the late W. Deedes, Esq., of Sanding, Kent.  
 Etough, Rev. D. O., c. of St. John's, Blackburn, to Gertrude, y. d. of the Rev. R. Hall, r. of Westborough.  
 Henson, Rev. F., r. of South Kilvington, Yorkshire, to Miss Buckton, of the same place.  
 Kaltofen, Rev. J. G., of Leominster, to Miss M. H. Soennichsen, of Fairfield.  
 Macarthur, Rev. A., of Barley, Herts, to Martha, d. of the late Rev. J. Dobson.  
 Plucknett, Rev. W., r. of Horsted Keynes, Sussex, to Sarah, fourth d. of the late Rev. S. White, D.D., p. c. of Hampstead.  
 Scarth, Rev. H. M., formerly of Christ's Coll. Camb., to Elizabeth Sally, d. of the Rev. J. L. Hamilton.  
 Tucker, Rev. Marwood, r. of St. Martin's, Exeter, to Frances, d. of the late J. J. Short, Esq., of Vickham, Devon.  
 Wilson, Rev. M., Incumbent of Edenfield, Lancashire, to Sarah, e. d. of Mr. E. Hoyle, of Haslingden.  
 Young, Rev. Peter, c. of Hurley, to Caroline, d. of Capt. H. Coxwell, late of the 14th regt. of Infantry.

## EVENTS OF THE MONTH.

N.B. The EVENTS are made up to the 22nd of each Month.

## TESTIMONIALS OF RESPECT

*Have been received by the following Clergymen:—*

Rev. J. B. Collinson, late Curate of St. Thomas's Church, Birmingham, a silver candelabra and tea service, by the parishioners.

Rev. W. Croome, a gown and cassock,

by the ladies of St. Thomas's Church, Birmingham.

Rev. Geo. Hills, M.A., Afternoon Lecturer of the parish church, and Evening Lecturer of St. John's, Leeds, a splendidly embroidered surplice, stole, &c., by the ladies of the class meeting in St. John's school-room.

Rev. J. Hodgson, a silver tea and coffee service, by the inhabitants of St. Anne's, Westminster, on his promotion to the Rectory of Palgrave, Suffolk.

Rev. J. Hughes, from the Welsh Congregation of St. Paul's Church, Liverpool.

Rev. G. Jackson, a silver tea-pot, by the inhabitants of Colsterworth, Lincolnshire.

Rev. D. L. Lewes, Curate of Thurlstone, Leicestershire, a silver cup, by the inhabitants of Bodenham, Herefordshire, of which place he was curate for fifteen years.

The Thursday Evening Congregation, attending at the parish church at Walsall, have presented a silver inkstand to the Rev. T. G. M. Luckock, of Great Barr, as a sincere and grateful acknowledgment of his services in the weekly lecture, during the absence of their much respected vicar.

Venerable Archdeacon Pott, Vicar of St. Mary Abbott's, Kensington, an address from the inhabitants on his resigning the vicarage.

Rev. Richard Shepherd, late Curate of St. Mary's, Whitechapel.

Rev. W. J. Temple, B.D., Fellow of Sydney Sussex College, Cambridge, and Curate of Chirk, Denbighshire, three salvers and a bread basket, by the parishioners, on his leaving the curacy.

Rev. W. C. Ussher, Curate of Skipton, Yorkshire, a silk gown and cassock, by the congregation of the parish church.

#### BERKSHIRE.

WINDSOR AND ETON CHURCH UNION.—The anniversary meetings of the Windsor and Eton Church Union took place at the Town Hall, Windsor, on the 7th November. Both meetings were very numerously attended, comprising most of the families of the two towns of Windsor and Eton, and their respective vicinities. Amongst the company present were the following:—Rev. Lord W. Russell, Rev. W. Canning, Canons of Windsor, the Lord Bishop of Tasmania, Rev. Dr. Hodgson, Rev. Dr. Hawtrey, Rev. I. Gossett, Rev. Dr. Dodsworth, Revs. E. Coleridge, W. Cookesley, R. Gould, S. Hautrey, H. Dupuis, H. Hopwood, T. W. Allies, &c., Mr. W. Sawyer, Sir J. Chapman, Colonel Vyse, and Major Bent. The chair was taken by the Rev. W. Canning, when the report was read by Mr. Bowyer, the secretary, after which several resolutions were carried, and some excellent speeches were made, setting forth the claims of the church societies in connexion with the union. The meeting was closed with prayers, read by the Rev. Vicar, the Bishop of Tasmania

pronouncing the benediction. The collection at the doors amounted to *£6l. 5s. 6d.*, exclusive of many annual subscriptions.

#### CAMBRIDGESHIRE.

THE "ENORMOUS WEALTH OF THE CHURCH."—A vestry meeting of the inhabitants of St. Clements, Cambridge, was recently called to make a church-rate. The Radicals and political Dissenters immediately issued a placard, calling on the parishioners to "resist the grievous and unnatural burden which the 'enormous wealth of the Church' does not prevent her from imposing on the already over-taxed poor." The vicar (the Rev. George Spence), who was in the chair, thought it worth his while to meet this statement in his opening address to the vestry. We give the following extracts from his speech as reported in the Cambridge papers:—"The next point in the placard, which had been so industriously circulated, was the 'enormous wealth of the Church.' He would say a word or two to disabuse the mind of the writer and of the vestry. He had taken the trouble to put down the incomes of all the clergy in the town of Cambridge, from the last report of the Ecclesiastical Commissioners of England and Wales. There were 14 parishes, and, counting the curates as incumbents, and dividing the aggregate amongst them all equally, how much did they think it was per man? Just *34l.* and some odd shillings! So much for the 'enormous wealth of the Church' in Cambridge. It was a fact to which he challenged contradiction, that there is not a single parish in the town which has, either great or small tithes, glebe, or parsonage house! And he, standing before them as the incumbent of the 'enormously wealthy' parish of St. Clement, received *exactly* the sum of *51l. 3s.* per annum, from Queen Anne's bounty. The fees, which were the only compulsory payment made by the parishioners, were under *10l.* per annum more. He complained not of this, because, if he were dissatisfied, he could, of course, throw up his appointment, but he did complain of the exaggerated statements which the handbill before him contained." The result of this temperate address was that the rate asked for (two-pence in the pound only!) was carried by a majority of 32 to 24; some who came to oppose the rate having gone away ashamed of the cause in which they had so hastily and ignorantly embarked.

#### CORNWALL.

The Bishop, in his last visitation, consecrated four (and, but for his accident,

would have consecrated *five* chapels in the western division of the county. We have an Association for every *really* Church Society. We are working—and, better still, God is working by us—and one of the strongholds of Wesleyanism is becoming less a stronghold, giving way to God's church, and holding out hopes of a glorious ingathering. And it should be known that it is so.—(From a Correspondent.)

#### DERBYSHIRE.

The Lord Bishop of Hereford, who officiated for the Lord Bishop of Lichfield, (the health of the latter prelate, though considerably improved, being at present unequal to so much exertion,) consecrated the new church at Matlock, on October 6th, and the new church at Tickenhale, on October the 8th.

In the space of about a month, churches have been granted at four out of the five parish churches in Derby,—viz., St. Peter, St. Werburgh, St. Alkmund, and All Saints.

The Duke of Rutland, in addition to his first donation of 1000*l.*, has contributed upwards of 200*l.* towards the restoration of Bakewell Church. The gross amount subscribed is 485*l.* 15*s.* 6*d.*, from which sum must be deducted about 130*l.*, which will not be received; and a further sum of about 1400*l.* will be required to complete the whole work.

#### DEVONSHIRE.

The Totnes Board of Guardians have resolved to discontinue the services of the chaplain to the Union-house from Christmas next.

OXFORD.—On the 1st November, the interesting ceremony of laying the corner-stone of the new church at Okehampton was performed by the Rev. Bourchier Wray Savile, the vicar of the parish, in the presence of a large assemblage of people. The late church, which stood on an eminence about a mile from the town, was accidentally destroyed, about eight months ago, by a fire—the venerable tower alone being saved from the ravages of the destructive element.

#### DURHAM.

The new church intended to be built by Henry Knight Gregson, Esq., of Lowlynn, has been commenced.

The Rev. R. G. L. Blenkinsopp has received a handsome chalice for Shadforth Church, the gift of the Ven. Archdeacon Thorp.

The Lord Bishop of Durham consecrated the new church at Pelton on October 24.

#### ESSEX.

On Saturday, 29th October, the new chapel, dedicated to St. Thomas the Apostle, at Noak Hill, situated at the extremity of the parish of Romford, was consecrated by the Lord Bishop of London. After the sermon, which was preached by his Lordship, a collection was made, during the reading of the sentences, at the offertory, amounting to 48*l.* The church has been erected by subscription, through the exertions of Sir Thomas Neave and Sheffield Neave, Esq., who have largely contributed, and who likewise gave the ground. On Monday, the 31st, his Lordship consecrated a new chapel, in the neighbourhood of the Highwoods, a part of the parish of Writtle. It cost about 1200*l.*, the whole of which sum has been subscribed. The Master and Fellows of New College, to whom the patronage of the parish belongs, have engaged, at the expiration of four years, to make an endowment of 100*l.* a year, and in the mean time the liberality of the neighbouring gentry has furnished provision for the officiating clergyman. On Tuesday, 1st November, the new church in the parish of Witham, was consecrated by his Lordship. Upwards of sixty of the clergy from the neighbourhood and various other parts of the country were present. The collection (after a sermon by the Bishop) exceeded 800*l.*

A meeting of the clergy of this district took place after the delivery of the Bishop of London's Visitation Charge, when a unanimous feeling was expressed that the suggestions laid down by the Reverend Prelate should be carried out, where practicable, in the several parishes. The alterations were commenced in our church on Sunday last. The usual hymn at the beginning of the service was omitted, and the clergyman gave out the psalms, which were sung; he also preached in his surplice, and after the sermon proceeded to the altar, and read an offertory sentence, and the prayer for Christ's church militant, as prescribed by the rubric. The rector, in his discourse, alluded in a very able manner to these changes, which he said, though he considered some of them of small moment, he had adopted in compliance with the wishes of his diocesan. He also announced that daily service would be performed in the church at eight o'clock in the morning, and that the vigils of saints' days would be observed.—*Chelmsford Chronicle.*

#### GLOUCESTERSHIRE.

On Thursday, Nov. 5, the foundation

stone of a new church at Eysey, near Cricklade, in the diocese of Gloucester and Bristol, was laid by the Rural Dean, the Rev. John Mervin Prower. The church, designed in the Norman style, by J. M. Derick, Esq., of Oxford, is to be erected at the sole expense of Earl St. Germans.

A Bristol and Clifton Auxiliary of the Royal Society for the Prevention of Cruelty to Animals, was formed on the 21st October. The Right Worshipful the Mayor of Bristol presided on the occasion.

#### HAMPSHIRE.

RYDE, ISLE OF WIGHT.—The new burial ground was consecrated on the 28th October, by the Lord Bishop of Winchester. Divine service was performed at St. Thomas's Church in the afternoon, when a sermon was preached by his lordship, after which a collection was made in aid of the enclosure &c. of the ground.

#### HEREFORDSHIRE.

HEREFORD.—On the 11th November, the friends and subscribers to the Clerical and Music Meeting Charities held their annual meeting at the College, the Lord Bishop of Hereford being in the chair. The very Rev. the Dean, the venerable Archdeacon, and several of the cathedral and parochial clergy, were present. To eleven orphans, six widows, and one distressed clergyman, gratuities from 8*l.* to 15*l.* were severally awarded for the ensuing year. Other applications were referred to the consideration of the Quarterly Committee.

(From a Correspondent.)

BISHOPSTONE.—A sermon was preached in this church on the 26th October, by the Lord Bishop of the diocese, in aid of the fund for erecting a school-house for the parishes of Bishopstone, Mansel Lacy, and Yazor. His Lordship's discourse was from Isaiah, xxiii. 6. He most clearly illustrated and enforced the benefits of sound religious education to the kingdom at large. The church is a splendid specimen of the piety and zeal of the rector, the Rev. Richard Lane Freer, at whose cost, and under whose active superintendence, the embellishments have been effected. Nothing can exceed the beauty and taste of the arrangements of this house of God. The fine organ, lately purchased from Eton College chapel, was played by Mr. Brownsmith, of Westminster Abbey, and many of the choir attended from Westminster and Hereford. The service was chanted by the Rev. T. Gretton and the Rev. E. Howells, vicars-choral of Here-

ford Cathedral, and the lessons were read by the rector and his curate. The Te Deum and Benedictus were Gibbons's, the responses and litany, Tallis's. A full anthem, "I will exalt thee, O Lord" (Tye), was beautiful; and after the sermon and collection, Croft's full anthem, "God is gone up," was most effectively given. Among those present were Sir Robert Price, Bart., Lady Price, Sir J. G. Cotterell, Bart., Miss Cotterell, Dean of St. Asaph, Rev. Canon Huntingford, Uvedale Price, Esq., and many of the clergy and laity of the county, who partook of an elegant luncheon at the rectory. In the evening the numbers in the church were increased by the gratifying addition of the humbler parishioners. The total sum collected is 100*l.*, which will be applied to the laudable purpose of providing for the religious education of the children of three parishes, which, being small and contiguous, one school-house will suffice. Its intended erection has originated through the exertions of the rector.

The very Reverend the Dean of Hereford, as Ordinary, has declined to grant a faculty for the appropriation of pews in the church of St. Nicholas (Hereford), and one of the grounds of his refusal is his unwillingness to perpetuate a property in seats, which gives rise to trafficking, a practice which has long been complained of.

#### HERTFORDSHIRE.

The new burial ground at Great Berkhamstead, the gift of the Countess of Bridgewater, has been consecrated by the Lord Bishop of Lincoln.

#### KENT.

The chapel of the Holy Trinity, in the parish of Ash, has been consecrated by the Bishop of Rochester, acting under a commission from his Grace the Archbishop of Canterbury. The Bishop of Tasmania (through whose instrumentality and exertions, during the period of his incumbency of Ash, the chapel has been erected) preached upon the occasion. A collection was made, amounting to upwards of 2*l.*

SEATS IN CATHEDRALS.—A notice is put up at Canterbury Cathedral, stating that the officers are instructed to shew the congregation every attention, and are strictly forbidden to accept fees. This proper regulation will carry the more weight as receiving the sanction of the Primate of England.

The Lord Bishop of Rochester has been holding confirmations in the leading towns of his diocese.

**FOLKESTONE.** — Messrs. Grissell and Peto, contractors for this part of the South-Eastern Railroad, have informed their workmen, by handbill, that they have erected a place of worship at Cheriton, and another at Saltwood, and provided a chaplain to preach every Sunday, alternately at each place, and inviting those who do not attend any other place of worship to attend. Bibles and Prayer-books will also be provided for those who are destitute, and arrangements will shortly be made to instruct those who cannot read.

#### LANCASHIRE.

**ARCHDEACONAL BOARD OF EDUCATION.** — After the meeting held at Leek, Nov. 3rd, in support of the Diocesan Board of Education, the members who act for the Archdeaconry, including the president, Archdeacon Hodson, and the chairman of the previous meeting, Lord Sandon, assembled for the usual quarterly business, but were able to make no fresh grants to applicants, in consequence of the exhausted state of the funds. The Board, since its formation in May, last year, has aided in the erection or purchase of 12 schools; has assigned exhibitions to three pupils at the Lichfield Training School; and has made temporary grants to two masters, with the view of enabling them to commence their schools in the most effective manner; whilst it has secured the visit of a clerical inspector to upwards of 100 schools, and those of an organizing master to 12. The readiness of the Board to make further grants could only be shewn by a contingent pledge, depending for fulfilment altogether on the favourable attention that may be given by the clergy, and other friends of sound education, to the following resolution, moved by Lord Sandon:—"That this Board, looking at the smallness of its funds (not 450*l.* per annum) and at the great deficiency in the due provision of Scriptural education in many parts of the country, and feeling that the late lamentable outbreaks of popular violence furnish the strongest proof of the necessity of taking additional steps to promote the moral and religious improvement of the people, calls earnestly on the friends of sound education to use their best efforts on behalf of this Society, by obtaining additional subscriptions and donations, and by procuring collections in churches and at public meetings, or in any other way that may appear most expedient in each locality."—*Derby Mercury*.

**LIVERPOOL COLLEGIATE INSTITUTION.** — The new College at Liverpool is to be opened immediately after the usual Christ-

mas vacation. At a meeting of the directors, the Rev. W. J. Conybeare, M.A., of Sidney Sussex College, Cambridge, was elected Principal. Mr. Conybeare is well known by his theological writings and Bampton Lectures.

The Town Council of Liverpool has lately instituted an inquiry into the condition of the poor of the town. It is proposed to erect baths for the accommodation of the poor, and to establish public walks and places of recreation for the public, at an expense of 100,000*l.*

#### LEICESTERSHIRE.

A meeting was held at Leicester, on November 16, for the purpose of establishing a branch association of the Society for the Employment of additional Curates in populous places. There were present, Sir Frederick Fowke, Bart., in the chair; Col. Burnaby, J. D. Burnaby, Esq., Isaac Hodgson, Esq., R. Mitchell, Esq., Dr. Shaw, R. Luck, Esq., W. Moore, Esq., Rev. G. Beresford, T. Belgrave, G. E. Gillet, and J. Bickersteth, Rural Deans; the Rev. C. J. Vaughan, R. Palmer, C. A. Palmer, R. Gutch, A. Irvine, R. Fawcett, R. Burnaby, W. Acworth, W. Fry, J. Longhurst, L. Miles, J. T. Debrisay, J. R. Shortland, G. Parker, H. H. Adcock, H. Low, — Bickersteth, R. Chamberlain, Rev. A. R. Harrison. The Rev. J. Rodwell, the secretary, proceeded to lay before the meeting, a statement of the objects, principles, and prospects of the Society, and it was unanimously resolved—"That a Branch Association be established in the county and archdeaconry of Leicester, for extending the influence and increasing the funds of this Society; that the following gentlemen be members of the Branch Committee:—The Archdeacon, and the Rural Deans; Sir F. Fowke, Bart., J. D. Burnaby, R. Mitchell, R. Luck, T. Smith, and R. Miles, Esqrs.; Revs. R. Gutch, C. A. Halmer, J. P. Newby, G. Parker, and L. Miles, together with such clergy in Leicester as are subscribers to the Society, with power to add to their numbers. That R. Mitchell, Esq., be Treasurer; and the Rev. A. Irvine, Secretary. The Lord Bishop of the Diocese heads the subscription list as an annual subscriber of 30*l.*, with a donation of 30*l.* Earl Howe follows, annual 50*l.*, and a donation of 50*l.* Sir A. G. Hazlerigg, Bart., a donation of 20*l.*; and Mrs. Van Belgrave, 50*l.*; and the Rev. Mr. Gillet, donation and annual subscription of 10*l.* each.

#### LINCOLNSHIRE.

The Bishop of Lincoln, and Mrs. and

Miss Kaye have removed from Willingham House, to the new Episcopal Palace at Riseholm, near Lincoln, everything having been completed for the reception of the venerable diocesan and family. The Right Rev. Prelate preached his farewell sermon at North Willingham Church, on Sunday, Oct. 30, to a full congregation.

Before the Bishop left Willingham, his lordship presented to the parish a handsome service of plate for the communion table: in acknowledgment of which, and the numerous acts of kindness during his residence among them, an appropriate address from the whole of the parishioners was forwarded to the bishop through the hands of the churchwarden.

The Annual General Meeting of the Lincoln Diocesan Board of Education was held at the vestry-room of the Cathedral, on Thursday, the 27th October. The Lord Bishop of the diocese presided on the occasion, and the attendance of members of the Board was rather numerous. The Committee of Management presented their Report for the past year, and it is gratifying to find that the progress of the Institution during that period has been most satisfactory.

#### MIDDLESEX.

**HEALTH OF TOWNS BILL.**—A committee of dissenting ministers and members of their congregations has been formed, for the purpose of opposing the passing of this bill in Parliament. Its object, *they state*, is to shut up all burial-grounds and vaults belonging to dissenting chapels and private persons in and around London, without making any compensation. The committee have solicited the assistance and co-operation of all the friends of *civil and religious freedom*!

Dr. Thomas Turton, D.D., the new dean of Westminster, was inducted formally into his benefice, on the 8th Nov. during the morning prayers. The attendance of the prebends, canons, minor canons, and other clergymen attached to the abbey, was very full, from a desire to render due honour to their new superior on the part of this body.

The Lord Bishop of London concluded the triennial visitation of his diocese on Friday, Oct. 28, having commenced it at St. Paul's Cathedral on Monday, October 10th.

**ST. PANCRAS CHURCH.**—On Sunday, November 6, this church, after having been thoroughly painted and re-decorated, was re-opened for public worship. Under the new arrangements, in addition to the

services of the morning and afternoon, there is now to be an evening service. The effect of the Bude light, two of which have been erected over the centre aisle, between the galleries, was tried for the first time, and gave general satisfaction.

At the meeting of the St. Pancras Vestry, on Nov. the 16th, the churchwardens called the attention of the vestry to certain notices which had been published in the *Gazette* of Tuesday of an intended application to Parliament on the part of the church trustees, of which body they are *ex officio* members, for a renewal of the powers and provisions of an Act of the 56th year of Geo. III., giving power to build parochial churches and chapels, and also to extend the powers of an Act passed in the first and second years of Geo. IV., for providing an additional burial-ground for the above parish. After several vestrymen had spoken at much length and with great warmth against the project, a Committee was appointed to watch and oppose the proposed Bills in every stage, and to call upon the church trustees to hand over to the directors of the poor the surplus pew-rents.

The Temple Church was on Sunday, Nov. the 20th, re-opened after having been so long closed for repair. The Master of the Temple, Mr. Benson, preached to a very numerous audience, from the text "Give unto the Lord the glory due to his name: bring an offering, and come before him; worship before him in the beauty of holiness." In conclusion, he addressed the members of the Temple, and congratulated them on the completion of their labours.

**CATHEDRAL MUSIC.**—Mr. Edward Taylor has announced that the subject of his Lectures as Gresham Professor of Music, during the present and succeeding term, will be, the Music of the Church of England. They will commence with the period of the Reformation, and extend as far as the death of Henry Purcell; embracing the origin, design, duties, and endowments of our cathedral choirs, with specimens of the works of those great masters who flourished during the time above referred to. The lectures are open to as many persons as the room in which they are delivered will hold.

On Thursday evening, Nov. 10th, the Annual Court of the Governors and Subscribers of the Sons of Clergy Charity was held at the Corporation-house, Bloomsbury-place, Bloomsbury-square, for the purpose of electing officers for the ensuing year, and transacting the general business of the society; the meeting was numerously attended.



## NORTHUMBERLAND.

**ST. NINIAN'S CHURCH, FENTON.**—Fenton is a hamlet in the parish of Wooler, containing a population of five hundred souls; distant five miles from the parish church. Fenton was anciently a separate parish, as appears from documents at Durham, but was united to Wooler, A.D. 1313. The consequence of this unhappily was, that the church at Fenton was suffered to go to decay: the foundations of the ancient church, however, are distinctly marked, and the church-yard is still used for funerals. It is now proposed to build a church on the ancient foundations; a sufficient sum has been raised for the building of the church, but it is necessary to raise a further sum of 1000*l.* as an endowment, in aid of the curate's stipend. The Bishop of Durham sanctions the undertaking, and Her Majesty the Queen Dowager has graciously promised a liberal donation.

## NOTTINGHAMSHIRE.

**NOTTINGHAM.**—The sum of 3000*l.* has already been subscribed towards the erection of another new church in this town, in the overgrown parish of St. Mary, which comprises three-fourths of the town. The estimated cost, including the endowment, is 7000*l.* The first stone will be laid in a few weeks.

## SHROPSHIRE.

The Lord Bishop of Hereford, officiating for the Bishop of Lichfield, consecrated the new church at Tibberton, in Egmond, on the 13th of October.

## SOMERSETSHIRE.

**BATH CEMETERY.**—Five acres of ground, in the vale of Lyncombe, have been purchased by the Rev. the Rector of Bath, and munificently presented as a free gift to the parish of St. Peter and St. Paul, to be used as a cemetery by that parish and the city of Bath generally. The cost in the purchase, enclosures, and estimated expense of the ornamental plantation, will exceed 2000*l.*

**BATH AND WELLS DIOCESAN SOCIETIES.**—In the course of the last few weeks meetings have been held in various large towns of the county of Somerset, for the purpose of making more generally known the claims of the several incorporated Church Societies in the diocese of Bath and Wells. At these meetings the Rev. J. T. Law, Chancellor of the diocese of Lichfield, has presided as the Special Commissary of the venerable diocesan. A general meeting of all the Societies was held at Wells, as a concluding one of the

series, at which it was expected that the High Sheriff, R. C. Tudway, Esq., would have presided, but a letter was read from that gentleman, expressing his regret that in consequence of ill-health he would not be able to leave Cheltenham in less than a fortnight. In his absence the Rev. W. T. Law, the Chancellor of the Diocese, presided. The meeting was held in the Town-hall, which large room was filled to overflowing by the clergy and gentry of the county. Able addresses were delivered by the Rev. the Chairman, F. H. Dickenson, Esq., M.P., the Hon. and Rev. Lord John Thynne, the Lord Bishop of Antigua, the Rev. Prebendary Mudge, the Rev. Prebendary Tottenham, the Rev. Prebendary Gray, the Rev. — Chilcott, the Rev. the Special Commissary, &c. Divine service was previously performed in the Cathedral, where the Rev. the Special Commissary delivered an admirable discourse from Ephesians, x. ver. 22. The Report, which was read at the meeting, stated that since the Societies had been under the management of the Diocesan Board, which had been established for about a twelvemonth, the sum of 4000*l.* had been received, of which 3700*l.* had been appropriated to strictly diocesan purposes. Subscriptions and donations were received in the course of the day, for application to the objects of the various Societies, amounting to 65*l.* The whole proceedings were of a highly interesting character.

**TAUNTON.**—A meeting of many of the clergy and gentry of this town and county has been held, relative to the proposed establishment of a proprietary college in this town, to be connected with the church. The proposal has met with the concurrence of several of the leading gentlemen of Taunton, and immediate steps will be taken to carry the undertaking into effect. The Rev. Mr. Shutte has consented to act as honorary secretary.

## STAFFORDSHIRE.

The Lord Bishop of Hereford, officiating for the Bishop of Lichfield, has recently consecrated the following churches:—Oct. 8, the new church at Stretton, near Burton-on-Trent; Oct. 10, the new church at Hartshill, near Stoke-on-Trent; Oct. 12, the new church at Penkball, Newcastle-under-Lyme; Oct. 15, the new church of St. Mary, in Wolverhampton. The new church at Hartshill was built and endowed at the sole expense of Herbert Minton, Esq.; and that of St. Mary, in Wolverhampton, at the sole expense of Miss Hinckes, of Tettenhall Wood. At each

place a parsonage-house has been built by the same munificent persons, and schools are likewise in progress. The church at Penkhal was endowed by the Rev. Thos. Minton, of Darlington, brother to the above-named Herbert Minton, Esq.

The new church of St. James, in Horsley-fields, Wolverhampton, is completed, but cannot be consecrated until the amount necessary for its endowment has been obtained. The deficiency is about 400*l.*, and a subscription, headed by the Queen Dowager, has been originated with the view to raise that sum.

The annual meeting of the members of the Lichfield Diocesan Board of Education was held, a few days since, at the Shire Hall, Stafford, Viscount Sandon in the chair. The report stated, that during the last year the sum of 390*l.* had been granted in aid of parsonage houses; and that three churches had been built and seven enlarged, obtaining 2889 additional sittings, at the cost of 1825*l.* The churches and sittings being added to those reported last year, made a total of 43,473 sittings obtained through the aid of the society, when all the works for which grants have been made shall have been completed. This gave an annual average of 5484 sittings obtained during each of the eight years of the society's operations; and would, according to the usual computation of a sitting for every third person, be provision for 16,302 individuals gained every year. The accounts showed that the society possessed in Exchequer-bills 15,000*l.*, and in the bank 3174*l.* 5*s.* 6*d.*, of which about 1500*l.* would be drawn that day for grants already made. The society has also an annual income of about 1400*l.*, and there were many donations which had not yet been paid, the parties availing themselves of the permission to make good the payments in four years. On the other hand, the engagements of the society amounted to about 9000*l.*; so that the committee might calculate on about 10,000*l.*, and an increase of about 1400*l.* available to the general purposes of the society. On the motion of the Earl of Dartmouth, seconded by W. Evans, Esq., the report was received. In the course of the meeting, addresses to Her Majesty and both houses of parliament, praying for a grant from the national funds in aid of church extension, were adopted; and the usual routine resolutions having been passed, the meeting was dissolved.

#### SUFFOLK.

WOODBRIDGE.—The annual meeting of the Woodbridge District Committee of the Society for Promoting Christian Know-

ledge, was held, at the Depository, on the 3rd November; G. Thomas, Esq., in the chair, in the absence of the noble president, the Right Hon. Lord Rendlesham.

Mrs. Sophia Sheppard has signified to the committee of the Centenary Fund of the Suffolk Clergy Charity, her intention of vesting in the hands of the trustees 1000*l.* Three per Cent. Consols, in aid of the excellent object of providing a home for the destitute widows and orphans of clergymen.—*Suffolk Herald*.

#### SURREY.

The Lord Bishop of Winchester consecrated the new parish church of Albury, on the 19th of October, which has been erected at the sole expense of Henry Drummond, Esq., of Albury Park. It is substantially built in the Norman style of architecture, and is calculated to accommodate about 450 persons.

ARCHDEACON WILBERFORCE'S CHARGE.—On Monday, Nov. 14, the Archdeacon of Surrey held his annual visitation in the church of St. Saviour's, Southwark. After the usual service, and an appropriate sermon by the Rev. J. G. Weddell, Minister of St. George, Battersea, the Archdeacon delivered his charge. It embraced many topics of great interest. Among these, it may suffice to mention the general state of church fabrics and the nature of the church accommodation in the archdeaconry; the advantages of the pew system, under proper regulations; the duties of churchwardens; the importance of a spirit of union among the members of the Church; the value of discipline; the remedy to be found in the Church the only effectual remedy for the various evils incident to merely worldly institutions, and for the disturbances and disorders of the country.

A daring act of sacrilege has been committed at Chertsey church. The whole of the sacramental plate was stolen.

The Council of the Duchy of Cornwall have made a donation, through the Rev. Dr. D'Oyly, Rector of Lambeth, in the name of His Royal Highness the Prince of Wales, of 100*l.* towards the erection of a new church, now proposed, in the Waterloo district of that extensive parish.

#### SUSSEX.

A Bible and Prayer Book have been presented, for the use of the parish church of Hove, by Miss Minshaw, of Hove. A similar gift has recently been made to the church of the adjoining parish of Preston, by W. Stanford, Esq., of Preston.

The Lord Bishop of Chichester concluded a short series of Confirmations which his lordship has been administering

in all the principal towns of his diocese, on the 11th of November. On the 10th of November, his lordship consecrated a new chapel of ease, in the parish of Baxhill, which has just been completed through the exertions of the Rev. Mr. Simpson, the vicar of that parish. It is a neat and plain edifice, calculated to contain nearly 200 worshippers, and no part of the sacred building is exclusively appropriated for private use. Mr. Simpson afterwards entertained the Bishop and a large body of the clergy at his house.

**CHICHESTER CATHEDRAL.**—The inhabitants of Chichester have commenced a subscription for painted windows, to be placed at the east and west ends of the church.

**HORSHAM.**—On Nov. 3, the Lord Bishop of Chichester paid his first visit to this part of his diocese, and held a Confirmation; after which the Bishop delivered a very fatherly and affectionate address to them.

#### WARWICKSHIRE.

The anniversary of the Societies for Promoting Christianity and for the Propagation of the Gospel in Foreign Parts, was commemorated in Birmingham, on November 15th. The business of the anniversary was commenced by the celebration of divine service in St. Philip's Church, on the morning of the 15th, when a most excellent sermon was preached by the Lord Bishop of Tasmania. In the evening, the annual meeting was held in the Town Hall, at which the bishop of the diocese presided.

A great addition is being made to the school-rooms at St. George's Church, Birmingham. They are to be enlarged, so as to supply not only larger schools for the increasing demand of Sunday scholars, but also to add an Infant School, a Library, an Instruction Room, &c. Liberal grants have been made towards the object,—viz., from the Privy Council, 230*l.*, and the National Society, 105*l.*; and the remainder of the sum, upwards of 300*l.*, has been raised by the mere exertions of the congregation.

**IPSEY.**—The foundation-stone of the chapel-of-ease, to be called St. Luke's, at Headless Cross, in this parish, was laid on Tuesday, Oct. 18, by Miss Dolben, sister of the Rev. C. Dolben, patron of the living.

#### WILTSHIRE.

The Parish Church of Ansty was reopened for divine service on the 26th of October. By the exertions of the Archdeacon of Sarum and the rural Dean of

Chalke, the ancient fabric, which had fallen into a state of great decay, has been restored to a becoming state, and by the offerings of various individuals, supplied with suitable furniture.

The triennial meeting of the Salisbury Diocesan Church Building Society was held at Salisbury, on November 17, and excited very considerable interest in the city and neighbourhood. It was very numerously attended, the Earl of Shaftesbury being in the chair. The report was extremely satisfactory and encouraging. The Bishop of the Diocese, in an excellent speech, detailed the operations of the Society in every district over which its influence extended, and made a powerful appeal in behalf of the good work in which the Association is engaged, and which has been greatly promoted by the generous patronage and assistance of Her Majesty the Queen Dowager. After the passing of some resolutions in promotion of the objects of the Society, the meeting separated.

The parish of Westbury extends to nearly 30 miles in circumference, with a very numerous population; while the whole amount of church accommodation is for 700 or 800 persons only. In consequence of this state of things, an effort is to be made forthwith to erect four new churches in the parish.

**SALISBURY DIOCESAN BOARD OF EDUCATION.**—The quarterly meeting was held in the board-room, in the Close, Salisbury, on Tuesday, 11th October, and there were present, the Lord Bishop of the Diocese, the very Rev. the Dean, the Rev. Canon Hamilton, (secretary,) the Ven. Archdeacon Macdonald, the Ven. Archdeacon Lear, &c., &c. The attention of the board was chiefly occupied with the consideration of the plan for the establishment of a good commercial school, under the superintendence of a clergyman, in a district of the diocese where there is very great want of such an institution. The board hope to have three young men prepared to leave the school at Winchester, at Christmas; two as masters of National Schools, and one as an assistant-master.

#### WORCESTERSHIRE.

From the Report of the Worcester Diocesan Church Building Society, read at a special meeting last month, it appears that, since its establishment, the Society has directly assisted in building eighteen churches and chapels, in rebuilding or enlarging nineteen parish churches, and in providing, by these means, additional sittings to the amount of 14,385, of which —

10,802 are free, at a total cost to the Society of 7769*l*. From a return that has been received from twenty-six parishes, it has been ascertained that the sum of 46,377*l*. has been raised to meet the grants made to these parishes of 4650*l*., and the Parent Society in London is always influenced in its grants by the sum voted from the Diocesan Society. The total sum now in the Bank amounts to 1580*l*. 7*s*. 10*d*., and the outstanding claims against the Society by grants promised, are 2370*l*., leaving a present deficit of 789*l*. 12*s*. 2*d*., without taking into consideration the constant and urgent demands which an increasing population, especially in the northern part of the country, loudly make for the erection of additional churches, and the enlargement and reparation of existing structures.

WORCESTER. — A vestry meeting was held on 14th October, in the Parish of St. Peter the Great, in this city, for the purpose of granting a church rate for the current year. A rate of 2*d*. in the pound was proposed, and seconded by the churchwardens, and carried without opposition. In 1839 the rate was carried by a majority of thirty; in 1840 the majority had increased to sixty; in 1841 to ninety; and in 1842 all opposition has ceased.

At a public meeting of the inhabitant householders of the hamlets of Deritend and Brodesley, on 14th November, it was resolved to abolish the use of pews in the Chapel of St. John's, Deritend. The Bishop of Worcester is to be applied to forthwith for his sanction to this measure. The appointment of the minister is vested, according to a very ancient covenant, in the inhabitants of the hamlets.

The expense of fitting up an episcopal floating chapel upon the Severn, at Worcester, has been defrayed by public subscription, including donations of 50*l*. from the Society for Promoting Christian Knowledge, and 25*l*. from the Lord Bishop of the Diocese. The chapel has been opened.

#### YORKSHIRE.

St. James's New Church, Bradford, was consecrated by the Lord Bishop of Ripon, on the 17th of October. It is

built in the lancet Gothic style, with a handsome tower and spire, at the sole cost of John Wood, Esq., the first stone of it having been laid by him, October 31, 1830.

The whole expense of erecting the church, and parsonage-house, and school-room attached to it, (inclusive of the cost of the land,) amounted to nearly fourteen thousand pounds. It addition to the original outlay, the living has been very liberally endowed by the founder.

RIPON. — Mrs. Lawrence, of Studley Park, has generously contributed 1000*l*. towards the endowment, 100*l*. towards building the chapel, and 100*l*. towards building the parsonage-house, Dallow Gill, in the parish of Kirkby Malzeard, near Ripon, making a total of 1200*l*., besides the site for this good work.

The Bishop of Ripon held a confirmation at Barnsley, on Thursday, October 27, and will shortly consecrate the new church at Thurgoland.

#### WALES.

MOLD. — On the 25th of October, the new church of Bistree, near Mold, Flintshire, was consecrated by the Lord Bishop of St. Asaph. This is the third church which has been erected in the parish of Mold within a few years, through the exertions of the worthy vicar. The Bishop notified his intention of making a donation of 500*l*. to the Diocesan Church Building Society, in addition to his annual subscription of 100*l*., because of the great good which he said evidently attended the increase of churches within his jurisdiction.

#### IRELAND.

The consecration of Dr. Stopford as bishop of Meath took place in the cathedral of Armagh, on Sunday, the 6th Nov. The Lord Primate, assisted by the Bishop of Down, Connor and Dromore, and the Bishop of Kilmore, were the officiating prelates.

#### SCOTLAND.

The Hon. Fox Maule has been elected Rector of the University of Glasgow, by a majority in all the nations. His opponent was the Marquis of Bute.

## NOTICES TO CORRESPONDENTS.

A CORRESPONDENT, signing himself "B.," very courteously objects to the use of a capital letter in the paper on "Lævinus Torrentius" in the last number of this magazine. He thinks it too much like deification of the Virgin, and refers to the admirable articles on this subject in "The Irish Ecclesiastical Journal" last year. The Editor suspects he means this year, and that the articles were quoted in the *British Magazine*. However, agreeing with "B." in matter of taste, he really does not think it matter of importance. The author wished to see the proof of his work, and changed the H's and S's which had been printed small into capitals, and the Editor did not think it worth while to disoblige him by changing them back again; nor did he imagine that it compromised his own avowed opinion, that the Mariolatry of the Romish church was one of its most mischievous and perilous errors.

"H. W. L." Thanks for his second version. His prose is sensible and just; but he is not a poet.

"Antitheist" is informed that any communication of Mr. Portal in reply to "H.," not exceeding four or five pages in length, will most probably be admitted.

The verses "P. H." inquires for are declined.

An eminent physician, who gives his name, writes to impugn a statement by the reviewer, who, in a recent number, doubted whether it was a fact that medical men were accustomed to attend gratuitously unbeneficed clergymen. His note does him honour. "I always tell clergymen," says he, "that we are brothers, they taking care of the soul, and we of the body. No trouble is so well repaid as attendance on our clerical friends who have not the means of giving a fee out of their scanty stipends. I would likewise add, that I scarcely ever attended a curate for nothing that he did not remind me of it when he became a rector, and repay with double interest." The subject is too delicate to allow of cases being produced; but the reviewer had several well-attested, which bore him out in his observations.

"A Churchwarden" is informed that Mr. Lingard's Chants are published by J. A. Novello, London, 69, Dean-street.

Mr. Harington's paper is in type, but must stand over until January; and several other letters are similarly situated.

A Correspondent who writes from Cornwall, in a spirit which is fully appreciated, asks, why Cornwall is denied a niche among the Events. Every county must be, sometimes, from press of matter; but Cornwall is mentioned in four of this year's magazines, and in the September number many of the events to which he alludes are recorded. The "Cornwall Gazette" will be very acceptable at all times, and any direct information which our correspondent may send will be particularly attended to.

Correspondents are particularly requested to send their communications earlier in the month.

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ERRATA.—Table of Contents, six lines from bottom, for "Armagh" read "Madras;" page 544, line 22, for "Capstang" read "Capestang."

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The Number for JANUARY, 1843, which can be obtained by order from any Bookseller, will contain

AN ECCLESIASTICAL MAP OF THE DIOCESE OF GLOUCESTER  
AND BRISTOL.

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Books intended for Review, Notices of Events, New publications, and Advertisements, should be addressed to the Publisher, T. CLERC SMITH, 13, Henrietta-street, Covent Garden.

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WOOD ENGRAVINGS OF A FONT WITH CANOPY, ALTAR CANDLESTICK, PRAYING DESK, AND POOR BOXES.



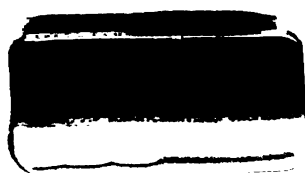




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